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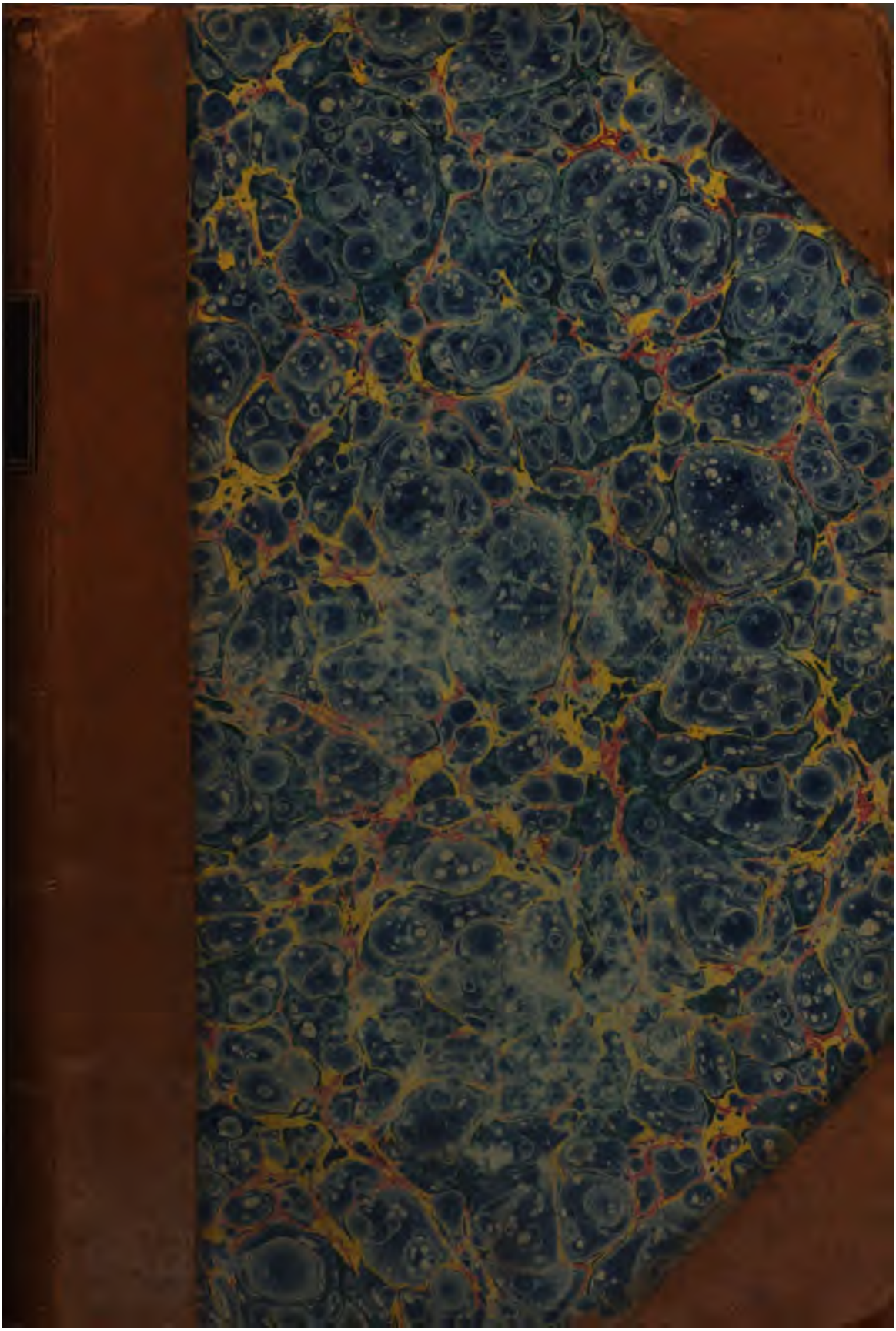
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THE

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FOR

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VOLUME LVII.

(SERIES V.—VOL. IX.)

Editor: REV. W. G. LEWIS.



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PREFACE.

AT the close of a year so uneventful as the present, we have little more to do than to thank our contributors and friends for their cordial support. From the entire absence of complaints during the year, we flatter ourselves that we have obtained, if we have not merited, their approbation. Our young friends also, we believe, have been both pleased and profited, and will rank for the future amongst our most eager readers. With confidence and gratitude we express our hope, that, under its new arrangement, the stability of the Magazine has been secured, and from *its profits* the widows will receive this year the aid which has been derived the last two years from *private liberality*. In these days of lax notions respecting truth, when a crucified Christ is to many professing Christians both a stumbling block and foolishness, and when popular fury is more than usually excited against the Baptists, we trust that our deep attachment to the doctrines of the Cross, and unflinching defence of the principles of the denomination of which this Journal is emphatically the organ, will secure us the hearty co-operation of our Pastors and Churches, and their generous efforts for its increased circulation.

W. G. LEWIS.

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Yours truly
Henry Kellsall

THE

BAPTIST MAGAZINE.

JANUARY, 1865.

THE UNCHANGING SAVIOUR.

BY THE REV. CHARLES VINCE, OF BIRMINGHAM.

"Earthly friends may fail and falter,
He is born who cannot alter."—*Christmas Hymn.*

"There is a Friend that sticketh closer than a brother."—*King Solomon.*

"Having loved His own which were in the world, He loved them unto the end."—*The Disciple whom Jesus loved.*

"JESUS CHRIST the same yesterday, and to-day, and for ever."—*The Apostle Paul.*

CHANGING circumstances have great power to work changes in character. One man sinks and another man rises in society, and the apparent piety of both perishes in the transition. The former knows not "how to be abased," and the latter knows not "how to abound." Saul was another man after he came to the throne of Israel. The sceptre and the palace wrought ruin in his spiritual nature. Hazael the subject shrank back with unfeigned horror from the bare mention of deeds which Hazael the king committed without a blush of shame or pang of remorse. Until the experiment has been tried none can tell what great prosperity will do with a man. He who sees the viper only in its wintry torpor can scarcely imagine what a vigorous and venomous thing it will become when the bright sun of summer has shone upon it.

On the other hand, some who seem to stand well in peaceful seasons, soon, "concerning faith make shipwreck" when the storm comes. We know not what was the piety of Job's wife when the favour of the Lord was as a hedge round about them; but this we know, that when the fence appeared to be taken away and calamity came in like a flood, she was for making short work of it. Surprised at her husband's confidence and submissiveness, she spake "as one of the foolish women speaketh," exclaiming, "Dost thou still retain thine integrity? Curse God, and die."

While the Church was prosperous and unpersecuted, Demas abode firm and faithful, but when once the great Roman power bestirred itself, and vainly sought to add the crushing of Christianity to its other conquests, Demas preferred the pleasures and applause of the world to the agony of a martyr's death, and the brightness of a martyr's crown. Until actual experiment has been made, none can tell what adversity

will do with a man. He who has seen the tree only in the fulness and beauty of its spring-tide blossom can scarcely imagine what a bare and unsightly thing it becomes when the desolating winds of autumn have swept over it.

Because of the rareness of it and the difficulties that must have been overcome by him who presents it, there are few things more admirable than the spectacle of a good man passing through many chequered scenes and experiences, and keeping himself unchanged, excepting that his piety shines brighter and brighter unto the perfect day.

This, like all other moral beauty and glory, was found in the Son of Man, as it has been found in none beside. In the Gospel histories we meet with Christ in all manner of diversified positions and circumstances; we always find the same Christ, having the same power, which nothing could baffle; the same wisdom, which nothing could bewilder; the same pity, which nothing could exhaust; the same patience, which nothing could wear out; the same devotedness, which nothing could weary; and the same burning love, which nothing could quench. He was always poor, and He was frequently homeless, but no change was wrought in His contentment. He mentioned His poverty only once; He never complained about it at all. He was sometimes greatly applauded; once and again the foolish people sent out to make Him king; but that made no difference in His spirit, for amidst all the praises of the fickle multitude He could say, "I am meek and lowly in heart." He lived in one of the most corrupt ages of this corrupt world. Human defilement and degeneracy had reached their midnight at the time He came to it. Through all the darkness and depravity He passed, without the shadow of a stain coming upon His own purity. What blessings He bestowed, and what deeds He wrought! and yet the last day He lived He showed that the fulness of His resources and the strength of His saving arm, were as great as when He relieved the first sufferer, and wrought His first miracle.

The Christian rejoices in the Saviour's power and wisdom and glory, and in the assurance that they cannot fail. Still there is something, if possible, more important to him than his Lord's strong arm and wise mind and bright crown; it is His heart of love; it is that grace toward the guilty which adorned the kingly attribute in His character, and made infinite power and wisdom and glory its servants in the work of salvation. There would be little consolation for the frail and faulty disciple in the continuance of the other glories of His Divine character if the crowning glory of His grace were not to abide. Every other song in His praise would lose its sweetness, and, perhaps, be altogether silenced, if this one could not be sung—"His mercy endureth for ever." This paper, therefore, will be devoted entirely to the work of setting forth the unchangeableness of Christ's love—not His love to angels, but His love to men—not His love to men who are without fault before His throne, but His love to men who are still in the world, stained with its sins and steeped in its sorrows, beset with its difficulties and assailed by its temptations. In carrying out this purpose attention will be restricted to the illustrations and proofs furnished by the facts of Revelation. The Gospel is not a Gospel of conjectures, or theories, or abstract doctrines. We care little for arguments which the facts do not

supply; we know of no doctrines which the facts do not embody. Events that have actually taken place, and deeds that have been actually done, constitute the sure foundation of our hope and the sublime theme of our praise. The assurance of the immutability of Christ's love rests, in part, on this same corner-stone of facts. We remember the trials through which it has already passed so triumphantly and the circumstances out of which it has come so unimpaired. We exult in the abundant testimony the facts supply, that it is "without variableness, or the shadow of a turning."

His earthly life left His love unchanged.—His course was one long trial from the manger to the cross. What His love was when it went into that furnace, that it was when it came out; not so much as "the smell of fire had passed upon it." How often He was shamefully treated! In one city they sought to hurl Him headlong from the brow of a hill, and in another they more than once took up stones to stone Him. In one district they denied Him the barest shelter and the most common hospitalities, and in another district the people came out in a crowd and besought Him to depart instantly, as if His presence were a curse and His mission destruction. None of these things cooled the ardour or impaired the vigour of His love. He was as full of pity and patience on the last day of His ministry as on the first.

He began His ministry in His own city of Nazareth. He spake to them in tones full of tenderness and without one taint of pride, and He told them that Divine power rested upon Him, not to wound, or to curse, or to destroy, but to heal, and to bless, and to save. Soon their malice and envy were excited, and they tried to destroy Him. After such a reception, could we have wondered if He at once sent for His cloud-chariot and had gone back to heaven, leaving for ever the poor world that needed Him so deeply, and yet rejected Him so badly? Instead of this He quietly went to another city, and there began the same gracious work. The next Sabbath He was found in the Synagogue of the neighbouring Capernaum. While the service was going on, there came in a man with an evil spirit, and Jesus cast out the demon. When the sermon was over He went into the house of one of His followers, where was an aged woman suffering from a burning fever. He rebuked the raging disease, and it left her. That same day, as the sun went down and the Sabbath came to an end; they brought all the sick folk of the district, and He healed them all. That was the way His mercy wrought in Capernaum the very next Sabbath after the men of Nazareth with murderous malice drove Him out of their city. Was ever compassion more severely tried? Did ever generous love more fully prove itself unconquerable by ingratitude, and unchangeable amidst all circumstances?

Coming to the close of His ministry the proof multiplies. Three years' experience of man's indifference and unthankfulness He had endured. But as, through human guilt, His sorrows increased, so the brightness of His love became more conspicuous, even as the lustre of the star is more visible as the darkness deepens. When He had gathered the apostles into the upper chamber to keep the paschal feast, He took water, and girded Himself with a towel, and went round to wash their travel-stained and wearied feet. One of their number had already agreed to betray Him to His deadliest foes, and the hour drew nigh for the execution of the treachery. To Jesus it was all known, and yet to the traitor He

went, and with the same tender hands and the same caring heart did the same deed for him. Few things in our Lord's life are more wondrous than His conduct towards Judas. Thus mercifully He kept from the other apostles the secret of the traitor's hidden business! The sin was frequently alluded to. There was no lack of faithful warnings against it. Every thing was done to arouse Judas to a sense of his peril, and to turn him from his evil course, but nothing was done to expose him publicly, and so drive him into desperation. Often the question must have arisen—"Who is this guilty one of whose cunning treachery our Master speaks so sorrowfully?" There was nothing in our Lord's look, or tone, or deeds towards Judas which fastened suspicion specially upon him. There was no harshness, no coldness, no lack of His wonted gentleness to enlighten the minds of the others and lead them to say—"Ah! Judas is the guilty one." So closely had the Gracious One kept the secret in His own bosom, that down to the very night of the treason the beloved disciple was in profound ignorance, and had to say with the others—"Lord, is it I?" Thus, as it seems to us, He kept the door of hope and mercy open for that poor wanderer to the very last moment. What love but His could have kept its fervour and its vigour unchanged under the chilling and blighting influence of that awful treachery? By it ordinary compassion would have been utterly destroyed, even if it had not been turned into hot indignation and hatred.

With hasty anger which proved his unlikeness to his Master, Peter wounded one of the men that came unto Gethsemane. Rebuking the rash disciple, Jesus touched the maimed man and made him whole in a moment, as if not a scar must be left to tell of a deed done in His name but opposed to His spirit. In that act Christ wrought His last miracle before His death. The series of signs and wonders began by His making wine for the marriage feast of a friend—it ended by His healing the wounded body of a foe. If His love had changed at all it had only deepened in its pity and increased in its strength. On Calvary there was a terrible unanimity in the revilings that greeted Him. Priests and people vied with each other in the guilty work, and even the thieves, though in the agony of crucifixion themselves, helped to swell the chorus of scorn. He carried Himself as if He had been smitten with a strange deafness, and the whole scene were to Him as silent as a picture. When He was reviled He reviled not again. But presently one malefactor was touched into contrition and began to pray. Then it seemed as if the Lord's entire body had been turned into one vast faculty of hearing. Above all the noise of that maddened multitude He heard the cry of the one solitary penitent. Quick as His ear was to catch the prayer, His heart was quicker still to grant the desired blessing. He went beyond the sinner's prayer. The man asked for remembrance. The Saviour promised him companionship. "To-day shalt thou be with me in paradise." That is the last glimpse which faith gets of her crucified Lord. She stands on Calvary and sees Him going into the darkness of death, but as He goes He takes that penitent thief by the hand, wipes away the tears of his godly sorrow, purges him from his defilements, clothes him in the brightness of an angel, and ushers him into the paradise of God. If the men that heard His first sermon in Nazareth had seen that last deed of love wrought amidst the agonies of death, and that

awful loneliness which broke His heart, what could they have said but this—"Earthly life has wrought no change in Him—He is—He is the same yesterday, to-day, and for ever."

Death wrought no change in His love.—His subjection to its power was real and complete. Its paleness was in His face, and its silence on His tongue. Those hands whose touch gave sight to the blind and healing to the sick became powerless and lifeless clay. We know not what took place during the days and nights His body lay in the heart of the earth, but this we know—the grave could not retain Him—His flesh could not see corruption. "He was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead." He appeared again with that glorious body in which He ascended, and which He still wears on the right hand of God. It was a spiritual body which no stone walls could imprison and no barred doors could shut out. According to the will of the in-dwelling spirit it could be visible one moment and vanish out of sight the next. Hither and thither it seemed to move, well-nigh with the swiftness of thought itself. In these and other ways His resurrection-body showed the completeness of His triumph over the curse of sin. He came from the grave with a body over which death and its ministers, disease, and pain, and anguish, could have no more dominion. In Him, as "the first-fruits of them that slept," the mortal had already put on immortality—the corruptible had put on incorruption, and death was swallowed up in victory. But how soon He made it plain that whatever changes had passed upon His body, the loving heart that beat in His bosom was, as in its vigour so in its tenderness, the same as ever. The first apostle to whom He showed himself was Peter—faithless, fallen Peter—covered with shame and suffering from the remorse of his sin. Before His death Jesus had said that His work was "to seek and to save the lost, and no sooner was He back from the dead than He went after a wandering disciple into whose mouth He put the happy song, "He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake."

At eventide that day the timid apostles were met together, not daring to believe the glad tidings they had heard. Suddenly and silently their risen Lord entered into their midst. What things had happened since a few evenings before He had washed their feet in His lowliness, and had spoken to them such farewell words of love! One had betrayed, another had denied Him, the rest had forsaken Him. But after all that guilt on their part, He comes amongst them again, and His first words are, "Peace be unto you." Then He meets their unbelief so kindly, by showing them the nail prints in His hands and feet. It would seem as if fear still lingered in their hearts, for He said to them again, "Peace be unto you." We remember His parting blessing on that eventful night in which He was betrayed—"Peace I leave with you, my peace I give unto you." He greets them with the very same blessing, despite all they had done and all He had suffered. Why did He at once take up that strain again? Was it not that thereby He might, in effect, say to them, "As for all that ye have fallen into since last I breathed this benediction over you, it is fully forgiven, and shall be buried in the gulf of forgetfulness for ever?" His love would make their "assurance doubly sure." In His parting words

He had promised them the Comforter. Had their guilt or others' shameful treatment of Him led to the withdrawal of that promise? The first interview after the resurrection had only lasted long enough to secure their reluctant faith, before "He breathed on them, and saith unto them, Receive ye the Holy Ghost." Is it any wonder that with such events in His mind the beloved disciple should, in after years, record, "Having loved His own He loved them unto the end"?

For some reason, not assigned, Thomas was absent, and afterwards declared, that what he had not seen he would not believe. We may be sure that through all that week the pertinacious incredulity of Thomas was somewhat provoking to the other apostles; for, by implication, it said to them, "Either you are very foolish, and have been grossly deluded, or you are very guilty, and wish to deceive me." The Church has been angry with him ever since, and, in numberless sermons, he has been scolded for his scepticism. Still the scolding continues, and the people rather love to hear it. It requires no grace from God to enable us to rejoice in witnessing the surgical operation of taking motes and beams out of other folks' eyes. If our religion consist largely in hearing other people proved to be heretics, it is a religion which can live and flourish without either "the washing of regeneration, or the renewing of the Holy Ghost." A blessed thing it was for all that the Apostle did not fall into our hands! Who can tell out of what churches he would have been cast, or into what Arches' Courts he would have been cited? Surely the bruised reed would have been broken, and the smoking flax would have been quenched! Happily for him and for the Church at large, he fell into the hands of his Lord, by whom he was tenderly treated and fully established. On the next "first day of the week," at eventide, the disciples were again assembled, and in the same hidden and silent manner Jesus came into their midst. After He had bidden His peace be upon them, He turned to the doubter, and lovingly proffered him all the evidence he had so extravagantly demanded. "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing." There spake out the well-known spirit of his liege and loving Lord, and Thomas drove the last doubt out of his mind for ever. One has seen pictures of that interview, which one takes to be foul libels upon the Apostle. The painters represent Thomas as actually availing himself of the gracious offer of Jesus, and probing the nail-prints with his finger, and thrusting his hand into the spear-gash in his risen Master's side. Is there anything to warrant such a supposition? Was it not the gentle spirit in which his doubts were met, and not the bodily evidence which was proffered to him, that convinced the Apostle? There was no harshness. No anger did Jesus display, no rebukes did He utter, but with sweet compassion like His own (for there is nothing else with which to compare it) He showed Himself ready to give all the unbeliever had declared to be necessary. In that Thomas saw the very heart of his Saviour, and after that why should he want to be feeling the wound and marks? There could be no mistaking that gentleness and forbearance. It could belong to none but Jesus, and at the very first sight of it the Apostle's faith leaped up into an everlasting manhood, and he cried, "My Lord, and my God."

It would be easy to take up the history of "the great forty days" and

show, that in every word He said and in every deed He did during that period, Christ proved that His character was in every respect what it had been before He suffered the indignities of the crucifixion and passed through the mysteries of death. The different ways in which different people recognised Him after His resurrection furnish illustrations of this fact. Looking at Him in the grey light of the early morning and through the mists of her own tears, Mary did not know Him as He appeared to her at the empty sepulchre. He uttered her name. His tones bewrayed Him. There was no mistaking the spirit that breathed in His words. The two disciples on their way to Emmaus failed to recognise Him. He spake "thoughts that breathed in words that burned" and kindled a fire in their hearts, but still they did not know Him. He sat down to meat with them. He stretched out His hands to bless the meal. His devotion bewrayed Him. There was no mistaking His prayerfulness and thanksgiving. To have seen Him in holy worship once was to escape the possibility of ever taking another to be the Lord. Some of the apostles had returned to their former labours, and had spent a fruitless night on the Sea of Galilee. At dawn of day they saw a supposed stranger standing on the shore. He bade them cast the net on the right side of the ship and soon "they were not able to draw it for the multitude of fishes." His merciful power bewrayed Him. There was no mistaking His mightiness, put forth for others' good. The beloved Disciple cried out instantly, "It is the Lord." Thus it was that, after His death and resurrection, His friends did not discover Him by any sameness of bodily appearance, but by discerning in Him the same beautiful and blessed features of character.

The time came for His return to His native glory; and it was as He was blessing His disciples that He was received out of their sight. As He rose, He looked down on the earth on which He had been despised, rejected, stoned, scourged, betrayed, denied, and crucified. Those that gazed upon Him as long as mortal eye could follow, saw no frown and heard no curse. The air rang with the sound of His benediction, even as the cloud concealed Him. "He that ascended is the same also as He that descended." As much of pity for this stricken world and as much of gracious love for those whose sins had cursed it as He brought from heaven, so much did He carry back to heaven. As the wondering disciples came down from Olivet there must have begun to dawn upon their minds the truth they afterwards saw so clearly, "He is the same yesterday, to-day, and for ever."

Exaltation to heavenly power and glory wrought no change in the love of Christ.—Since He has been at the right hand of God He has four times visibly revealed Himself to men on the earth, and each revelation has been for a merciful purpose. Look at the circumstances under which these manifestations took place. One of His followers was falling a victim to the fury of the people—the first martyr was about to seal his testimony with his blood—and the mad rage of the lawless crowd was enough to make the stoutest heart to quail for fear. Jesus selected that moment for putting aside the veil which hides the eternal world from mortal gaze, and for disclosing Himself in all His celestial glory. Stephen was permitted to see the Enthroned One for whom he was dying. The full

nature of that rapt vision we cannot tell, but we know that it lifted the first martyr above all fear of death, and enabled him to depart, in the very spirit of his Master, breathing blessing on his murderers. This was the first time Christ suffered any one on the earth to see His heavenly splendour, and His object was not to strike terror into the hearts of His foes, but to impart strength and comfort to His persecuted disciple.

There was one with masterly energy awfully misapplied. He worked harder to pull the Church down than any Christian worked to build it up, and he went farther to persecute the saints than any apostle went to preach the Gospel. He was hastening to Damascus, and went on driving the followers of the Nazarene out of their last hiding-place, and Christ selected that moment for again removing the veil, and letting the earth once more see His glory. He overwhelmed the man with splendour, and then spoke to him in pitying remonstrance. "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." It was power that stopped him—it was brightness that blinded him—but it was mercy that changed him from a foe into a friend, and from a persecutor into the foremost preacher of the faith he once destroyed. Of himself he could say—

"The proudest heart that ever beat
Hath been subdued in me;
The wildest will that ever rose
To scorn Thy cause, or aid Thy foes,
Is quelled, O Christ, by Thee."

It was to accomplish that great work of mercy that our Lord revealed Himself the second time, and thereby He gave another proof that He who ascended is the same also as He that descended.

All the apostles, excepting the beloved Disciple, had entered into their rest, and he was banished to the dreary solitudes of Patmos. There appeared unto him one whose eyes were as a flame of fire, and whose voice was as the sound of many waters. It was Jesus, but so changed in outward form that John, who used to lean on His bosom, now fell at His feet as dead. No fact could more fully show the difference there was in external appearance between Christ in His earthly humiliation, and Christ in His heavenly exaltation. The confidence of the beloved Disciple, once so familiar and friendly, gave way to absolute terror. But how soon John learned that the change had not reached the loving compassionate spirit of his Lord. "He laid his right hand upon me, saying unto me, Fear not." There spake and acted the same Christ whom John had known in former years when He stilled the stormy sea, and spake the "Peace be still," to troubled souls. The Disciple could now look through all that wondrous splendour, and see the same heart of generous gracious love beating beneath it. Thus did the Lord show His glory a third time—but again in such a way as to show also that changing circumstances had not been followed by a changing character. Christ appeared the last time that He might, through His servant, send His words of praise and censure, warning and encouragement, to the seven churches. To one of these His words were severe. He spake of loathing that church, and said He would spue it out of His mouth. At first we are ready to share in the fear that John felt. Can this be He of whom it was said, "He would not break the bruised reed, nor quench the smoking flax"? It seems as if some change had passed upon His spirit. But listen to His closing words, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I

will come in to him, and sup with him, and he with me." That is one of the last glimpses that Revelation gives us of the Saviour. At that lukewarm Laodicean heart we see Him standing with the patience which hath knocked a thousand times, and which, sooner than let the sinner perish, will knock a thousand times again. With what confidence we can now declare, as life on earth wrought no change, as death wrought no change, so heavenly power and glory have wrought no change in His grace. Through all these chequered scenes He has passed, and proved Himself the same yesterday, to-day, and for ever.

THE REFORMED CATHOLIC CHURCH OF HAWAII.

Do our readers know that under the above designation there exists in the Sandwich Islands a branch of the Anglican Church, one of the Protean shapes that our Establishment has of late years assumed? Its history is both curious and instructive, and it ought not to remain unknown to British Christians.

Forty-four years have passed away since the introduction of Christianity into the group of islands made famous by the tragic death of the celebrated voyager Captain Cook. It may, perhaps, be thought that his death was the just retribution of the dishonour done to the majesty of heaven, by his willing acceptance of the Divine homage the ignorant barbarians paid to him as a God. The unchecked extortions and cruelties of his crew soon undeceived them, and led to a catastrophe, which for many years made navigators avoid islands inhabited, as they conceived, by intractable sanguinary savages.

Among the crowd on the memorable beach, and a participator in the bloody tragedy, was a youth, that in after years became famous as Kamehameha I., and under whose vigorous rule the entire group of islands was absorbed into one sovereignty. The year of his death and of the accession of his son, was rendered notable by the very remarkable overthrow of the entire system of idolatry, which had become intolerably oppressive both to priests and people. The whole nation, with but few exceptions, burnt its idols and destroyed its temples. Sacred property and the relics of ages were consumed in the flames, and all the islands kept jubilee at their deliverance. The Hawaiian nation became a people without a religion and without a God.

The causes of this change are very obscure. It is certain that Christianity had nothing *directly* to do with it. No missionary had been known to visit the islands, though it is surmised that tidings of the great events which had taken place in Tahiti, the result of missionary instruction, had reached Hawaii, and had created a desire on the part of the ruling chiefs to escape from the tyranny of their Pagan customs, and to enjoy the blessings of the higher civilization of which they had become aware.

It was during the closing months of the year 1819 that the King, with the concurrence of his priests and people, abolished idolatry. In October of that year a company of

missionaries embarked at Boston for Hawaii, expecting a protracted and perilous conflict with Pagan rites, human sacrifices, and a powerful priesthood. The tidings of the great religious revolution had not reached America previous to their departure. How great, therefore, was their surprise, when on landing on the 31st March, 1820, they heard that the idols and their altars had been overthrown, the taboo and the priesthood abolished, and the King and his chieftains were prepared with open arms to receive the messengers of Christ.

But although the idols were dethroned, the crimes and vices of idolatry were not destroyed. The people were still naked barbarians. Lying, drunkenness, theft, and bloody strife, were universal. The most unblushing licentiousness prevailed, fostered by the foreigners that commerce brought to their ports. There was no restraint on polygamy and polyandry. Mothers burned their children alive, and children did the same with their aged and infirm parents. But for the providential introduction of the Gospel nothing could have prevented that complete depopulation of the islands which had already set in, and which even now can hardly be said to have received a perfect check.

The work of the missionaries proceeded with rapidity. The language was soon reduced to writing, and elementary books were prepared. In a short time hundreds of schools were opened, attended chiefly by adults. The alphabet, of twelve letters only, was soon acquired, and the foundation of a literature was laid. Churches sprang up in all the islands, places of worship were erected, and the missionary organization was rapidly extended to meet the wants of the whole body of the people. By the year 1830 some 30,000 persons, quite one-third of the entire population, had been received within the pale of the Christian Church.

Social order and a regular government kept pace with religious progress. A few of the missionaries were released from their connection with the Missionary Board, and became advisers of the King, ministers of state, and framers of laws. The sovereign surrendered a portion of his absolute power, and signed a Bill of Rights. A constitutional monarchy gradually grew up, at once limiting the prerogatives of the sovereign, and bestowing franchises and rights upon the people. A code of laws was finally adopted on the 27th April, 1846, by the "nobles and representatives of the Hawaiian islands, in legislative council assembled," of which the first principle is stated to be, that

"The religion of the Lord Jesus Christ shall be the established national religion of the Hawaiian islands. The laws of Kamehameha III., abolishing all idol worship and ancient heathen customs, are continued in force, and forbidden to be practised, upon the pains and penalties prescribed in the criminal code."

But although Christianity is affirmed to be the national religion, and the Protestant form of it the religion of the government,

"Nothing in the law shall be construed as requiring any particular form of worship; neither is anything therein contained to be construed as connecting the ecclesiastical with the body politic. All men residing in this kingdom shall be allowed freely to worship the God of the Christian Bible, according to the dictates of their own consciences, and this sacred privilege shall never be infringed upon."

One other portion of the statute concerning religious matters we must briefly quote, as we shall presently have to refer to it—

"It shall not be lawful to violate the Christian Sabbath by the transaction of worldly business. The Sabbath shall be

considered no day in law. All documents and other evidences of worldly transactions dated on the Sabbath shall be deemed in law to have no date, and to be void for not having legal existence. It shall not, on that day, be lawful to entertain any civil cause in the courts of this kingdom."

It may briefly be said that the common law of England, as well as of America, is on these questions embodied in the Hawaiian code; except that every care is taken to prevent the creation of an ecclesiastical establishment. As the chief advisers of the King were Americans, we may conceive that on these subjects they would naturally adopt the principles which govern legislation in their native land.

The general results of these civilizing and religious agencies may be summed up as follows:—It is now a rare thing to see a female unclothed, or without one or two garments of foreign manufacture, and most of the people are decently dressed. Polygamy is unknown. The natural, social, and domestic relations are respected, and good and wholesome statutes regulate the whole. There are between three and four hundred schools with 16,000 pupils, and five schools of a higher order. Rarely can a child be met with over ten years of age who cannot read. And if the mass of Church members are yet babes in Christ—babes in knowledge, in wisdom, in experience, and in strength, yet the thick darkness and abominations of heathenism have passed away, and very many give every evidence of being truly changed in heart. The drunkenness and disgusting licentiousness of former days are to a large degree stopped, or driven into their congenial haunts, and but for foreign influences would probably be entirely overthrown. An alphabet, grammar, and dictionary have preserved the language from extinction. The Bible, many works of devotion, science, and entertainment, have been published; and several newspapers and periodicals bear testimony to the mental activity that has been awakened. A nation has been constituted, a regular government formed. The Hawaiian people have been admitted into the family of nations, while the independence and sovereignty of the national life are guaranteed by England, France, and America.

It might fairly have been anticipated that the American missionaries would be left to reap the harvest for which they have so abundantly and successfully laboured. That the Roman Catholics should envy their success, and try to despoil them of its fruits, is not to be wondered at. For years past the Church of Rome has looked with a covetous eye on the islands of the Pacific, and by the dishonourable and violent action of French naval officers, sustained by the successive governments of France, has sought to wrest from Protestant hands the fruits of their toil. An enemy to Protestantism everywhere, the Papal Church has only displayed its accustomed hate.

But what is to be said when members of the Church of England enter on a similar crusade? when her high dignitaries are parties to an invasion of this promising field? and under the false pretence of failure on the part of the American churches, endeavour to snatch this little ewe lamb from their care?

The circumstances are these. For some years there has existed in Honolulu, the capital, a few persons, mostly of English origin, desirous of having the services of an Episcopal clergyman. The late King took much interest in the matter; and, at his request, in the year 1860, letters were addressed by two of his ministers of state to the Rev. William Ellis, of the London Missionary Society, asking him to find a fit person,

and promising a portion of the salary. The King expected that the remainder of the salary would be made up by those who enjoyed the clergyman's services, and by friendly parties in England. It was especially mentioned that these Episcopalians wanted "a man of evangelical sentiment, and most exemplary Christian life. A High Churchman would not succeed." Mr. Ellis was further desired to place himself in communication with Mr. Manley Hopkins, the Hawaiian Consul, to whom letters of a similar tenor were sent, and the Bishop of London was also mentioned as probably willing to assist in the search for a suitable man.

When Mr. Ellis waited on the Consul, he was received with surprise, real or affected, and coolly told that the Consul was already in cooperation with parties in England, who were endeavouring to send out, not a simple clergyman, as desired by the King, but a bishop. In short, without any reference to Mr. Ellis, to whose judgment and discretion the selection of a clergyman had especially been committed, the Consul had chosen a small knot of High Churchmen as a committee, in concert with whom measures were taken to obtain from the Hawaiian King a letter to Queen Victoria, making the request for a bishop and clergy of the right orthodox stamp. Mr. Ellis was set aside. The party, of which the Bishop of Oxford and Mr. Beresford Hope are the representatives, seized the occasion to get a bishop of Hawaii appointed, to be sent out with all the paraphernalia appertaining to his office and functions, and in company with several priests as his clergy: for what would a bishop be without priests or clergy to assist in the holy sacrifice?

By what process the objections of the Archbishop of Canterbury and the Bishop of London were overruled, and the Queen's letters patent for the bishop's consecration obtained, is unknown; suffice it to say that the Rev. T. N. Staley, D.D., was consecrated "Bishop of the United Church of England and Ireland in the Hawaiian or Sandwich Islands," at Canterbury, on the 15th December, 1861, and in company with two Presbyters, landed at Honolulu on the 11th October, 1862. A third Presbyter arrived soon after. They brought with them a warm recommendation from Queen Victoria, who also offered to become sponsor for the infant prince, whose baptism was to be the first exercise of the Episcopal function. The heir to the Hawaiian throne, however, died before the bishop's arrival, and was made "an heir of heaven" by one of the old non-episcopal missionaries.

Bishop Staley lost no time in announcing the principles on which his mission would be conducted. It was his duty to establish in the islands a branch of the "Reformed Catholic Church." Our readers will perceive in this designation a purposed denial of his Protestant origin and relations. His clergy were at once forbidden to hold Christian communion with any "denomination of Christians who do not regard Episcopacy of Divine appointment." In his teaching he would be guided, he said, by Holy Scripture, as interpreted by the Fathers. Infants would be regenerated in baptism; and the rite of confirmation imparted at years of discretion: then they would be fitted to approach the "blessed Sacrament of Christ's body and blood." In a word, the bishop had it in charge, to give to the Hawaiian people a knowledge of all the mysteries of the sacramental and sacerdotal theology of the school to which he belongs, and to attract them to the "Reformed Catholic Church"

by the pleasant sound of the organ, intonation of prayers, the showy procession, and the mystic garb of a mitred bishop and priest.

To justify this invasion of another's fold, the intriguing Consul, in a work published to awaken attention to Hawaii, declares the American mission a failure; that the converts are hypocrites; that the rigid Puritanism and Sabbath-keeping of their churches are repellant to the warm imaginations of these children of a tropical clime; that the formation of a native literature is a mistake; that the missionaries have had too great a share in making the laws; that the people want religious services with warmth and pomp and show in them; that they need churches with pinnacles and spires, and windows richly dight with colour and pictured form. "Let them mingle their voices with the diapasons of the organ; let them hear the invitation of the bell as it chimes its gracious welcome. Let spire and cross, and ornate doorway be there, and a meaning be set on each part, till the people come to love the gift which this country is prepared to make them, and say of their church, 'This is none other than the house of God, and this is the gate of heaven.'"*

And for the establishment of such a formal, architectural, sensuous worship as this, the fold of Christ in Hawaii is to be invaded; the ties of Christian brotherhood are to be severed; the wonderful work of God in the Sandwich Islands to be denied; and the peace of Christ's Church in this infant kingdom to be broken. The evil done by the Anglican Establishment to true godliness in these realms, in past and present times, is surely great enough, and has been suffered with too great patience. But it is not to be borne without earnest protest that our Anglican hierarchy should seek to invade other lands, and, by intrigue, to plant itself in regions won from Paganism by the self-denial and the arduous labours of the true Church of God. Already the first step has been taken towards the subversion of one of the fundamental laws of the Sandwich Islands, in which an ecclesiastical establishment is forbidden, by giving Bishop Staley a place in the privy council of the King. It is true that the present King shows no inclination to forsake the Church planted by the benefactors of his native land; and that it has been "found hard to interest the people in the new form of religion." We are glad to know that the daily "cathedral service" has but few attendants; and that, except on rare occasions, the audiences are "everywhere small." But this attempt to destroy the work of our brethren of America, to rob them of their "crown and joy," deserves the reprobation of every Christian man. It is a new reason, if further reasons were wanted, for pressing on that severance of the Church from the State, to which the Establishment of this country owes its power to do harm.

* "The Sandwich Islands." By Manley Hopkins. P. 411.

COUSIN JOAN; OR, THE BETTER INHERITANCE.

A STORY FOR YOUNG PEOPLE.

By Cycla, Author of "Pattie Durant," "Daybreak," etc.

Chapter I.

In the old coaching days, the town of Thorley was a very insignificant place, and possibly might have remained so to the present time, had not a branch railroad united it to London. Then a mania for building seized on those of its inhabitants who were of a speculative turn of mind; streets were added to the little town, villas were speedily erected in its suburbs, and the speculation succeeded; villas and houses were let quickly and well. Thorley was but twenty miles from London, an easy distance by rail, and many a city merchant or tradesman was glad to settle his family in the pretty country town, and thought the morning and afternoon journey well repaid by the summer evening rambles in the fields and lanes, and the occasional freedom from the din and bustle of London business life.

Three miles from Thorley stood the little village or hamlet of Thorley Common. The changes that had taken place in the town had not as yet affected the village to any great extent. Its inhabitants still contented themselves with the half-dozen shops which supplied their wants, its one church and chapel were sufficient to accommodate all who were old enough to enter them, and the omnibus which plied thrice a-week between the town and the village, was scarcely more used than it had been years ago. And the cause of this was simply that Mrs. Hinxman of Thorley Grange, who owned nearly all the village, had set herself against the building of streets or villas on her property, and refused the most tempting offers to purchase the smallest portion of her land for that purpose.

Thorley Grange was a large old-fashioned building, with tall chimneys and a many-gabled roof, half hidden among the trees. It was half a mile away from the village, and apart from any house or cottage; so that in the early days of Mrs. Hinxman's widowhood people had wondered that she still lived there alone, when she had houses of her own in less desolate situations. But by-and-by a niece and nephew, children of six and three years old, came to live with her, and it was soon known that the elder child was to be the future mistress of the Grange. Lucy and Alfred Noel were the orphan children of Mrs. Hinxman's brother. His marriage had greatly displeased her; she had vowed, in her first anger, to hold no communication with him while his wife lived, and she kept her word. He died soon after Alfred's birth, leaving his young widow in delicate health and with scanty means; and Mrs. Hinxman, though she knew it well, left her to struggle on with her two children as best she could. But when, two years after, Mrs. Noel died, the aunt stepped forward to claim the niece and nephew whom she had neglected so long. Now that the mother, whom she had so disliked, was dead, all her affection centered on the orphan children, and in spite of the awe which her reserved manner inspired, they felt for her some affection in return. Of their parents they remembered little, of past unkindness they knew nothing. By their aunt's wish they took her name,

and were brought up in the expectation that at her death, Thorley Grange would be Lucy's, while the remainder of her property would go to Alfred. Fortunately for Mrs. Hinxman's love of power, her wealthy husband had left all that he possessed entirely in her hands.

"Good afternoon, Miss Lucy; are *you* looking out for the Thorley omnibus, too?"

The speaker was a merry-faced lad of about fourteen years old, and the "Miss Lucy" he addressed was a young lady on a pony, from which elevated position she was apparently gazing at the scene before her. From the slight eminence on which her pony stood so patiently, the Common, with gentle undulations and many a shady hollow, sloped far before her; in the valley at her feet was Thorley Road (which wound up the hill-side till it reached the "upper road" at the top), and beyond that the valley rose again, not broken to the eye with patches of yellow broom or wild luxuriant growth of gorse and heather, but fertile in rich corn-fields, which seemed to ripple like waves as the rising wind swept over them, and gave promise of a golden harvest; and beyond the fields, on the horizon, was the dark outline of Thorley Wood, which formed a fitting background to the scenery.

Lucy started as the boy spoke to her; her thoughts had been far away.

"O, Tom, is it you? I was thinking, I believe; I did not see you before."

"I have only just come here," he answered. "I was wondering what made you stare so at Thorley Wood, as though you hadn't seen it every day for years. Are you looking out for the omnibus?"

"No, indeed; I stopped 'Rob' that I might watch the effect of the clouds passing over the Common and the fields, and then my thoughts wandered to other things. For a few minutes it all appeared so bright," she added, speaking more to herself, "and now look there," and she pointed to the gathering clouds; "isn't it like one's life—a little sunshine, and then gloom?"

"It looks uncommonly like rain," said matter-of-fact Tom. "I wish the omnibus would make its appearance."

"Are you expecting any one?" asked Lucy.

"Yes, our Cousin Joan. There's no need for her to be taken into the village, so my father sent me down to ask the driver just to turn up our lane; it isn't a minute out of his way, you know. Havn't you heard she was coming?"

"No; how should I? I see so little of you now."

"That's true:" and Tom Haynes looked up laughingly. "Your aunt thinks Dissent is catching, I believe. I wonder what sort of a girl my cousin Joan is."

"Don't you know her?" said Lucy, surprised.

"Never saw her," answered Tom. "Her mother and mine were sisters, and I believe she's like my mother in face, but I expect she's dreadfully old-maidish and stuck-up—I do, indeed, Miss Lucy. Her mother died when she was very little. My uncle was a missionary in Jamaica then, and he has made a regular companion of her ever since, till he died three or four months ago. Why, in his last letter I remember he said Joan was beyond me in Euclid and Greek; fancy that for a girl now!"

"How old is she?" asked Lucy.

"Somewhere about sixteen."

"A year younger than I am, and so clever!" said Lucy, sighing. "I shall be quite afraid of your cousin, Tom."

"I hope not," said a pleasant voice

close behind, and Lucy looking round, saw Mr. Haynes. "I sent Tom to meet Joan, and then remembered that they had never seen each other, so I have followed him. Are you expecting any one by the omnibus? Here it comes; in five minutes it will be here. Were you waiting for it?"

"Oh no, papa," answered Tom for her, with a laugh, "Miss Lucy was only looking dismally at the clouds."

"Look at the sunshine as well," said Mr. Haynes, as Lucy, with an attempt to frown at Tom, held out her hand to say good-bye; "and don't forget," he added in a lower tone, "that behind the clouds the sun is still shining. The troubles of life, like clouds, soon pass away, but the sunlight of a Father's love is for evermore."

Lucy's face thanked him for the kindly words, though she made him no reply; but, much to the satisfaction of her groom, who had been impatiently waiting all this time at a respectful distance, she gave "Rob" a gentle hint to move, and slowly rode away.

The omnibus had nearly reached the summit of the slope, and Lucy knew that she must meet it as she went on to the Grange. Eagerly she scanned the faces of the passengers in the moment of passing it;—yes, that was Joan, the only young lady inside. It was little more than a glimpse that Lucy caught of her, but the bright earnest face was one to be remembered; the eyes were frank and loving in their expression, there were signs of power in the broad ample brow and well-formed mouth; Lucy intuitively felt that "Cousin Joan" was one whose heart would go out in loving sympathy to the sorrowful, whose soul would be in harmony with all that is noble and true.

"I like her face," said Lucy to herself, as she rode on more rapidly; "I always fancied before that clever girls *must* be ugly. If I could but know her well; but there's little chance of that if she is a Dissenter, and Mr. Haynes' niece is certainly not likely to be a Churchwoman. It may be weeks before I even speak to her."

But Lucy was mistaken. The next morning she was on her way to Mr. Haynes's house, with her aunt's full knowledge and approval. The early post had brought a letter from Alfred's schoolmaster, in which Mrs. Hinxman was informed that three boys had been taken ill with scarlet fever, and as Alfred was very delicate, he suggested that he had better be sent for home without delay. This intelligence alarmed Mrs. Hinxman, and a servant was at once despatched to the school to fetch her nephew away. Owing to a long illness years ago, Alfred was much behind other boys of his age, and for the last three years, to make up for lost time, he had studied under the superintendence of Mr. Haynes during the holidays. It had not been without a struggle that Mrs. Hinxman had first made this arrangement. Could her purpose have been served in any other way, a nephew of hers would never have been pupil to a Baptist minister. But though she hated Dissent, her pride in "her boy" made her most anxious that he should be behind none of his age. Mr. Haynes, she knew, was a good classical scholar; and, in fact, she had no choice; Mr. Erskine, the vicar of Thorley Common, was a man of independent means, besides, he lived in Thorley, which was too far off for Alfred to go in all weathers. While he was young she did not fear that his religious opinions would be influenced by his temporary tutor, yet every holidays she declared that the going to Mr. Haynes should be

ended. If Alfred was too young to think, or to question, Lucy was not; and Mrs. Hinxman felt that while Mr. Haynes was willing to take Alfred as a pupil, she could not treat him otherwise than courteously —could not altogether debar Lucy from some slight acquaintance with his family. And Mr. Haynes, whose income was very small, was on his part well content with the liberal terms that Mrs. Hinxman offered, and was glad of the opportunity of influencing for good the orphan children, whose confidence in doubt or difficulty would, he feared, never be freely given to their kind but severe relative.

"This note will explain about Alfred," said her aunt to Lucy; "and if it would suit Mr. Haynes to have him to-morrow I shall be glad; I can't have an idle boy hanging about in my house. And as you return, just go round by Mrs. Store's cottage, and ask her for the pillow lace she promised me last week."

Lucy gladly started on her errand; there seemed a possibility of her getting to know Joan now.

"Mrs. Haynes is out," said the minister, after reading the note, "but Joan and Tom are in the garden; suppose I introduce you, and leave you to talk together while I write an answer."

The introduction was soon accomplished, but the "talking" did not follow so readily. Lucy thought of the Euclid and Greek, and was shy and silent. Joan fancied the "heiress of the Grange" (for Tom had spoken of her) was proud, so she, too, was disposed to silence; Tom alone was ready to speak. He was delighted that Alfred was coming to his father again, "though I wonder," he added, in his free-and-easy way, "that Mrs. Hinxman isn't afraid."

"Afraid of what?" said Joan.

"Of our turning him into a Dissenter; you don't know what a fierce Churchwoman she is. I beg your pardon, Miss Hinxman, but really it's true. Why, I once heard her say that some one had been murdered by Dissent, and if that's not being rabid, I don't know what is."

"O Tom," interrupted Joan, "don't talk such nonsense."

"Tom is right in saying that my aunt made that remark," observed Lucy, gravely; "she was speaking of my mother, I believe; she has told me the same thing earnestly, as a warning against Dissent; but what she means I do not know. And, after all, Tom, my aunt has a perfect right to her own opinion."

"To be sure she has," answered Tom, condescendingly. "I would have no objection to it if she were not so fierce, but church people are such bigots; she's as bad as our precentor, who picks out all the droniest tunes he can find, for fear he should set the same tune in the chapel that they sing in the church yonder."

"Which proves that church people are not the only bigots, and that you had better not talk on the subject till you know more about it," said Joan, quietly.

This view of the matter disconcerted Tom. He had been "showing off," for his cousin's edification; and seeing that his efforts had been quite thrown away, he put his hands in his pockets and sauntered off. But the talk had lessened the reserve between the two girls; and by the time that Mr. Haynes had written his reply to Mrs. Hinxman, the mutual shyness had disappeared.

"I fear I must bid you good-bye, Miss Forster," said Lucy, "unless you would go with me to see Mrs. Store's lace-making; I have to call there."

Joan was well pleased to accom-

pany her, and they walked together into the village.

"I have been so accustomed to see women toiling at such unfit labour, that it will be very pleasant to see one working at some feminine occupation," observed Joan; "and I have often wanted to see lace made."

But Joan's wish was not to be gratified that morning. Mrs. Store was at home, but in sad distress. A woman—a stranger—who had come by the Thorley omnibus the previous day, had learnt in the village that Mrs. Store had a bed-room to let, and had taken it. The new lodger had gone out that morning, had been knocked down by a runaway horse, and was now lying apparently senseless.

"Her name is Mrs. Elliot, and she paid me a week in advance—that's all I know about her," said Mrs. Store, crying. "You see, Miss Hinxman, she looked so respectable-like I didn't care to ask questions; and if she dies, what shall I do? The doctor's been in just now, and says he'll be back again presently."

"She looks very bad; I fear she is much injured," said Lucy, as Joan and she approached the bed on which the sufferer was lying.

As she spoke, Mrs. Elliot unclosed her eyes; a startled, wild expression came into them as she caught sight of the face that was bending over her. She strove to raise herself. "Miss Maud," she gasped, "Miss Maud," and then sank back on the bed quite unconscious.

"This is not good for you," said Joan to her companion, in a decided tone; "let us come away, we can be of no service to her at present."

"It was her strange look that frightened me," said Lucy, with a shudder, when they were outside; "a look as though she knew me, and I never saw her before."

"And your name is not Maud?"

"No; I was called Lucy after my aunt. I forgot to ask about the lace, but it will not matter; I wish we had not gone there."

"You are not so accustomed to see suffering as I have been," answered Joan. "When my father came home from Jamaica three years ago, we went to live up in the north, in a mining district, and I have seen many accidents."

"Do the women work in the mines?" asked Lucy, glad to talk of anything so as to forget the startled look of recognition in Mrs. Elliot's eyes.

"Yes; and one of the saddest sights in those parts is to see women dressed like men, working, smoking, drinking, and swearing; all their womanhood seemingly lost."

"It must be a terrible life for men and women too," said Lucy. "I often think of it when I'm enjoying a blazing fire. It seems so hard, so *unjust*, that some people are to have all the sunshine of life and others none. You must often have felt it to be so when you saw them at their unpleasant, dangerous work."

"I did at one time," answered Joan, "when I first went to the mines—before I was a Christian."

The words were spoken very simply, yet Lucy started.

"Were not you always a Christian?" asked she. "I beg your pardon, I know Dissenters do things different; but surely every one is a Christian in England."

"Would that they were!" exclaimed Joan, earnestly; but oh, Miss Hinxman, you *know* to the contrary."

"Of course I know that there are bad people; but almost every one is christened, and so——"

"And so that makes them Christians, you would say," added Joan, as Lucy paused.

"It says so in our Catechism,"

said Lucy, after a few moments' thought. "My aunt wishes me to be confirmed in the spring, and of course I shall have to see our clergyman, so I am learning the Catechism over again in readiness. It says that in baptism we are made 'a member of Christ, the child of God, and an inheritor of the kingdom of heaven.'"

"But does the Bible say so?" asked Joan.

"I don't know."

"Search it through and through, and you will find no such statement."

"Then what does make one a Christian?" said Lucy, looking troubled.

"Willingly taking Christ for our Master," answered Joan, softly.

"You said just now '*before* I was a Christian,'" observed Lucy, presently, "as if you knew when you began to be one; it seems so strange; if you would only tell me more about it—I hardly know how to ask you; but I have felt troubled about these things."

Joan hesitated. She scarcely liked to speak so freely to one almost a stranger; and yet it seemed a duty to speak freely, if, by so doing, she could help another on her way. And Lucy, though she saw the hesitation and guessed the cause, little knew how great an effort it was for Joan to begin.

"My father was a preacher among the miners, as I suppose you know, and his whole heart was in his work. I often went with and without him to visit the people, and I soon got to understand their rough speech, and to like them in spite of their rough manners. One day there had been a serious accident—a chain had snapped, a poor lad had been flung to the bottom of the shaft, and was drawn up lifeless. Soon after the funeral, my father sent me with something to the mother. She was old, infirm, and a widow; this son had been her last earthly support. I expected to find her utterly broken down: she was calm and peaceful. Perhaps she thought I was surprised to find her so, or perhaps she thought the minister's daughter (and I looked much older than I was) would surely sympathize with her. I cannot tell why it was, but she said to me, in her north country speech, 'Ah, miss, maybe you'll wonder to see me so content, and only a week gone by since they brought home my last boy, and laid him on that bed, his poor body so crushed that even his own mother almost turned from the sight—my bright, bonnie lad; and his brother went much the same, and the father, too, and here I'm left alone, yet able to say that my God is good, and has done all things well. I couldn't say it years ago, when the trouble first came, when they brought the father in and laid him on that bed to die, when I sat up through the night wiping the damp from his forehead, and listening to his groans, and watching the precious life going fast away—I couldn't say that God was good then. I let the trouble come like a great black cloud betwixt me and my Father's face, and, oh! but it was hard to bear. But when the morning came, and God's blessed sunlight settled on my husband's face, and I stooped down and gave my first kiss to my dead, a saying I had heard some years back came into my thoughts, and I felt sure that God was good amid it all.'"

"What was the saying?" asked Lucy, as Joan paused.

"I fear I shall spoil it in the telling, yet I will try to give it in her own way. 'When I was a servant-girl down south,' said she, 'something was happening to the sun—an eclipse I think they called it—and missis and the children looked through smoked bits of glass to see it plainer.

And the master, who was a godly and a fanciful sort of man, said he, "Troubles are like this smoked glass somewhat, for they often help us to see the Sun of Righteousness more clearly"—and I know who is meant by *that*, miss. I can't tell you how it was, but that saying came to my mind as my husband lay there dead, and I found 'twas very true. When things had gone well with me, I'd seen the Saviour in His greatness and His power, and my poor weak eyes were dazzled by the brightness. I didn't look so often as I ought, but when I was left with my two little lads, and no strong arm to work for us, I a'most forgot how awful was the Saviour's greatness while He taught me how pitiful and tender He could be; and now that I've not one lad left to me, it seems that I get nearer to His heart, just because I'm left alone.' It was not only her words that touched me," continued Joan, "but the tone of her voice, and the calm look upon her face. And then I glanced round the wretched room, at the bed on which husband and children had lain dead, at herself so bent and worn by toil and trial, and felt rebuked by her sweet admission. I had murmured at my sorrows, slight compared to hers, and rebelled against them, while she, who had lost all she loved—and they were good lads—could trust God through it all. It taught me what it was to be a Christian, and showed me what a Master Christians have."

Silently they walked on now, till the Grange was nearly reached.

"I must leave you here," said Joan, "or my uncle will fear that I am lost. I did not intend to have come so far;" and with a warm clasp of the hand they parted.

Joan's conversation had made Lucy forget the woman at Mrs. Store's. Her aunt's inquiry for the lace recalled her to her memory. At first Mrs. Hinxman listened to Lucy's account with little interest, but when she mentioned Mrs. Elliot's name, and repeated the exclamation which had so much surprised her, her aunt looked annoyed and excited.

"I will not have her stopping in one of my houses; Mrs. Store must get rid of her immediately," said she.

"But, aunt, she can't turn the woman out while she's so ill. Why should she?"

"At any rate, I expressly forbid your going into Mrs. Store's cottage while she is there. We don't know what kind of a character she is, and she must go—don't let me hear a word more about it."

Lucy had often murmured at the monotony of her life, at the being kept apart in lonely grandeur at the Grange, and denied almost all society save that of her aunt; she had thought her lot a very unpleasant one; but now — Joan's conversation, — Mrs. Elliot's strange behaviour,—and her Aunt's most unaccountable dislike to her, gave her plenty to think of, and, for the first time, her own little trials and annoyances faded into insignificance.

ON THE REV. HENRY WARD BEECHER'S SERMON ON INFANT BAPTISM.

A PAPER READ BEFORE THE BOARD OF BAPTIST MINISTERS OF LONDON AND WESTMINSTER, NOV. 29TH, 1864.

BY THE REV. J. H. HINTON, M.A.

MR. BEECHER'S sermon challenges attention on the score of its novelty—not of subject, indeed, but of method. It defends infant baptism on a ground, I believe, entirely new; which, in this late age of the Church, and after the very various grounds on which that practice has been defended, is saying a great deal for it.

The sermon is founded on Mark x. 13-16—Jesus blessing little children; but I postpone any notice of this for the present. The part of the sermon which I first notice is Mr. Beecher's treatment of the Scriptural argument as generally exhibited by Baptists.

"I concede and I assert, first, that infant baptism is nowhere commanded in the New Testament. No man can find a passage that commands it; and, if it can stand only on that ground, we may as well give it up first as last. Secondly, I affirm that the cases where it is implied, as in the baptism of whole households, are by no means conclusive and without doubt; and that, if there is no other basis for it than that, it is not safe to found it on the practice of the apostles in the baptism of Christian families. Therefore I give up that which has been injudiciously used as an argument for infant baptism. And, thirdly, I assert that the doctrine that, as a Christian ordinance, it is a substitute for the circumcision of the Jews, is a doctrine that is utterly untenable, to say nothing more. If there were no other argument than this for it, I should not blame those that rail at it, and set it at nought. It is not commanded by Scripture; there is no well-attested case of its administration in the New Testament; and it is not brought down as a substitute for circumcision."—Pp. 202, 203.

This is very satisfactorily put; no Baptist could have put it better. And it must be not a little gratifying to Baptists to find this ground so distinctly taken by so distinguished an opponent. If you ask him why, then, he baptizes, he answers you in the following terms:—

"I fall back on the liberty which is vouchsafed to every Christian, and which is set forth in the New Testament, and say, 'By this liberty I do it. There is my warrant, and there is my authority.' Paul taught us that we were brought into a dispensation of liberty. Peter declared that he had found out that, after all, God received anybody that had faith to work righteousness. And Christ taught, still more broadly, to the woman of Samaria, that the time was coming when a man should be received, not because he worshipped in that mountain or in that temple, but because he worshipped God in spirit and in truth. The New Testament teaches that there is for man the largest freedom to go to God in any way he pleases. That is the charter of Christian liberty. And, if experience shows a certain ordinance to be good, it is your right to adopt that, whether Scripture points it out or not. And, if any man says, 'I must not do anything that I have not a text for,' I say to him, it is your privilege to do anything which experience shows to be good. You need no authority for it, except the testimony of experience that it is good. That is Divine authority. The fact that it is good gives you the right to choose it. It is your privilege to do so because you are Christians, and are free, being bound to no ceremonies or usages."—P. 203.

I confess myself amazed at this doctrine of "Christian liberty," and scarcely less so at the show of Scriptural references adduced in its support. It is fit, however, that these should have a serious examination.

"Paul taught us," says Mr. Beecher, "that we were brought into a dispensation of liberty." I suppose

reference is here made to Gal. v. 13, where Paul says, "Ye are called unto liberty;" but it is evident from the connexion that he refers only to liberty from the bondage of the Jewish law, which some teachers of that age had attempted to fasten on them.

"Peter declared," Mr. Beecher says again, "that he had found out that, after all, God received anybody that had faith to work righteousness." The reference here, of course, is to Acts x. 34, 35, where the connexion shows that Peter's words related exclusively to the equal reception by faith of Jew and Gentile.

"And Christ," Mr. Beecher adds, "taught still more broadly to the woman of Samaria, that a time was coming when a man should be received, not because he worshipped in that mountain or in that temple, but because he worshipped God in spirit and in truth." No doubt, (see the 4th chapter of John), our Lord insisted on the necessity and the exclusive acceptableness of spiritual, as contrasted with ceremonial, worship; but surely there is nothing here about Christian liberty.

"The New Testament," Mr. Beecher says finally, "teaches that there is for man the largest liberty to go to God in any way he pleases." I hold the very reverse of this to be the fact, and understand the New Testament to teach that there is for man only one way to God; but, if it were otherwise, what is that to the point?

The question is, Has Christ conferred on His disciples the liberty of observing all such religious services as they may think good, they "being bound to no ceremonies or usages" whatever? Of this Mr. Beecher adduces not a shadow of proof.

Being thus utterly destitute of Scriptural warrant, this boasted "charter of Christian liberty" turns out to be merely a piece of waste paper, which, rather than venture to act upon it, it were wise for every Christian to tear to pieces and scatter to the winds. Is it because there is no king in Israel that every man should do what is right in his own eyes?

But let us suppose that this imaginary charter is valid; it is manifest that, on this ground, infant baptism sets up no claim to be admitted as a *Divine* ordinance, but contentedly takes up its place among the ordinances of man. This objection is perceived by Mr. Beecher, and is met in the following manner:—

"And if men say to me, 'Do you think the baptism of children is a Divine ordinance?' my reply is, that I believe an ox-yoke is a Divine ordinance. When men found out that shaping a piece of wood across the neck of the ox was the way to get the use of his strength, that piece of wood became a Divine ordinance. God made the nature of things, and human skill only finds it out. You never invented anything. You have discovered a great many things; and the things you have discovered are Divine, only you are so irreverent that you do not look upon them as such."—P. 205.

Infant baptism, then, according to this, is a Divine ordinance only in the sense in which "an ox-yoke" is one. It is the discovery by human ingenuity of a latent Divine adaptation. Certainly, in this respect, it differs considerably—not to say essentially—from believers' baptism, which was expressly instituted by the Lord. See Matt. xxviii. 19.

It may be observed further, that, if the liberty alleged can be claimed by one Christian, it may be claimed also by another. Mr. Beecher, indeed, claims it for every one of the whole multitude of Christians in succession. What could result from such a liberty as this, but that the Church of Christ should be delivered up to absolute and universal anarchy, every individual having liberty to practise any and every ordinance

which he thinks useful, however superstitious, fanciful, or absurd. This clearly would be liberty degenerated into licentiousness — a liberty under which we could have no guarantee against the eccentricities of asceticism, or the mummeries of Popery.

From this objection Mr. Beecher seems to shelter himself by speaking of that "which experience shows to be good." Now, really, it is submitting infant baptism to the most cruel of all tests to allow it to be judged of by "experience;" since it has manifestly been one of the greatest blunders ever committed by the Church of Christ, and one of the greatest plagues ever suffered by it. There must, however, be a beginning to everything; and, if my right to baptise now lies in the testimony of experience that it is good, what right had he who baptized for the first time? Afterwards, however, Mr. Beecher gives up this phraseology, and says more simply, "Scripture confers upon me the right to use anything which is good and beneficial." But who, then, is to be the judge of this? Or where is our security that things shall not by some one be held to be "good and beneficial," which are really pernicious and destructive?

Mr. Beecher, indeed, seems quite prepared for this result. He makes one of his supposed objectors say concerning infant baptism, "But is it not a superstition?" And with great naïveté, he answers, "Yes!" "Yes!" Hear Mr. Beecher! Infant baptism IS "a superstition"! *Habemus reum confitentem.* Surely he is on his knees, making confession. He affirms, however, that it is an "innocent superstition," which I very much doubt; and one of a group of "innocent superstitions which he would not crush." Proverbially there is no disputing about tastes; but, for myself, I should think that a minister of Christ might find something better to do than to cherish "superstitions" of any kind, especially under the form of a religious ordinance for which it is acknowledged there is neither precept, nor example, nor analogy.

"The ground I take," says Mr. Beecher, "is the ground of moral benefit" (p. 205). A very questionable ground in any case. But let us ask, What, then, is the "moral benefit" of infant baptism? Now, let it not be supposed for a moment that Mr. Beecher believes in baptismal regeneration. Far from it. On this subject he speaks in the following terms:—

> "Now, when we dedicate our children in baptism, it is not designed to produce any direct effect upon the subjects of it. Neither when they are grown up, nor when they are infants, does baptism produce any direct effect upon them. The ordinance and act of baptism is simply declaratory. It declares a fact, that is all. It does not make a change, nor seek to make a change."—P. 198.

As to the figment of baptismal regeneration, this is satisfactory enough, but it bears in another direction.

"The ordinance and act of baptism is simply declaratory," and yet Mr. Beecher defends it on the ground of "its moral benefit." Why, if it is "simply declaratory," how can there possibly be in it any "moral benefit" at all? Does the mere declaration of a fact confer a "moral benefit"?

In a later portion of his discourse, however, Mr. Beecher thus opens his mind. He says:—

> "On this plain, common sense ground, that it may be made to conduce to our good, and our children's good, I believe in the baptism of infants."—P. 207.

"It *may be made to conduce* to our good, and to our children's good." This is certainly reducing the "moral benefit" of infant baptism to the smallest possible quantity. "It may

be *made to conduce* to good." Why, so may many things perfectly indifferent in themselves, and even highly noxious, as virulent poisons are by the skill of the physician; but this says little for its positive character, or its direct tendency. "It may be made to conduce to good." Perhaps so; but, also, *perhaps not*. And, for one instance in which it is so, it may be a pernicious and soul-destroying superstition to thousands.

The "moral benefit" of infant baptism, however, becomes, in Mr. Beecher's hands, still further attenuated. He says:—

"I baptize dying children, not because I believe that they will be lost if they are not baptized, but because the parent feels better to have them baptized."—P. 205.

"If there were no other argument in its favour than that Christian parents feel better for having carried their children to be baptized, I would administer it for that reason."—P. 207.

So this "innocent superstition" comes at last to a matter of feeling only. "The parents *feel better* to have their children baptized." A gentle and humane sentiment, certainly, to be the origin of a religious ordinance. But where shall we go, or where shall we stop, if we devise and practise all services after which people may "feel better"? "Parents feel better to have their children baptized." There is, however, of course, a reason for this feeling, which, from the nature of the case, can be nothing but this, that the parents think their children are something the better for being baptized—which they are not, and Mr. Beecher knows they are not; and yet he cannot make up his mind to "crush" a "superstition" which, under the circumstances, must be deemed very far from "innocent." If Mr. Beecher would but explain the matter fully to the parents, and should he be happy enough to convince them, their *feeling better* for the baptism of their children would soon be at an end.

If, however, infant baptism confers no moral benefit, it is at least "declaratory." "It declares a fact." This leads me to notice Mr. Beecher's remarks on his text, and on the blessing of the children by Jesus. On this subject he says—

"This has a direct bearing upon the interesting services of this morning—the baptism of infants. Not that there was any such act; but the grounds laid down by our Saviour covered that act. He declared that infant children were already in that moral and salvable condition to which adults came by repentance and a renunciation of their habits and past life. It is not a declaration that any are saved without the influence of God's Spirit; but our Saviour taught that infant children were nearer the salvable condition than adults. There were important elements that growth into manhood induced, which had to be laid aside before the soul could enter the kingdom of God, if only then it first sought to enter it. We gain many things: we gain intellectual development, we gain largeness of soul-power, we gain facility of executive force; but we gain them at an expense which is too dear. Purity of conscience, simplicity of trust, lordliness of love,—these we exchange, so that we are the worse for the bargain."—P. 197.

I cannot profess to understand this passage. Mr. Beecher speaks of "*infant children*;" yet he represents them as being in a "*moral* condition," and as exhibiting "purity of conscience, simplicity of trust, and lordliness of love." All this in *infants*, and at the age when they are usually baptized! This is mystery the first.

Mr. Beecher speaks of "infant children" being "in a salvable condition," and as being "nearer *the* salvable condition than adults." This is mystery the second. What is "*a* salvable condition"? And what, if it differs from this, is "*the* salvable condition"? "A salvable condition" is, according to Johnson, a condition in which it is "possible to be saved"—a condition in which all mankind are

upon terms of repentance. Mr. Beecher, however, represents "a salvable condition" as that into which men "come by repentance;" it is a condition, therefore, in which men are not only salvable, but safe. The salvation of those who repent is not only possible, but sure.

Our Lord, according to Mr. Beecher, "declared that infant children were already in that moral and salvable state to which adults come by repentance." This is mystery the third. What did He say? "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Now, I have no doubt that dying infants are saved; but to me it is evident that in these words our Lord declared nothing at all concerning infant children; all that He says is, that "the kingdom of God" consists of persons who have a moral resemblance to the natural characteristics of little children: "*of such* is the kingdom of God." And, if our Lord did not declare anything at all respecting infant children, it is plain thatHe did not declare them to be in a "moral and salvable condition."

Mr. Beecher goes on to say, that by His words on this occasion,

> "The Saviour taught that those grown up must travel back again over all the road to the point at which they were when they were children, in order to enter the kingdom of God; that they must find their Christian life in just that place where infant children already are. This is the doctrine of the text. 'Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.' And if that may be said to be a figurative speech, the next declaration settles it that He meant it be so literally and truly: 'Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.'"—P. 197.

This is mystery the fourth. "Literally and truly," in order to become a Christian, an adult is to become again a little child! One cannot help thinking here of the question of Nicodemus, when our Lord propounded to him the doctrine of the new birth: "How can these things be? Can a man enter the second time into his mother's womb, and be born?" Quite as easily, I should say, as he can "literally and truly" return to his childhood.

Mr. Beecher means to argue that the same fact which our Lord has declared concerning infant children, baptism also declares concerning them; but, since, as far as we have seen, Christ did *not* declare any fact concerning infant children, the argument, whatever might have been its force, entirely fails.

"The ordinance and fact of baptism," however, Mr. Beecher strenuously affirms, "is declaratory. It declares a fact." What fact, then, does baptism declare? To this question he replies—

> "Baptism signifies to the world that the subject of it is cleansed in heart by God's Spirit; or that he thinks himself to be thus cleansed; or that he is thought to be so."—P. 198.

Baptism is thus represented to be "a declaratory act" with a vengeance; for here are no less than three several facts, one or other of which, or all the three, it may declare. It may declare, either (1) "that the subject of it is cleansed in heart by God's Spirit;" or (2) "that he thinks himself to be thus cleansed;" or (3) "that he is thought to be" [so]; or (4) all these together. But who is to tell in any particular case which of these three facts is declared, or whether all of them? On what authority, indeed, is baptism to be held declaratory of either of them? Who declares the fact? Not God, since baptism is no more an ordinance of God than an ox-yoke is. It is but a human invention, and can have, therefore, no Divine declaratory power. As a human device, if it is supposed

to declare anything, it will be a great deal more likely to declare a falsehood than the truth; and, if it should happen to declare the truth, the declaration would be of no value.

Mr. Beecher, however, is not contented with his own affirmation that "baptism is simply declaratory." Before he finishes the sentence in which this is written he repudiates it, and maintains baptism to be something very different, and much beyond it. Baptism, he says—

> "Expresses the idea that one lives, or is striving to live, heart-clean. What does washing the body signify, but that men do not like dirt, and that they are striving to live a cleanly life? And what washing is to the body, that baptism is to the soul: the attempting to live heart-clean by the washing of the Holy Ghost, as by the washing of water we attempt to live body-clean—that is baptism."—P. 198.

Wonderful words! Baptism is "the attempting to live heart-clean by the washing of the Holy Ghost." No longer, then, "the simple declaration of a fact," but a strenuous holy effort—"the attempting to live heart-clean." In what conceivable sense can this be true? Or what amount of confusion must have possessed Mr. Beecher's mind when he asserted it?

There is yet another thing, however, which, according to Mr. Beecher, infant baptism "means." It means that the parent says, "I am to bring [the child] up so that, by the continual cleansing of the Holy Ghost, it shall grow up in Christian nurture and admonition." Hence Mr. Beecher lays it down that "one parent at least must be a Christian, or else the baptism ought not to be administered to the child" (p. 200). See the folly of human wisdom! Here is a religious ordinance invented by man to declare a fact which exists (if in any) in all children, and it is connected with a usage which practically nullifies it, by restricting it to the very small number of children one of whose parents is pious! Surely, if infant baptism were intended to declare the fact of the Spirit's cleansing, it should be administered to all in whom the fact exists. "So far as the child itself is concerned," says Mr. Beecher, "there is as good reason why one child should be baptized as another." Then why make this arbitrary limitation? Has a Christian liberty, in the first instance, to devise a religious ordinance, and, in the second, to deny its appropriate application?

In bar of Mr. Beecher's alleged charter of Christian liberty, however, I observe finally that in at least two instances—of which baptism is one—the Lord Jesus Christ has directly exercised His own authority, an authority by which it would seem that all His professed disciples ought to feel themselves "bound." If there be liberty in every other respect, yet surely not *here*, where Christ has explicitly declared His own will. For His will is of negative force as well as positive; it as truly prohibits as enjoins. Believers' baptism Christ has instituted; infant baptism, as admitted by Mr. Beecher himself, Christ has not instituted; and, not having instituted it, He has virtually forbidden it. He is King in Zion; and let His sole authority be upheld and revered.

In conclusion, it may be observed that this new phase of the baptismal controversy does not bring much help to the cause of infant baptism. It must be in some measure galling to our Pædobaptist brethren to find all their old defences abandoned without a shot by so distinguished a member of their body, while it must be evident that little reliance is to be placed upon the new; and we may be allowed to wait with curiosity for an indication of the manner in

which the novel theory, concerning which scarcely a syllable has yet been uttered, will be received by them.

As to Mr. Beecher himself, the production may be said to do him little credit in any respect. The sermon is characterized by so much confusion and contradiction, as to demonstrate that its author had no simplicity or clearness of view; and there is, accordingly, nothing convincing or conclusive in his argument. His leading principle is utterly inadmissible, as subversive of the authority of Christ in His Church; and, if it were true, it would defend with equal success the practices of infant baptism and auricular confession.

JOHN CENNICK, THE EVANGELIST OF NORTH WILTS.

On the village-green of Tytherton Kelloways, about four miles north-east of Chippenham, in Wiltshire, stands a monastic-looking group of buildings, constituting a central station for the convenience of that portion of the surrounding population who accept the spiritual guidance of the United Brethren, otherwise called the Moravians. Moreover, there may be seen, at stated intervals, groups and couples of cheerful lasses pacing up and down the green-sward in front of its modest chapel; for the establishment embraces a school, and thus extends its beneficent influence beyond the bounds of its own locality. The parlour, or reception-room of this home in the wilderness, is adorned with a few portraits of some of the most eminent of the Brethren's ministers. They are but simple prints or photographs, but a close inspection soon discovers them to be the memorials of countenances stamped with the unmistakable serenity of heavenly-mindedness. Thus, redolent of sanctity, and shrouded in what the late Sir Thomas Fowell Buxton loved to style "the Divine silence of the country," the spot fitly commemorates the unambitious but most fruitful labours of one of the purest of modern revivalists.

It was not among the Moravians that John Cennick commenced his apostolic career; though the psychological affinities of his nature which eventually found their congenial home in the bosom of that fraternity, seem to be traceable from a remote ancestry (originally derived, we believe, from the same part of Europe). Something similar, indeed, takes place in the case of us all, unconscious though we may be of the influence. The channel through which our spiritual as well as our animal life has descended to us was tinctured and modified long ago by the personal history of our forefathers in the faith. Every man, it is said, carries in his veins the blood of a thousand progenitors, and may therefore be presumed to partake in some occult measure of the nature of each and all of them. While this is easily admitted, there is another cognate fact equally noticeable, namely this—that a striking resemblance to some one of the heroes of his race will not unfrequently be seen cropping out again, in all its original integrity, in the person of a modern representative.*

So in the religious life of a family, the spiritual energy of a John Huss or a Jerome of Prague may not unreasonably be expected to re-assert itself, far down the stream of time, by the uprising again of the kindred soul of a genuine descendant. We are not, therefore, surprised to find the grandfather of John Cennick promptly recognising the Divine mission, and cheerfully accepting

* See this subject illustrated in Sir Walter Scott's novel of Redgauntlet.

the self-denying creed of George Fox the Quaker; or to discover that the celestial flame thus kindled, though smothered for a while by the pharisaism of John's immediate parents, should in his own person at last "leap up from its socket, and expire in one exhilarating flash."

In the statement of such a hypothesis we are not for one moment ignoring the doctrine of the immediate operation of the Holy Spirit on the individual heart, but are merely putting it forth as a legitimate and instructive study, to mark the modelling hand of the Divine artificer who sees the end from the beginning, and who so systematizes a multitude of converging agencies that they shall at the prescribed time and place issue in the formation of an instrument pre-eminently fitted for the Master's use. For a fuller elucidation of this topic, the reader is referred to Dr. Alexander Vinet's discourse on "Salvation from the Jews." Protestants are sometimes afraid of entertaining anything like a principle of ancestral life in the Christian Church, knowing what an unfair use the Papists are ever ready to make of it; but if the Church manifested but half the power for which St. Paul credited her in his own days, they would be able more steadfastly to look the doctrine in the face. As Baptists, of course, we utterly scout the idea of hereditary Christianity as a passport to church privileges, but this need not make us shut our eyes to the holy influences which rocked the cradle of our faith, or quench our thanksgivings for the patrimony of "parents passed into the skies."

But it is now time to go more directly to the business in hand, in the first place, informing our readers that the principal object contemplated by this revival of an old biography is the more extended diffusion of an interesting diary still preserved in the Brethren's house at Tytherton, to which full justice has never yet been done. It is true that portions of it have been published in a mutilated form; but as no reference whatever is made, either to the Wiltshire Journal or to the record of his wanderings in Ireland, in the life of Cennick prefixed to his works, by the late Matthew Wilkes, we conclude that it will be new to the majority of our readers.

Thomas Cennick, the grandfather of John, was, at the period of the civil wars, a cloth-manufacturer in extensive business in or near the town of Reading in Berkshire. Under the preaching of George Fox and William Penn the family became Quakers. For conscience sake they suffered the loss of all things, and were confined in Reading gaol, where the grandmother was reduced to the necessity of weaving halfpenny laces for their mutual support. Such was the despotism of the local magistracy of that period, urged on by the tythe-supported parsons, that even under the Protectorate of Cromwell, the direst persecutions were practised with impunity, especially during the winter months when access to London was almost impracticable. On the accession of Charles II., of course, the iniquity assumed a still more aggravated form.

With all this before his eyes, their son (the father of John) consented, at the time of his marriage, to be christened in the Established Church; from which circumstance it came to pass that John was brought up in that form of faith, in connection with St. Laurence's church at Reading; where also, under his mother's influence, he became a most punctilious attendant at the daily morning prayers. The first thing that awakened his religious anxieties was the triumphant death of a pious aunt. As he entered her dying chamber, he overheard her speak thus to an attendant: "Mary, I have something to say to you, and maybe you will think it a lie, but indeed it is the truth. This night the Lord stood by me and invited me to drink of the fountain of life freely; and I shall stand before the Lord bold as a lion." These and similar expressions of triumphant faith fell on the ear of another listener besides young Cennick. This was his mother, who, all unused probably to the experiences of the inner life, could not prevent the words "Poor soul!" from escaping her lips. "Who dares call me poor?" immediately responded the departing saint. "I am rich

in Christ—I have got Christ—I am rich."

At the age of sixteen Cennick experienced the terrors of the law, and passed through that fiery discipline which has so often been the prelude to extraordinary success in the ministerial field. Life for many months, nay years, became almost insupportable; and it was during this dark and dolorous period that he once formed the resolution of escaping to Salisbury Plain, intending there to wander about without food or shelter until death should put a period to his troubles. Having mentally taken leave of the world on the evening of the night which was to he his last at home, he overslept the hour of departure; and the scheme being by this means defeated, was never again entertained. This was but one of the many desperate fancies to which a burdened conscience prompted him. It will not be necessary in this place to recapitulate the long catalogue of his sorrows. Under the guidance of an unseen hand they had the one happy result of effectually and for ever weaning him from trust in the creature, of firing him with an ardent love to his Deliverer, and of charging his personal experience with a prophetic afflatus antagonistic at once to Arminianism and to indolence.

It is observable also that before the breaking of his brighter day, he had (like some others) a premonition of his destiny as a preacher. "Sometimes," said he, "I heard a voice, as it were, saying, 'Behold thou shalt bear my name before much people, and it shall come to pass that in thy days many shall be added to the Lord.' To this I myself answered, 'Lord, how can I bear thy name to others who look every hour to be lost myself? neither have I learning nor the understanding of the Scriptures.' Then would it be strongly impressed upon me, 'Fear not, I am with thee, and, thou shalt testify of me in every place whither I shall send thee. Lo! I will be a mouth unto thee, and thou shalt bear my Gospel even in the midst of the streets.' But this (the practice of preaching out of doors) being then an unheard-of thing, I regarded it not, and was soon as heavy as before."

On one thus led through untried paths into the perfect day, the very first report of George Whitefield's early career acted like an attractive spell. He instantly resolved to become acquainted with, and to co-operate with a person in whom he expected at last to realize the sympathy for which he hungered. Having offered up a prayer to that effect, he started from Reading one evening, and walking all night (forty miles), reached London in the early morning. At eight o'clock he found his brother at the house of Mr. Hudson at Temple Bar, and fell on his neck, and kissed him. The new-found friends now spent several days of sweet communion together, and Cennick's mission forthwith commenced.

His occupation hitherto had been that of assistant to a surveyor; but in 1739, being then nineteen years of age, we find him preaching to the Kingswood colliers near Bristol, in connexion with Wesley and Whitefield; almost immediately after which, that remarkable revival of Christianity occurred in North Wilts, which has been associated with the name of John Cennick from that day till the present. The circumstances which originated the movement, it will be proper to give in the missionary's own words.

CENNICK'S JOURNAL, BEGINNING 1740.

"The awakening, or first stirring, among the souls in this county, began at Castlecombe, a town about eight miles from Tytherton, and four from Marshfield. William Orchard, a tailor, of Castlecombe, who had heard me preach at the Cross, in the open street, to many people at Sodbury, in Gloucestershire, was passing through Kingswood, where I then lived, on his way to Bristol fair; and, meeting me on the road, earnestly desired me to come to his town and preach, to which I consented. This was in January, 1740. I preached the first time in the street of Castlecombe, to a vast concourse, on Wednesday, 16th July, 1740. Several persons from Lyneham, and particularly brother John Bryant, with others from Chippenham, Avon, &c., invited me from thence to their towns and villages further into the country, till, by degrees, I preached in most places thereabouts, especially at Langley, Hullavington, Malmesbury, West Kington, Littleton-Drew,

Foxham, Lyncham, Brinkworth, and Summerford. In the time of harvest, 1740, at the invitation of some persons from Chippenham, I preached to a prodigious multitude on Langley Common, and returned the same afternoon to Kingswood. On December 28th, the Sunday after Christmas Day, after preaching at the two former places several times, I preached at Lyneham in the morning, and in the afternoon at Foxham, to some thousands. On Monday, the 29th, I preached at Little Somerford, and from this time had open doors everywhere.

"I was about a year in Wiltshire, and had no help from any person. Often I stayed only a few days, and at other times two or three weeks, in the country, and then returned to Kingswood to take care of a little society there. This I did from the time of my disagreeing with Mr. Wesley, till I entirely mingled with Mr. Whitefield and his friends, and so came, as his preachers, into Wilts; though it was observed, from the beginning, that the Methodists did not much care for their Wiltshire brethren, because they behaved and spoke more evangelically than the other awakened souls, and were therefore esteemed as tinctured with Antinomianism, and only a few of the Methodist preachers could be content to stay long in Wilts; and both Herbert Jenkins and Edward Godwin, and others, wrote to complain of them in London on this account."

Cennick's new position, to which he here refers, in respect of the Wesleyans, had been brought about very soon after the formation of his alliance with them in the Kingswood mission. His own views being unequivocally Calvinistic, some of John Wesley's adherents, though against their leader's will, procured his dismissal from their society, while he was perambulating some part of Wiltshire in 1740, and he in consequence received orders to officiate no more at Kingswood. "When we were separated," says he, "we were in number twelve men and twelve women; and having a house just by, where we had the liberty to meet, we sat down and wept, and cried unto the Lord, because we believed that a breach had been made that day in Israel. Here we afterwards enjoyed many sweet and precious seasons of Divine power. Our Saviour often was pleased to be present with us, and in a short time so increased our company that we were about 120." The church thus founded at Kingswood ever afterwards remained faithful to Cennick, and down to the present day continues to cherish his memory. He was also pleased to discover that the converts in Wiltshire were not at all disturbed in their faith by the report of the schism between himself and the Wesleys. Whitefield, who was then in America, having shared, on his return to England, the fate of Cennick, that is to say, exclusion from the Wesleyan communion, built in London the temporary wooden chapel called the Tabernacle, and invited Cennick to assist him. The call was cheerfully obeyed, and Cennick's labours now became excessive, preaching sometimes six times a day. Success kept pace with his efforts, and persecution with his success.

Before proceeding with the diary, another remark seems called for in reference to the unexpected statement above made, that the Methodists or early Wesleyans found but few sympathisers in North Wilts. The readiest explanation of the phenomenon might seem to be found in the fact that Cennick was himself occupying the ground and preaching Calvinistic doctrines; but the question still recurs, Why did the people prefer Cennick to the other evangelists of his day? The mention of West Kyngton, one of his preaching stations, at once suggests a possible solution. West Kyngton had been the parish of the martyr Hugh Latimer, "the little bishoprick," as he styled it, in which he found a congenial retreat from the treacheries of court life, but where also, so far from seeking repose, he became the itinerant apostle of all the surrounding villages. Thus had the fallow ground been prepared, and the seed sown which was to spring up after many days. At Brinckworth, too, another of Cennick's stations, Tobias Crisp, the eminent Baptist incumbent, had more recently illuminated the district in which he laboured. So that it came to pass that when the last evangelist came on the scene, his efforts were seconded by the bracing influence of a more than ordinarily Protestant atmosphere, of which probably neither himself nor his auditors ever suspected the origin. Master John Aubrey, the Wiltshire antiquary, who wrote in

Charles II.'s time, perceiving this fanatical tendency in the northern part of the country, discovers, in his usual apt and ready manner, an explanation which satisfied himself, though like some other of his philosophical hypotheses, it might not bear the touch of analysis. The soil of the country, says he, was sour; from this sour soil sprang a sour vegetation, and the sour vegetation in its turn produced a sour theology. Hence the people were from their very constitution prone to rebellion, and greatly disinclined to the government of bishops. Let Aubrey's opinion pass for what it is worth. The further progress of this diary will afford ample testimony to the opposite results of this local miasma on different individuals.

"After the Gospel had been spread far and near, through the public preaching from town to town, and from one village to another, about six months, the people, of their own accord, met in little companies to sing two simple hymns which I had printed in Bristol; and as brother Richard Gotley, of Avon, went frequently to these meetings in Foxham, with an intent to help them to sing, unawares, he went further, and sometimes read sermons of Mr. Whitefield's or Wesley's, and letters which I sent him, until at last he became a preacher. During the year 1741, I was much in London and other parts, and could not be so often in Wiltshire as heretofore; but yet, through the diligence of brother Gotley, brother Bryant, and my sister Anna Cennick, the work of our Saviour was really carried on.

"19th January, 1741.—I preached first at Brinckworth, in a field near to farmer Langley's, on the words, 'Sirs, what shall I do to be saved?' And the same evening I discoursed in his house; and thus began the awakening on that side of the country.

"After brother Howell Harris, of Wales, had protested against the doctrines of free-will and sinless perfection, as the Messieurs Wesley held them, he came to see me in Wiltshire; and on Tuesday, the 23rd of June, with about twenty-four on horses, he accompanied me to Swindon, about ten miles from Brinckworth, and not far from the vale of White Horse, where I had appointed to preach. We found a large company assembled in the Grove, with whom I sang and prayed, but was hindered from preaching by a great mob who made a noise and played in the midst of the people; and then with guns they fired over our heads, holding the muzzles of their pieces so near our faces that we were both made as black as tinkers with the powder. We were not affrighted, but opened our breasts, telling them we were ready to lay down our lives for our doctrine, and had nothing to say against it, even if their guns were levelled at our hearts. They then got the dust out of the highway, and covered us all over, and then played an engine upon us, which they filled out of the stinking ditches, till we were just like men in the pillory. While they played upon brother Harris, I spoke to the congregation; and when they turned the engine upon me, then he preached; and this continued till they had spoiled the engine, and then they threw whole buckets of water and mud over us. When we had stood in this manner more than an hour, a spectacle of the utmost shame, before many weeping people, and before the whole mob, we were led up to the town to the person's house who had invited us thither, where we borrowed some old things to change us, and came back to Brinkworth. This persecution was carried on by Mr. Goddard, a leading gentleman of that place, who lent the mob his guns, halbert, and engine, and bade them use us as bad as they could, only not to kill us; and he himself sat on horseback the whole time, laughing to see us so treated. After we had left the town, they dressed up two images, and called one Cennick, and the other Harris, and then burnt them. Also the next day after we had been there, they rose about the house of Mr. Lawrence, who had received us, and broke all his windows with stones, cut and wounded four of his family, and knocked down one of his daughters, and so left them for that day; but if they heard them singing hymns, or supposed a minister to be there, they continued to riot about the house. Some few days afterwards the mob again got together, resolving to pull down Mr. Lawrence's house to the ground; but as soon as they began, there fell such a violent shower of rain as obliged them to desist and disperse. It was also remarkable that about this time an uncommon clap of thunder was heard over the town, which sadly terrified the inhabitants. In this storm an oak tree, which stood in the field of Mr. Goddard, was split into the finest splinters, and scattered all over the field. This seemed to portend something bad, and was generally observed when people saw what followed. I had appointed, some time after this, to preach at Stratton, a place not more than three miles from Swindon, at which time, as was supposed, because, in my addresses to the people, I made frequent mention of the blood of Christ, the chief persons concerned in the former riot got a butcher to save all the blood he could, in order (as he said) that they might play it out of the engine upon us, and so give us blood enough. But before I went to Stratton, God struck with particular judgments all the authors of this design at once. John and Thomas Vilett, Esquires, the parson of Stratton, and Sylvester Kean, a bailiff, all bled at the nose, and some at the mouth, without ceasing, till one of the former fell into dead fits, and could not any more be trusted alone. Neither did the min-

ster recover, for it brought him also to his grave. As for Sylvester Kean, he continued to bleed at times at such an extravagant rate, that it threw him into a deep decay, in which he lingered ten days, without having any one to visit him, because he stank alive; and on the 31st of March following he died, cursing terribly.

"On the 8th of July, Mr. John Henley, of Grittenham, gave us a piece of land at Brinkworth, to build a meeting-house upon; and on Monday, the 3rd of August, the foundation was laid. The next Sunday I kneeled down on the wall, and dedicated it to the Lord in prayer, and preached afterwards on the same spot with remarkable blessing.

"As I was preaching on Wednesday, 12th August, in farmer Smith's hay-yard, at Preston, which I did late in the evening for the sake of the working people, Mr. Skull, of that place, hired some persons to disturb our meeting by ringing bells. He also engaged a poor fellow to get through the crowd and pull me down; but as the man attempted it, he was so affected and struck with what he heard, that he could not proceed, and this he afterwards confessed.

"On the following day I was addressing the people in a field belonging to James Crew, of Foxham, when one Mr. Lee, a neighbouring farmer, got some others, named Tanner, Pinker, Bright, &c., to make a noise in the meeting. They sang together, swore, and pelted us with clods of dirt, and beat several of the hearers, till we broke up. This Mr. Lee was reckoned at that time a wealthy man; but soon after the above affair, several of his best horses died, his swine were bitten by a mad dog, and all things made against him, till, in the end, he was ruined, and obliged to abscond. The house he had lived in was the same which afterwards fell into the (Moravian) brethren's hands. The others were tried for horse-stealing, and one of them was hanged, and the other transported. He that was hanged had so often, in his rage, cursed himself to hell at the time they disturbed us, that I strove to reason with him, and to allay his heat, saying, 'My dear man, you should not curse so. You don't know what it is to go to hell.' Said he, 'I want to go there, that I may call old Burgess to account, who cheated me before he died.' But I heard that before he was executed he became sorry, and altered his mind.

"On Saturday, 6th September, after I had preached at Brinkworth school, or meeting, about fifty persons on horses and as many on foot went with me to Stratton, where we had appointed a meeting for that day. On the road I opened my New Testament on those words, 'We are persecuted, but not forsaken,' which served to hint to me what would happen. However, we had many people, and a lovely meeting. But before I had said much, came the mob again from Swindon, with swords, staves, and poles. Without respect to age or sex, they knocked down all that stood in their way, so that some had the blood streaming down their faces, and others were taken up almost beaten and trampled to death. Many of our dear friends were cut and bruised sadly, and I got many severe blows myself. We got away into a Baptist meeting-house just by, where I spoke to the house-full in much affection, and took leave. When we were again mounted, we thanked God who had counted us worthy to suffer thus for His Gospel's sake, and then made towards Lyneham, thinking that now our enemies had fully revenged themselves upon us. But we soon found to the contrary, for presently they overtook us and beat us barbarously. Our horses were so startled that it was a real mercy we had not been killed or did not kill others who were on foot; for we rode through the midst of the people, our persecutors whipping the horses with all their might, while the people on foot to save themselves rushed into the hedges and ditches and hid themselves where they could. At last we came into a part of our road where were many gates (across the track), where they posted themselves and beat inhumanly each of us as we rode by. This they did for about two miles, when a countryman showed us a narrow lane which led into another road, by which we escaped further hurt; our enemies (unaware of our change of route) riding before into a strait place, expecting we should come that way. In this hurry several had lost their hats, handkerchiefs, &c., and some with difficulty saved their lives. After we had left the first road and were a little still and collected, we could hear behind us most dreadful crying, for our friends on foot were being pursued and used equally ill as ourselves. Several of them came home so bruised and hurt as is not easily to be believed. One James Cottle, of Staunton, who had been unmercifully beaten, seeing one that had beat him fall down by means of a large thorn which ran deep into his foot, stopped and meekly helped him to get it out, and this act so moved the man that he left off beating, and turned back with the rest of his companions. As soon as we came to Lineham we were welcomed back with many tears by some hundreds of people who had heard we were killed, for those who had made haste before, reported that they had heard the mob swear that they would butcher us. When I came to brother Bryant's door, I kneeled down and thanked the Lord with my company that He had saved us this day. I preached and took leave of them all, and the next morning set out for London, though my shoulders remained black with the blows for three week's afterwards.

Now Mr. Goddard rejoiced that he had given us enough; but not many days passed ere, as he was riding the same horse on which he had sat laughing to see us abused at Swindon, a servant of his was cleaning the guns which had been fouled in firing at us,

and letting one of them off just as his master rode into the court, the horse started and threw him, by which means Mr. Goddard received some inward hurt either from his saddle or from the fall, which, in a little time, caused his death. Some of Swindon affirm that he received his first hurt while he looked on to see us abused, and that the fall which he afterwards got from the horse merely hastened his end, for he left the world about a fortnight afterwards, raving with pain, aged about 50 years. As he died without making a will, his relations did not know who should be his heir, and he was left unburied till the stench of his corpse was intolerable; at last he was interred at night privately.

Sylvester Kean, as was before said, bled to such an unnatural degree that all his bowels corrupted, and so he miserably ended his life, even cursing himself and those who encouraged him to meddle with us. This was on the last day of March. Charles Gay, a tailor, one of the chief of the mob, and who in particular threatened to butcher us, as well as Thomas Perry, a breeches-maker, were together tried for their lives at the assizes for stealing ten guineas, and hardly escaped the gallows. Thomas Looker, a soap-boiler, and Thomas Holliday, a labourer, were soon after publicly whipped at Devizes for stealing fowls. Francis Gay, a brandy-seller, Edward Golding, Edward Archer, a mason, Henry Hoddam, a shoemaker, and Thomas Humphreys glazier, ran away, some for buying stolen goods, and some for debt. Another went beside himself, and left the town in the deepest melancholy. All this happening so soon after they had persecuted us, stopped all further troubles of this kind, and made all men afraid to interrupt us any more in those parts.

THE NEW YEAR.

I.

WATCHMAN, from thy lonely tower,
Watchman, tell us of the night;
What forebodes the coming hour;
Are yon heavens dark or bright?

II.

Watchman, lift thy voice on high,
Sound it through the starless gloom,
Mark those portents in the sky,
Stretching to the day of doom.

III.

Earthquakes shake the thrones around,
And red Battle bares his arm:
Let the trumpet's certain sound
Give the nations loud alarm.

IV.

Captives in their dungeons sigh,
Slaves beneath their fetters groan:
Is there no deliverer nigh,
None to hush creation's moan?

V.

Tell us of some healing balm
For the wounded and the sad;
Something for the spirit's calm,
Words to make the mourners glad.

VI.

Lo! the shafts of lightning play,
Pierce the darkness as they gleam;—
That is not the break of day,
Nor the morning's rising beam.

VII.

On the mountain pathway see,
Sunbeams gild the heights above,
And the darkening shadows flee,
Light of truth and light of love.

VIII.

For the fig-tree buds again,
And the cloudless sun is near,
And the leaves are fresh and green,
And the summer will appear.

IX.

Watchman, from thy lonely tower,
Watchman, tell us of the night,
What forebodes the coming hour;
Are yon heavens dark or bright?

X.

Glory, shining from above,
Brings the morn of earth's new day;
Christ returns on wings of love,
And the curse is rolled away.

HENRY DOWSON.

Bradford, 1865.

SHORT SKETCHES.

MARRIAGE LAW IN INDIA.—A bill has just been introduced into the Legislative Council of India to legalize the re-marriage of native converts, when their heathen wives refuse to join them. It is a pleasing index of the growing importance attached to the question of evangelization, which was formerly considered beneath the notice of Government. It is interesting, moreover, to remark that this difficult question was one of those which came before the Serampore missionaries sixty years ago, and that the principle and the course of action which they adopted have been unconsciously imitated on this occasion to a very great extent. They drew up a declaration, which was signed by the converted Brahmin, whose wife had refused to live with him, and registered it in the Serampore Court. It purported that although he was willing and ready to discharge all the duties of an affectionate husband, he should consider the connection dissolved if she persisted in refusing to live with him. With this document he proceeded to his own village, and sought an interview with his wife, but she resisted any personal communication; on which he read it aloud in the presence of witnesses, and then transmitted it to her. She immediately tore it to pieces, declaring that from the day of his baptism she had assumed the position and the dress of a widow. Dr. Carey and his colleagues were convinced that this procedure satisfied every reasonable scruple, and in accordance with the precept of St. Paul—"but if the unbelieving depart, let him depart: a brother or a sister is not under bondage in that case"—consented to his being re-married,—a practice which has since been followed by all the missionaries, and is now to receive the sanction of law.

ONCE A CLERK, ALWAYS A CLERK.—A curious question is now before the Inns of Court, in connection with the indelibility of orders. "Once a clerk, always a clerk," has become an ecclesiastical dogma; and a clerk is disqualified from entering the legal, medical, or military profession. The lawyers, in refusing to call a clergyman to the bar, do not appear to consider themselves as acting under any legal enactment: it is rather a matter of prescriptive usage and professional etiquette. Be that as it may, a gentleman who had received and relinquished orders was some time back, under an ignorance of this circumstance, called to the bar; and the question is now under discussion whether he ought not to be disbarred. The general impression is that the case will go against him. And it will be a case of gross and ungrateful inconsistency; for the bar traces its origin to the Church, and there was a time when there were no practitioners but ecclesiastics, and the coif (the emblem of the highest forensic dignity) is nothing but a device to conceal the clerical tonsure.

FICTION MADE FACT.—The laity of the Establishment have caught the uneasiness of the clergy—a hundred and thirty-seven thousand of them having united in an address to the two archbishops, thanking their lordships for their care of the orthodoxy of the Church. In reply, the Archbishop of York made a very marvellous statement. He said: "The Church of England is founded on the Word of God—that is her law and doctrine. She has no other weapon against sin and evil in this

world." In the next edition of his excellent book, "The Laws of Thought," the archbishop will, we presume, give a very prominent place to the law by which a fiction, by an act of convenient mental oblivion, becomes a fact. The above sentence may be given as an example of the law. We really need the assertion of this new "law of thought;" for most people have a notion that the Established Church is a creature of the State, is founded upon the statutes of the realm of England, and has sundry weapons stored up for errorists in her ecclesiastical courts. Prelacy, church-rates, the sale of the cure of souls, baptismal regeneration, absolution, and some other "doctrines," certainly cannot be found among the laws of Christ's Gospel.

How to Multiply Maori Wars. —Comfortably lodge all prisoners-of-war on an island easily accessible from the mainland; leave them without guard or government; let them, by the light of the full moon, row unmolested hard by the British man-of-war; within sight of the metropolis, they then erect their "pah," and sing "Kakino te Kawana"—"The Governor is an Old Woman." Such is New Zealand government in 1864.

Congregational Episcopacy. — Judging by the columns of *The Patriot*, our Independent brethren are animated by a zealous spirit of reformation. All parts of the Congregational Church polity and practice come up frequently for discussion, and some very fundamental changes are proposed. The last change advocated is the appointment by the Congregational Union of one of their "chiefest men" to be a sort of "chief secretary," wholly separated to the service of the churches, whose office it shall be to advise in difficulties; to receive applications for pastorates; to recommend to vacancies; to arbitrate in disputes; and to heal strifes. As we understand it, this "chief" man is to be a kind of bishop, who may be expected, with or without a council of elders, to rule with meekness and love. As the propounder of this notable scheme does not give his Scripture authorities, we venture to ask where in that "rule of faith" he finds our Master's instruction for its adoption?

Ecclesiastical Courts and the Clergy.—The decision of the Privy Council in the case of the "Essays and Reviews," has stirred a large and influential party in the Establishment to seek a change in the composition of the Court of Appeal. It is a great scandal to them that theological questions should be decided by lawyers; and that, in the teeth of the opinions of the two Archbishops; so they wish to have a court in which ecclesiastics shall be the judges. Dr. Pusey and Mr. Keble are its earnest advocates; and that eminent theologian, Mr. Disraeli, has given in his adhesion to the scheme. He will be "on the side of the angels" of the Church. Broad Church, represented by Dean Stanley, and Low Church, represented by the *Record*, cannot, however, endure the proposal; and Mr. Maurice for himself sounds aloud the clarion of war. Mr. Maurice declares that ecclesiastical courts "will assuredly introduce persecution;" and that every priest "does, in the worst sense, throw off the obligations of justice for himself, and refuse it to others." There are certainly admirable reasons against ecclesiastical courts; and, if understood of the Established Church, Dissenters will most cordially approve them. But how does this apply to the case of men who have taken oaths, and entered into solemn obligations, which they do not observe? Is Mr. Maurice's shocking

charge *true* of the Anglican clergy—that *they* "throw off the obligations of justice" for themselves? No wonder that the outer world should look upon the present position of the clergy of the Establishment with amazement.

CURIOUS PHENOMENA.—The Author of "Coningsby" among the prophets, and with "a new Court of Appeal," as his "cry," set up by the clergy, with the Bishop of Oxford at their head, as the champion of orthodoxy!—Disraeli and Gladstone, rival Chancellors of the Exchequer, and, to some extent, leaders respectively of the Conservatives and Liberals, side by side in the most exciting, and only really *vital* conflict of the day!—the Evangelicals and Tractarians, who, for twenty years, have been anathematising and devouring one another—each one professing to believe the extinction of the other essential to the very existence of Christianity, forgetting all their differences and united in efforts to sustain ecclesiastical authority in combination with State-patronage and pay—to them, apparently, of infinitely greater worth than truth!—a monster address to the Archbishop, signed by 173,000 Churchmen, full of terror lest the citadel of Christianity should be stormed and overthrown by a few rusty weapons found in some old German lumber-house!—these are some of the curious phenomena presented by the Established Church in its present state of distress, induced by the "Essays and Reviews" and kindred publications. Like the sleek, well-fed mastiff, who bore in his neck the marks of the collar for which his companion thought that luxurious fare and princely kennel were but a poor compensation, the clergy, notwithstanding their fat stalls, daily give increasing indications that they are galled and fretted by their State collar, even though it be lined with purple and gold. When will they learn that ecclesiastical domination is about the last tyranny to which Englishmen will submit; that a good conscience is preferable to honour and wealth; and that Christian liberty can only be found in complete freedom from all political association?

Reviews.

The Early English Baptists. Vol. 2. By B. EVANS, D.D. (Bunyan Library, Vol. 8.)

IN this volume Dr. Evans continues the history through the times of Charles I., the Commonwealth, the Protectorate, and Charles II. That was the most stirring period in English annals, and our Baptist forefathers had a notable share in the events by which it was distinguished. They took their place among the heroes, and "did exploits." Their story deserves to be worthily told.

We had expected the completion of the story in the present volume; but the author has found the materials so abundant that he has stopped short, and by frequent references to "another chapter," intimates that he intends to bring the narrative to a close at some future time. It is doubtful, we think, whether

the public will be satisfied with this decision, there having been a general understanding that the work would be confined to two volumes. There may, however, be so much interest excited as to encourage the author to complete his purpose. We shall be pleased to learn that his wishes and intentions are realized.

An unfinished production is scarcely a legitimate subject for the reviewer, since all he has to do is to report progress. We should have abstained from criticism, therefore, on this occasion, were it not that a friendly hint or two may be serviceable to the author in his subsequent preparations. He will receive our observations, we doubt not, in a kindly spirit.

Dr. Evans would have done better, in our opinion, if he had said less on secular affairs. About one-half of this volume is occupied with statements and remarks which, however true and important, have very little, if any, connection with the history of "The Early English Baptists." Space is thus filled with irrelevant matter which might have been more properly devoted to the immediate subject of discussion. The members of our denomination would much rather hear of the deeds and sufferings of their spiritual ancestors than listen to declamation on the policy of Oliver or the Stuarts, eloquent and forcible though it may be; and we cannot but fear that they will be disappointed when they find, that in consequence of these digressions, they have here an instalment of the history—not its completion.

We are told in the preface that "no small portion" of the volume was written "whilst travelling about the country." This is to be regretted. It accounts, indeed, for certain marks of haste which here and there appear—disjointed statements—abrupt and violent transitions—and sundry incorrectnesses, partly owing, perhaps, to the printer's carelessness, or the inefficiency of the press-corrector; but it were to be desired that historians should write at home, and never be "far from their books."

The typographical errors we have noticed will, doubtless, be corrected in another edition. We observe that the "Creed of Pope Pius VII." is alluded to at p. 69; it should be "Pope Pius IV." Dr. Evans frequently quotes from "Le Bass," and "Goodwin;" we suppose that he refers to "Le Bas," and "Godwin;" but, being "far from his books," errors of this kind would be likely to creep in. Even historians cannot always trust their memories.

There is an amazing number of short sentences in the inverted style. Here are some specimens:—"Upon the ears of the noble band it fell powerless." "Into every circle those antagonistic influences entered." "Upon the bench the very fountains of justice were corrupt." "Only from one of two causes could this conduct arise." "Upon him fresh honours were showered." "Certainly under our notice the evidence has not come." "From it the patriots shrank not." "With closed doors their conduct was discussed." "To the tower the great apostate was at once committed." We have marked many more, but these will suffice. We have no objection to a sparing use of this method of writing, especially when an author labours under strong emotions; but it is better suited to poets than historians, and Dr. Evans is not a poet.

The concluding volume, we hope, will soon be forthcoming. It will contain the narrative of thrilling events.

Dipping not Baptism, showing that what is called Believers' Baptism is not Christian Baptism, &c. By the Rev. JAMES GALL. Edinburgh: Gall & Inglis. Pp. 70.

Baptism; its Nature, its Teachings, its Subjects. By P. J. P. London: Morgan & Chase. Pp. 32.

A Catechism on Christian Baptism. By the Rev. D. PLEDGE. London: Elliot Stock. Pp. 16.

BOOKS on baptism are multiplying with unusual rapidity, showing that the question is reviving in interest in the public mind. Mr. Gall's strenuous attack on the Scriptural truth, as we

hold it, will rather puzzle than guide inquirers. He has made two notable discoveries. One is that John baptized in the Jordan at Enon not because there was much water there, but because the river was very shallow at that place. His other discovery is, that the Jordan signifies death; that John's baptism typified the baptism of his disciples into death, and was an Old Testament ordinance; that the Apostle in Colossians ii. 11 & 12, is speaking of Christ's baptism in Jordan, which represented the payment of the penalty of sin; this, therefore, was not Apostolic or Christian baptism, but was John's baptism. The simple corrective to these wild assertions is a perusal of the Scriptures themselves, on which such fanciful interpretations are imposed. For the rest Mr. Gall holds that the meaning of the word *baptize* is to cleanse, never to dip; but he forgets to show us how sprinkling can ever be called cleansing. He frankly admits that Baptists are right as to the classical meaning of the word, and in one or two instances also in Scripture; but he bravely gives us his own affirmation that such is not its meaning in the New Testament. Mr. Gall's admissions are fatal to his claims to be an authority in the matter.

P. J. P. directs his readers to the important point of their regeneration by the Holy Ghost, and avoids the question of the mode and subjects of baptism altogether.

The little catechism of Mr. Pledge will be found very useful in our Sunday Schools and Bible Classes, and we cordially recommend it for their adoption.

Ashley Down; or, Living Faith in a Living God. Memorials of the new Orphan Houses on Ashley Down, Bristol. Under the direction of George Muller. By W. Elfe Tayler. London: Shaw & Co. Pp. 206.

Who has not heard of the orphanages of Ashley Down, and of the wonderful faith in God out of which they have sprung? Mr. Tayler in this volume has given us an interesting and condensed history of Mr. Muller's labours, and we commend its perusal to all. The result, however, does not seem so marvellous to us as to him. Mr. Muller's success may be attributed, under God's blessing, to the operation of very ordinary causes. He is a man of great sagacity, combined with much simplicity of character, and the very devout and charming way in which he narrates his conflicts, his hopes and fears, secures for him and his purposes the sympathy of every Christian heart. It is only in a very modified sense that we can admit it to be a true statement of the fact that the £143,000 Mr. Muller has received, have come to him "without asking any individual for a penny." If Mr. Muller had never penned a page of his "Narrative of the Lord's Dealings" with him, there would have been more correctness in Mr. Tayler's assertion. It is only a play upon words to say that the publication of these striking narratives, and Mr. Muller's desire that they should be brought to the notice of Christian people, is not asking for funds.

Memoir of Robert Alfred Vaughan, Author of "Hours with the Mystics," &c. By Robert Vaughan, D.D. Second edition, revised and enlarged. London and Cambridge: Macmillan & Co. 1864.

Happy is the father who is able honestly to render such a tribute to the memory of a son, as this memoir from the pen of our much esteemed friend, Dr. Vaughan. It is distinguished by the author's general good taste, and consists chiefly of extracts from correspondence. We are glad that it is published in a separate form, and hope that it will command a large circulation. Alfred Vaughan was a gentleman, a scholar, a poet, and, above all, a Christian. His course was short, but it has left its impress; and the story of his life well deserves the study of intelligent youth, and especially of our rising ministry, whom it may stimulate to closer application, and more extended literary pursuits. We commend it to parents as a suitable New Year's gift.

The Band of Christian Graces. By the Rev. J. THOMPSON, D.D., of New York. London: The Religious Tract Society.—It is long since we had such a good book from the west of the Atlantic as this is. Each of the choir of graces contained in the memorable passage of 2 Peter i. 5-12, is the subject of separate exposition and felicitous illustration. There is not a heavy sentence in the whole book.

Human Sadness. By the COUNTESS DE GASPARIN, Author of "The Near and Heavenly Horizons." London: Alexander Strahan & Co., 1864.—This is another of Strahan's elegant publications, and as interesting as elegant. The writer, in tracing out the causes of sadness, shows an intimate acquaintance with the workings of the human heart, and also with the only source of real peace and joy. There is a freshness about the work which is very charming. The following antidote to sadness, extracted from its concluding pages, will commend itself to every reader: "Work, which snatches us away from ourselves, frees our heart from the mean selfishness of life. Effort, by calling out our energies, makes men of us. He who constrains his mind to toil knows little of the torpors of sadness. Temptations to rebellion seldom triumph, except over debilitated hearts; the idle soul bows beneath the tyranny of vanity; the sufferings of the mind belong to unfitness of the mind; the doleful creatures to the waste places; the heavy days are the listless days. Show me an unoccupied person, I am bold to pronounce that he is unhappy."

Intelligence.

MINISTERIAL CHANGES.

The Rev. John B. Brasted has accepted the unanimous invitation of the church at Tetbury.—The Rev. E. P. Williams, Cwmbran, has accepted the invitation of the church at Bethel, Bassalleg, Monmouthshire.—The Rev. J. C. Davies, late of Puncheston, Pembrokeshire, has accepted the unanimous invitation of the churches at Bethlehem and Salem, in the same county. METROPOLITAN TABERNACLE COLLEGE.—Mr. Isaac Bridge has accepted the unanimous invitation of the church worshipping in Union Chapel, Aldborough, Suffolk.—Mr. Robert Kerr has accepted the unanimous invitation of the church at Montacute, Somersetshire.—Mr. George Wright has accepted the unanimous invitation of the church at Brabourne, Kent.—Mr. Thomas Thomason has accepted the unanimous invitation of the church meeting in Yates-street, Birmingham.—The Rev. J. Jenkinson (late of Oakham) has accepted the unanimous invitation of the church at Stanwick, near Higham Ferrers.—Mr. T. E. Rowlands, of the Baptist College, North Wales, has accepted the unanimous invitation of the church at Tenyvelin, Caerphilly, Glamorganshire.—The Rev. Charles Clark (late of Halifax) has accepted the unanimous invitation of the church meeting at Maze-pond, Southwark.—The Rev. Evan Davis (late of Pembroke-dock) has commenced his labours as pastor of the Baptist Church, Paulton, Somerset.—Mr. R. Sampson, of Bristol College, has accepted the unanimous invitation of the church at St. Austell, Cornwall.—The Rev. W. Salter (late of Lineholme) has accepted the invitation of the churches at Coalville and Whitwick.—The Rev. J. Cholerton (late of Coalville) has retired on account of ill-health.—The Rev. William Giddings has accepted the unanimous invitation of the church at Yelling, Hunts.—The Rev. E. Taylor, of Marlow, has accepted an invitation to preach at Acton for one year. The Rev. W. Cheetham (late of Tring) Herts, has accepted the unanimous invitation of the Baptist church, Briercliffe, Lancashire.—The Rev. R. Bayne (late of Langham) has accepted the unanimous invitation of the church at Rickmansworth.

ANNIVERSARY AND OPENING SERVICES.

LYDBROOK, GLOUCESTERSHIRE.—On November 14th, the new chapel was opened. The Rev. J. E. Cracknell, of Cheltenham, preached in the morning, and the Rev. J. Hall, of Gorsley, in the afternoon. And in the evening a public meeting was held, the chair being taken by T. Batten, Esq. The pastor, the Rev. T. H. Jones, made the financial statement, from which it appeared that the total outlay had been £700. Addresses were delivered by the Revs. T. Watkinson, P. Prees, J. E. Cracknell, W. H. Tetley, and T. H. Jones, pastor.

BOURTON, DORSET.—The chapel and school-room in this place were reopened on November, 10th inst., at three o'clock in the afternoon. A sermon was preached by

the Rev. R. P. Erlebach, of Chard, and in the evening a sermon was preached by the Rev. S. S. Pugh, of Devizes.

RAMSEY, HUNTS.—A new chapel was opened November 29th, at the hamlet of Mereside, situated on the border of what was once the largest inland lake in England, Whittlesey Mere. A discourse was delivered by the Rev. William Robinson, of Cambridge. Afterwards a public meeting was held, under the presidency of the Rev. W. H. Wylie, the new chapel being one of two village stations connected with the church under his pastoral care. Addresses were delivered by the Revs. A. Murray, Peterborough; James Lyon, Chatteris; G. Towler, Whittlesey; William Robinson, Cambridge; G. B. Thomas, St. Neots, and P. Tebbutt, Esq., Bluntisham. The building is an exceedingly graceful little structure, seating 200 worshippers, at a total cost of less than £300. Of this sum a large part has been made up from the freewill offerings of the labouring poor of the hamlet and its vicinity.

DEAL.—The Baptist chapel, Deal, having been repaired, was opened on November 13th; the Rev. C. Kirtland, of Canterbury, preached. On the 15th a public meeting was held, the Revs. B. C. Etheridge, of Ramsgate; Croffts, of St. Peters; Skemp, of Eythorne; J. J. Bartram, and J. Palmer, of Deal; Messrs. Waller and Browning taking part. The Rev. W. Garwood, pastor, presided.

LUTON ROAD, CHATHAM.—The schoolroom and chapel which have been erected by the friends connected with Zion Chapel, Clover-street, Chatham, to meet the requirements of this rapidly growing district, were opened for worship on November 20th, when the Rev. John Lewis preached. The place was crowded, and many went away unable to obtain admittance. On the following evening a public meeting was held; the Rev. J. Lewis presided; the treasurer, Mr. Watchurst, read the financial statement. From this it appeared that the building, which consisted of two large rooms, upper and lower, forty feet by thirty, cost £533 6s. 9d., and that the subscriptions amounted to £231 11s. 3d. Messrs. Love, Belsey, Whitehead, Wyles, Phibbs, Parnell, Rice, and Saker, then addressed the meeting.

ILSLEY, BERKSHIRE.—On Tuesday, December 6th, opening services of the new chapel were held. Two sermons were preached, that in the afternoon by the Rev. J. Aldis, of Reading, that in the evening by the Rev. W. T. Rosevear, of Abingdon. The Revs. P. G. Scorey, of Wokingham; T. Roberts, of Newbury; and R. Aikenhead, of Wantage, took part in the services. The chapel is a very pretty building, in a good situation, forming quite an ornament to the village. It will seat about 200, without a gallery. There is a baptistry and vestry all complete. The cost, including the purchase of the ground, is about £500. We believe about £200 have been raised. To defray the balance an appeal is made to the religious public.

RECOGNITION SERVICES.

HARLOW, ESSEX.—On Nov. 15th, special services were held, for the purpose of welcoming the Rev. F. Edwards, B.A., late of Leeds, on his resuming the pastorate of this church. In the afternoon the Rev. E. Edwards, of Chard, preached. A public meeting was held in the evening, when addresses were delivered by the Revs. E. Edwards (the chairman); C. Bailhache, of Islington; G. Singleton, of Hatfield Heath; J. Wood, of Sawbridgeworth; J. Gipps, of Potter-street; T. Davis, of Epping; and E. Evans, Ph.D., of Bishop's Stortford. The Rev. F. Edwards, B.A., and Mr. Whittaker (one of the deacons), also addressed the meeting. Both services were well attended, and of a very encouraging character.

COTTENHAM, CAMBS.—A meeting was held in the old Baptist chapel, on Nov. 22nd, to welcome the Rev. J. C. Wells, late of Houghton, Hunts, as pastor of the church. In the afternoon a sermon was preached by the Rev. H. B. Robinson, of Soham. In the evening a public meeting was held, G. Livett, Esq., of Cambridge, occupying the chair. Addresses were delivered by the Revs. T. A. Williams, Haddenham; J. S. Wyard, late pastor of Ebenezer Chapel, Cottenham; G. Sear, Histon; J. C. Wooster, Landbeach; and H. B. Robinson, Soham; and by the newly-elected pastor.

CAPELGWYN, ANGLESEA.—Services in connection with the ordination of Mr. David Jones, late of Haverfordwest College were held on Nov. 27th and 28th. Mr. D. T. Phillips, of Haverfordwest College, the Rev. W. Morgan, D.D., Holyhead, Mr. G. Jones, the Rev. J. Williams, of Holyhead, the Rev. J. D. Evans, of Llangefni, Mr. H. Hughes, and the Rev. David Jones, took part in the proceedings.

LUTON, BEDS, Nov. 30th.—An interesting service was held in Union Chapel, Luton, for the purpose of recognising the Rev. T. R. Stevenson, late of Harlow, as pastor of the church and congregation. The Rev. T. Hands, the senior minister in the town, presided. Mr. Clarke, a deacon of the church, read a statement of the circumstances which had led to Mr. Stevenson's

settlement; and Mr. Stevenson read a paper, stating his views and intentions in entering on the pastorate of the church. The meeting was afterwards addressed by the Revs. D. Katterns, of Hackney; I. Preston, of Chesham; H. Ashbery, and D. F. Boston, B.A., of Luton; by Mr. Strange; and by Mr. Heaton, of London.

LODGE ROAD, BIRMINGHAM.—The recognition services of the Rev. W. F. Marchant, late of Mr. Spurgeon's College, as pastor of this church, were held here on Nov. 22nd. The chair was taken at three o'clock by the Rev. C. Vince, when a very pleasant meeting was held. Mr. J. Johnson, the secretary, read a short account of the rise of the church and the circumstances which led to the choice of Mr. Marchant. Mr. Marchant spoke, referring to his conversion, and the causes of his adopting the ministry as his profession. A charge was delivered to the pastor by the Rev. D. Jones, B.A., of London. A public meeting was held at seven o'clock, the Rev. J. P. Barnett in the chair. Addresses were delivered by the Rev. C. Vince, and by the Rev. R. D. Wilson. The Revs. T. M'Lean, of Harborne, W. Jackson, of Bilston, and J. Davies, were also present, and took part in the proceedings.

BARTHOLOMEW STREET, EXETER.—A meeting was held on Nov. 29th, to welcome the Rev. John Field, of the Metropolitan Tabernacle College, on his acceptance of the pastorate of the church. John Wilson, Esq., the senior deacon, was called to the chair. Addresses were given by the Rev. C. Baker, of Bradninch; E. Webb, of Tiverton; D. Hewitt, pastor of Castle-street Independent church; J. Price, late of Montacute; J. Kings, of Torquay; T. Cannon, of Newton Abbott; and S. Mann, pastor of the sister Baptist church in South-street.

MISCELLANEOUS.

BIRMINGHAM CIRCUS CHAPEL, Nov. 15th.—A public meeting was held to commemorate the extinction of the debt on this chapel, the sum of £1,700 having been raised in two years. The chair was occupied by W. Middlemore, Esq., and addresses were given by the Revs. J. J. Brown, G. B. Johnson, R. Ann, C. Vince, W. F. Callaway, I. Lord, W. L Giles, and J. Davies.

BRADNINCH, DEVON—Jubilee services were held at Bradninch, Devon, on Nov. 15th, in commemoration of the formation of the Baptist church in that town. The chair was taken by W. D. Horsey, Esq., of Wellington, who has known the church during the whole period of its existence. A brief history of the church was read by the pastor, and the meeting was afterwards addressed by brethren Wilson, of Exeter; King and Webb, of Tiverton; and Jones, of Sainthill. It is rather a remarkable fact that the church at Bradninch has had but two pastors and two deacons since its formation in November, 1814.

DEWSBURY.—On November 15th, an interesting meeting was held in the Baptist chapel, Dewsbury. The Rev. Benjamin Wood, of Bradford, presided, and congratulated the friends on the effort they were making to form a Baptist society in the populous and flourishing borough of Dewsbury; he hoped it would prove a great success. The Revs. W. Wilshaw; R. Horsfield, of Leeds; J. Barker, of Lockwood; J. H. Bevens, of Bradford; G. McCallum, J. Harvey, and John Baker, also addressed the meeting.

NORTH-PARADE, HALIFAX, Nov. 29th.—A meeting was held in the school-room under North-parade Chapel, Halifax, when the Rev. Charles Clark, who has just accepted the pastorate of the church in Maze-pond, London, and Mrs. Clark, received parting gifts at the hands of friends in the church and congregation. The Rev. Bryan Dale, M.A., took the chair, and the presentations were made by Mr. William Duckitt, Mr. William Robinson, and Mr. John Green Noble, who severally addressed the meeting. Other speakers followed, including the Rev. Thomas Michael, and Mr. Clark made a suitable reply.

RODNEY STOKE, Nov. 18th.—H. O. Wills, Esq., of Bristol, laid the foundation-stone of a new Baptist chapel at the above village in connection with the Cheddar Association of Baptist churches. The public meeting in the evening was presided over by H. O. Wills, Esq.; addresses were delivered by W. Clark, Esq., of Brislington; R. Clark, Esq., of Woodborough; and the Revs. E. Probert, Bristol; J. Pavey, Wells; and T. Davis, pastor of the above Association.

HAWLEY-ROAD, KENTISH TOWN ROAD, LONDON, Dec. 1st.—A meeting was held at this chapel, of which the Rev. Edward White is minister, for the purchase and enlargement of the building, when nearly £1,000 were subscribed. It is proposed to provide accommodation for 490 additional attendants, the large increase of the population leaving the church room still greatly in arrear. It will be seen that the minister and congregation intend to make an appeal to the public for assistance in carrying out their proposed improvements, which will cost a little more than £2,500.

RECENT DEATHS.

Mrs. Wigner.

On the 10th September, 1864, Mrs. Anna Maria Wigner fell asleep in Jesus, amidst the deepest regrets of her sorrowing family and friends, and the church at Lynn, of which her husband was pastor, and by whom she was greatly and deservedly esteemed. East Dereham was her native place, and the earlier part of her life was spent there, and in the immediate neighbourhood. Trained by her parents with the tenderest care and caution in the ways of God; when at home under the ministry of the late Rev. John Williams, and at school under the ministry of the Rev. John Alexander, of Norwich, the precious seed of the kingdom took root in her heart while she was a child; and in the early morning of life, after having passed through severe and terrible mental and spiritual conflict, often on the verge of despair, she found "peace and joy in believing," which remained unmoved to the last moments of her valuable life. Having found peace in Christ, she "assayed to join herself to the disciples," and becoming a Baptist from the careful study of the New Testament, she sought fellowship with the Baptist Church at East Dereham, and was baptized by Rev. J. Williams, the pastor, at a time when Nonconformist and Baptist principles were scorned in the town,—when for two years previously there had not been a baptism in the place, and when she was the only candidate; but she had "counted the cost;" decision was a prominent feature in her character, and through grace she "held fast her profession," to the end.

Having "tasted that the Lord is gracious," she went to work without delay. Her own family were the first subject of her efforts and prayers, for their salvation she greatly longed, and her prayers and efforts were not in vain. Her only brother, just verging on manhood, was brought to Christ through her instrumentality, lived to testify that he had found the Saviour, and could rejoice in sin forgiven, and not many days afterwards was seized with brain fever and died. Her four sisters were all, in different degrees, blest by her Christian example and effort. Three of those sisters preceded her to heaven; one only remains, she, and a widowed father, mourn their loss, but are sustained by the hope of a reunion in heaven.

She entered into the work of the Sabbath School with fidelity and zeal; and although the family now lived more than two miles from the town yet she was constant and punctual in her attendance, "through winter's cold and summer's heat," remaining during the day, until the close of the school duties in the afternoon. She kept up a regular correspondence with her scholars; letters now extant prove the deep interest which she took in their welfare, and here also she reaped fruit to the glory of God.

The sudden death of her beloved mother in 1840, rendered it necessary that she, although only eighteen years of age, should take the management of the house and family. This she did, filling, as far as possible, the place rendered vacant by the decease of her mother, much to the comfort of her beloved father and family, and of Christian visitors who frequently went to to the house, (for a prophet's chamber was there) until her removal to Lynn in Midsummer, 1853, when she became the wife of the Rev. J. T. Wigner, and the faithful, tender, loving mother of his two sons. She was welcomed by the church at Lynn with cordiality and affection, an affection which strengthened year by year, and which proved itself in various ways during her active life, her long illness, her peaceful death; and by whom her memory is devoutly cherished. Possessed of great calmness of mind, a solid judgment, a sanctified heart, and a loving spirit, anxious for the salvation of believers, and the increasing godliness and usefulness of the Church;—sustaining the pastor in his work, and cheering him amidst discouragement;—the friend and counsellor of the poorer members;—and her house the abode of Christian hospitality; she lived beloved and useful, until her Heavenly Father saw it right to take her from the scene of conflict to peaceful rest.

She became the mother of two children, a son and daughter, whom she trained with the two elder ones, as one family; her first concern being their early conversion to God, her next concern, (and both borne out by charges given with her dying breath) that there should be no boundary line between them, for they were one family. When the elder sons decided for God, and avowed their faith in Christ, and were baptized by their father in Lynn, to use her own dying words, "her joy was so full that she could only tell it to God, and to Him only in tears; WORDS WERE TOO POOR." In holy confidence, she gave her loving dying message to the younger ones, expressed her strong hope that a mother's prayers would be heard, and they too, in early life gathered into the fold. May those prayers, and that hope, be heard and realized!

A severe illness in July, 1863, seriously impaired the system; and, although she rallied to some degree for a few weeks, with the commencement of the new year, she failed, and for nine months she had wearisome days and sleepless nights. She was mercifully spared much acute pain, but utter prostration, and the impossibility of taking any solid food, were very trying. All that the best medical skill (and the kind attention of the medical attendants will never be forgotten by her family), careful nursing, and human kindness could do were unavailing. During this long period she went but once to the House of God, and the effort was too much; and, although hope rose again and again, even until within a fortnight of her removal, yet "the end drew nigh."

But all was peace, perfect peace. To describe the blessed calmness of the mind, the peaceful submission to the will of God, the unwavering assurance that the promise, "My grace is sufficient for thee," would be proved by her sorrowing husband and family, and the certainty that all was wisely ordered for the best,—all this is beyond the power of the writer to describe. It can only be fully known to those who witnessed it. She set her house in order, arranged all matters of detail, gave dying charges and assurances of love to her family and various members of the church and congregation, tried to write to one dear young friend, and urge decision for Christ and avowal of His blessed name; but her "right hand had forgot its cunning." She requested her husband to seek to improve the event by preaching in the morning of the Sabbath after her funeral to the church and congregation, on "Decision for Christ all through life the only guarantee of a peaceful death," from 2 Peter i., 11, and in the evening of the Sabbath, to the young, from Prov. viii., 17. This dying request was complied with. Then, with all her mental powers in full play, and her heart filled with the love of Christ, she quoted the lines,

"Nothing in my hand I bring,
Simply to thy cross"———

The remainder of the line was not finished, for the waters of Jordan rose, the message came, and laying her head on the bosom of her husband she "crossed over to the other side."

The precious remains were interred in the family vault at East Dereham, the service being conducted by the Revs. T. A. Wheeler and J. L. Whitley, others of the county ministers attending the funeral, in token of respect to her memory and sympathy with her bereaved family.

It is but right to add that the many proofs of regard and affection shown by the congregations at Lynn and Dereham, and by a large number of Christian friends in both towns, to her memory, and to her sorrowing relatives, will never be forgotten. The Lord himself will own it, saying, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

May many through grace follow her, as she followed Christ.

J. T. W.

MRS. W. D. HORSEY AND MR. W. D. HORSEY, JUN., FORMERLY OF WELLINGTON, SOMERSET.

IT sometimes pleases our Heavenly Father that His children should pass through heavy and rapidly-repeated afflictions. Blow follows blow in quick succession, so that the only feeling the believer has is that expressed by the Psalmist, "I was dumb: I opened not my mouth, because thou didst it." This has been the case with the family of Mr. W. D. Horsey, the respected senior deacon of the Baptist church, Wellington, Somerset. A few months ago, his daughter, Mrs. Wells, of Nottingham, after some months' illness, was removed by death, leaving behind a young and numerous family. In October last, he was again called to mourn on account of the decease of his beloved wife, and on the day of her funeral the hand of death took away Mr. John Burnell, of Plymouth, her brother. Now, Mr. Horsey and the family have been plunged into deepest sorrow in losing Mr. W. D. Horsey, junior.

Mrs. Horsey was born at Plymouth in 1791, and was baptized in 1812 by her brother-in-law, the late Rev. John Dyer. She was married to her bereaved husband in 1813; and so for fifty-one years she was united to him, who now feels the loss he has sustained all the more heavy on account of the very lengthened and harmonious wedded life which he has been privileged to spend. Mrs. Horsey was a devoted, affectionate, and prudent wife and mother. She was ever solicitous to discover and apply means which, by the Divine blessing, should tend to promote especially the spiritual good of her own children, the young people who served in the business, and the domestics in the household.

As a member of the church and wife of a deacon, she had the interest of the cause of Christ ever at heart, and always endeavoured, through the help of the Holy Spirit, to further every good work. She

was particularly concerned for the salvation of the young around. To many have her words been made a blessing in awakening a conviction of sin, or in leading to the enjoyment of peace through faith in Christ. After many years of service rendered in all humility, she was removed Oct. 14th, 1864, to the "rest" which "remaineth to the people of God."

Mr. W. D. Horsey, junior, was born June, 1820. He was baptized by Mr. Baynes, the late pastor, in 1860. He was elected a deacon of the church in 1861. He died most peacefully Dec. 14th, 1864. His illness was protracted and very trying, yet it was borne with perfect resignation and composure. The office of deacon during his short tenure of it, he filled with dilligence, fidelity, and prudence. He was a most zealous Sunday-school teacher, and a kind, devoted friend of the pastor of the church. It appears, indeed, a very mysterious providence that one whose life was so useful and apparently needed in many directions, should be cut off in its prime, and when such expectations were cherished respecting what might be required of him in the family, the church, and the town. The great consolation, however, of his family and friends is derived from the clear and most satisfactory evidence which he gave of being "in Christ." For him to live was Christ, and to die "has certainly proved gain."

Mrs. Mary Oliver,

The eldest daughter of the late Rev. John Chin, of Lion-street Chapel, Walworth. was born January, 27th, 1802.

Of her childhood little can be gathered, as those who could inform us have long since entered into their rest.

It is generally believed that in early life her mind was under serious impressions, and that she was brought to the saving knowledge of Christ, and baptized by her father when about the age of seventeen years. She was actively engaged in the Sunday School, and in connection with the other useful societies at Lion-street Chapel, and continued most of her engagements until the close of her father's ministry in 1839.

For many years she kept a boarding school for young ladies, and, while she was in every way desirous that her pupils should have every comfort and advantage that the establishment could provide, she was more anxious to lead them to the fountain of Divine knowledge, and that they might know Jesus Christ savingly, whom to know is eternal life. Many can testify that her teaching and prayers were not in vain in the Lord.*

In April, 1833, she married her now sorrowing and bereaved husband, Mr. Edward James Oliver, leaving the school establishment under the care of her younger sister, to whom she writes while at Hastings: "And now, my beloved sister, let me affectionately exhort you to have much to do with God in private; do not neglect to use my little chamber for the sweet purpose of having intercourse with heaven, communion with the Father of spirits. I have been very solicitous to spend an eternity of happiness with you when we can no longer commune on earth. I often fear lest I should come short of the rest in reserve for the people of God; many hindrances from Satan, the world, and my own depraved heart, cast me down, so that I find it necessary to have much to do with God in private, to keep alive any spark of spirituality in this lifeless heart."

"Your situation, my dear sister, is now more responsible than ever; as one who has publicly proposed to follow the Saviour you must not be ashamed to speak for Him, as you have opportunity, to those about you; show them that you value their souls, and that you are anxious for their salvation."

At several periods of her life she was called to experience much affliction, both in her own person and in the loss of her children. The loss of her first child (a son) in the same year that her beloved father died (1839), much affected her health, but the severest stroke she felt was in the loss of two children, in eight days, of scarlatina, in the year 1843. Her mind was sorely distressed, but she said "God was her refuge and strength, a present help in trouble." Yet it so affected her health that she was never again so well as before." †

Her health failed again in 1849, when she went to Brighton for some time; while there she writes—"All earthly things are just what our Heavenly Father sees fit to make them to us. If He wither the gourd what pleasure have we in our fancied good, knowing how vain are all the consolations of the dearest friends in our trials. For He who wounds must heal."

She was again afflicted in 1852, which lasted for a considerable time, during

* See a Tract written by her, entitled "The Birth Day," and published by the Baptist Tract Society, No. 146.

† An interesting account of these children, written by herself, and entitled "Faded Flowers," is published by the Baptist Tract Society. Children's Books, No. 21.

which her mind was sweetly resigned to the will of her Heavenly Father, as several letters to her relatives and friends testify, but the last and most painful trial commenced in February, 1856, when, while in the enjoyment of more than her usual health, she was struck down with paralysis, from which she never fully recovered, and which, being followed by several other attacks at different times, ultimately terminated in death.

In the early part of this affliction her mind was often beclouded, and she seemed much to fear the article of death, yet she had much intercourse with God in prayer, and her trust was wholly in Christ for salvation. As the several attacks followed she became less able to help herself, and her mind, memory, and speech became so much affected that it was often difficult for her to express herself so as to be understood even by the members of her own family.

When in health she was never absent from her place in the house of God, but when prevented by affliction, and especially during her long and painful trial, her soul longed for the courts of the Lord. She was taken there as often as possible, for which she was very thankful and happy; she could say, "I have loved the habitation of thy house, and the place where thine honour dwelleth."

She much enjoyed the ministry of the word and ordinances, and was twice at chapel on the 9th of October, when, in the evening of the day, she said, quite in an ecstasy of mind, "O we have had such a blessed sermon! good news, good news."

Just as she was retiring to rest the same evening, she was again stricken down, when her sufferings became very great, requiring constant medical attendance, and two or three persons to be with her night and day; but not a murmur escaped her lips, her patience was observed by all around her; her mind seemed in perfect peace, stayed upon God. For the last twelve months she seemed to have lost all fear of death, and delighted to hear and speak of her eternal home; and now not a cloud seemed to shade her evidence of interest in Christ: she longed to be with Him, and though she had not power to express much, she would often lift up her dying hand and say, "Home, home! Father's house!" For twenty hours previous to her departure she was wholly unconscious, and at last, while her husband and other members of the family were standing around, she passed away without a sigh to be with Jesus, at a quarter past eleven o'clock, on the night of November 2nd; and was buried at Nunhead Cemetery, on Tuesday, November 8th. On Lord's Day evening the Rev. W. Howieson preached the funeral sermon, from Ps xxiii. 4, at Walworth-road Chapel.

Her sorrowing husband and children have sustained a great loss indeed, but she has obtained the crown.

The above statement, with some few alterations, was read by Mr. Howieson to the church and congregation after the sermon.

Correspondence.

THE AUTUMNAL SESSION OF THE BAPTIST UNION.

TO THE EDITOR OF THE *Baptist Magazine*.

Dear Sir,—Those of your readers who enjoyed the privilege of participating in the recent meeting of the Baptist Union, at Birmingham, will be thankful that you have, by your article in this month's number, recalled to their minds the subjects which then ocupied their attention. Nor will your review of the past history of the Union be unprofitable. You have gently but significantly pointed out the remarkable fact that the first and second of its objects which would appear to be of incomparably greater importance than the two remaining ones, have been almost entirely lost sight of by the committee of the Union during the last thirty years. It is not, therefore, surprising that its influence and usefulness have gradually but steadily declined.

The autumnal session at Birmingham seemed to constitute a new era in the history of the Union. The practical character of the subjects selected for consideration, appeared to furnish evidence that the committee felt that the

time was come when efforts must be made "to extend brotherly love and union amongst those Baptist ministers and churches who agree in the sentiments usually denominated Evangelical," and "to promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular." The admirable opening address of the Chairman, in which, as you observe, he pointed out "some practical objects which might worthily employ the resources of the Union," strengthened the hopes thus excited, and which were not at all damped by the papers subsequently read. But they were wholly dissipated when it was discovered that the only subject upon which it was proposed that the ministers and representatives of the churches should take action, was to be one of a politico-ecclesiastical character.

As to the desirableness of the end aimed at, there would not probably be much difference of opinion, while many will doubt whether the means which have been employed tend to the attainment of the sought for results. Mr. Vince, in an address delivered some time since to the students of Regent's Park College, counselled them, on entering the ministry, to pay little attention to ecclesiastical questions, because if they were made the means of imparting spiritual benefit to their hearers, those hearers would be sure to adopt the ecclesiastical system in connection with which they had received spiritual life. Daily experience confirms the justness of this observation, and the way therefore for Christians to advance their own views on these subjects, is to exhibit the beneficial influence of those principles and practices which they believe to be most consistent with the Divine Word. The fable of the man and his cloak has lost none of its meaning. It is still, as it ever has been, and ever will be, the genial warmth of the sun, and not the bitter blast, that will cause the cloak to be cast aside. It requires much strength of character for a thoughtful person to join a body of which you declare, and, alas! too truly, "It has come to be a conviction that our isolation is almost invincible;" and that isolation not only referring to the whole body in relation to other bodies of Christians, but to individual churches, and almost to individual members. Is this a spectacle which is likely to attract and persuade, or is it not rather adapted to repel and warn?

Nov. 1864. W. H. W.

The Editor regrets that this letter from a wellknown and valued correspondent, was unavoidably omitted last month.

THE LATE REV. J. SMEDMORE.

To the Editor of the BAPTIST MAGAZINE.

Dear Sir,—After waiting for some three or four months for a few dates and incidents connected with the life of my esteemed friend, the late Rev. James Smedmore, I am compelled to forward this brief notice independently of these helps—details which are usually considered indispensable to memorials of the dead. I venture, however, very respectfully to ask room for these few lines in your next issue, as it would be a matter of regret to myself and to many others, should he pass away without any record in the recognised organ of the denomination he loved and served.

Mr. Smedmore was a member of a highly respected family residing near Poole in Dorsetshire, where, I believe, he spent his earlier years. Becoming the subject of decided and ardent piety, he resolved to devote himself to the Christian ministry, and was received as a student in Horton College, Yorkshire, then under the presidency of the revered Dr. Steadman. Quitting the retirement of college life, he filled for a season a pulpit in the North of England, and after that became the pastor of a church in Northamptonshire, from which he passed to Niton in the Isle of Wight, where my acquaintance with him commenced. At that time the back of the island was in a state of lamentable darkness. A somewhat commodious place, which had the

appearance of an appropriated storehouse, or barn, was fitted up for worship, in which the deceased was set apart to the pastorate over a small and indigent church, my revered father taking part, with others, in the solemnities of the day. In this quiet, and then seldom-visited spot, Mr. Smedmore set himself to his work with truly apostolic zeal. Cheered by few smiles save those of his approving Lord, he was "instant in season and out of season," steadily toiling through mists of neglect, of prejudice, and of persecution, but gradually disarming by courtesy, coupled with self-respect, the animosity of his enemies; and winning the esteem and affection of his few but faithful adherents and friends. He became the overseer not only of Niton, but of the whole surrounding district, cultivating with assiduous care the villages which stud the vallies and hill-sides of this enchanting region. He might be often seen wending his way along narrow meandering roads, between lofty hedge-rows, fragrant with wild flowers and the entangled woodbine, to some peasant dwelling, there to tell the unsophisticated listeners of Him, who, by His grace, could make the moral desert as the garden of the Lord. Nor was it unusual with him to be feeling his way from tending his rustic flock, amid darkness and storm, weary and foot-worn, to a kind and welcome home. It was on such an occasion that he heard in the gloom, while pursuing his lonely way, approaching footsteps. They were those of a company of smugglers, at that time a desperate class of men, who were bearing their booty in anxious triumph from the shore. With a view to shield themselves from being informed against, before they had reached a safe distance, they were wont to fasten the passer-by to a gate or stile, from which he might disentangle himself at his leisure. "Tie him up, tie him up," was the cry. "You need not be alarmed at me" said the messenger of peace, "my name is Smedmore, I live at Niton, and am just returning from Roade where I have been preaching the Gospel." Instantly a light was flashed in his face, and the tone of the rough sturdy men was changed into the ejaculation—"Why, 'tis Master Smedmore!" and boring one of their kegs with a gimblet, they said, "Take a drink, sir, do." Lifting the vessel to his lips without draining any of its contents, he wished them good-night, accompanied by their highest esteem and best wishes. One of that party, I believe I am correct in asserting, became afterwards a member of the little church at Niton, and continued to be the precentor of the place, and the devoted friend of its minister, for many succeeding years. The deceased filled this interesting, but secluded field of labour, amidst mingled difficulty and encouragement, for a lengthened period, when he retired to become the pastor of the church at Forton, near Gosport, leaving, as he withdrew, many an impress, through the Divine blessing, of his untiring endeavours to do good, and a name fragrant in the memories and hearts of numbers who survive him. A larger and neat meeting-house, admirably situated, has succeeded the less pretensive sanctuary, in which the Gospel is faithfully proclaimed.

Mr. Smedmore entered on his new scene of labour with characteristic energy, and with such results as to render it expedient, a few years since, to build a new and larger house of worship, which he exerted himself most generously to place free from debt, an object, I believe, in which he succeeded. He pursued his work beloved by his people and esteemed by Christian friends around him, in this more populous sphere, with varying success; sometimes depressed, at others sanguine and hopeful, but always with fidelity and affectionate care. While he was indulging the idea, expressed possibly only to few, that his local course was run, and that it would be wise to select some other ministerial field, it pleased God to attend his ministry with unusual success, so that much good was done, and many were added to the church. This roused him to increased and protracted exertion, which, followed by physical prostration, rendered it requisite to seek repose. Though with a countenance which wore the flush of

health he combined unusual animal spirits, he was not constitutionally robust. No one, however, apprehended that his retirement to his native air would be but his pathway to the grave. But, on reaching the house of his beloved relatives, his weakness so increased, that he sank gradually, but resignedly, into the arms of death, leaving a widow and son, with other bereaved relatives, to mourn his loss.

My esteemed friend, the lamented subject of this hasty obituary, made no pretension to high intellectual endowments, or to extensive learning, but he possessed a clear head and warm heart, while both were consecrated to the glory of God and the good of souls. None who knew him well could doubt his deep, though unostentatious piety, or his personal fellowship with the great truths he sought to diffuse. He was conscientiously and experimentally attached to the distinguishing doctrines of the Cross, and delighted to descant on their glory and to trace their harmony. He seldom indulged in fruitless speculations, or set himself to adjust the claims of mere human theories or creeds, while he left it to the subterranean saints who love the dens and caves of the earth, to pious moles who delve in the dark, to the electro illuminators of German ditches and sewers, to plunge into subtleties from which so many hapless disciples never emerge. As a faithful and well-instructed minister of the New Testament, not of the letter, but of the spirit, "for the letter killeth, but the spirit giveth life," he preached with pertinacious zeal "Christ crucified; to some a stumbling-block, and to others foolishness; but to them that believe, Christ the power of God and the wisdom of God." Though his pulpit discourses might be neither profound nor elaborate, they were always the product of prayerful study and careful preparation. So methodical was the deceased in the distribution of his time and in the prosecution of his work, that he systematically devoted a large and given portion of the closing part of the week to the anticipation of his Sabbath engagements, to the preparation of written discourses; nor could he allow, without a reluctance amounting to grave annoyance, any interruption of his plans. And to this all but slavish subjection to rule, was subjoined a spirit of self-sacrifice, with a practical discretion, which together conspired to invest him with a professional propriety blended with manly dignity. No one tasted the pleasures of society more keenly than he, and few could lend to them a more joyous zest; but inferior tastes, however lawful and grateful, were subjugated to higher and severer claims.

The deceased possessed a keen insight into character, and a sort of intuitive perception of the proprieties arising out of the several relations of life. Supercilious airs founded on accidental elevation on the one hand, or a cringing attitude springing out of social inferiority on the other, were most repulsive to him. He possessed a refinement, natural rather than acquired, which adapted him to every circle in life, which conciliated towards him the respect of the high and the low, of the erudite and the rude. He knew how to esteem others, and thus laid the best foundation for securing their esteem in return.

I cannot close this notice of one for whom I cherished most affectionate esteem, without alluding to the disinterestedness of his conduct, whether at Niton or at Forton, in both of which spheres of exertion he had, through a long course of years, to supplement an insufficient income by constant encroachments on some private means of his own, till, I believe, at his death, these had been very nearly exhausted. This is an evil amongst us against which a remedy should be devised. Nor can I refrain from expressing sincere sympathy with those who feel, as many do, that though no very conspicuous labourer has left us, one rests from his toil in the instance of the late Mr. Smedmore, whose absence from the circle of his religious and social friendship it will not be easy to supply. There was a genuineness in his cast of character, whether as a man, as a Christian, or as a minister, which induces, from our admiration of it, a strong desire to preserve the mould.

J. P. MURSELL.

Leicester, December, 1864.

THE MISSIONARY HERALD.

FINANCIAL COMPARISON OF 1863 WITH 1864.

As the Annual Report will now be in the hands of many of our readers, it may be interesting to them if we direct their attention to some of the facts which a comparison with former years brings into notice. It will be remembered that last year was a year of unusual effort, rendered necessary to meet the deficiency of the year preceding; and that, therefore, the comparison will not be between two ordinary years of income, but between a year of unexpected diminution and one of liberal increase. In the result, however, it will appear that there is no reason why the regular income of the Society should not always equal that of last year, or even considerably exceed it.

The gross income of the Society in the years we are about to compare, was for the year 1863, £27,189 3*s.* 0*d.*; and for 1864, £34,419 11*s.* 2*d.* And, first, as to the number of churches by which this income was raised.

The number of churches that contributed in some form or other to the Society's funds in 1863, was 1,077. In 1864 the number increased to 1,181. But it appears that there were 115 churches that contributed in 1863, which failed to contribute in 1864. If they had done so, the increase of contributing churches in 1864, instead of being only 104, would have been 219. Presuming that these churches were prevented only by local causes from aiding us last year, such as new buildings, repairs, &c., which being completed they will resume their liberality, the total number of churches by which the Society's funds are provided, reaches to 1,296. As compared with the year 1848, when the average number of contributing churches was 900, this gives an increase in sixteen years of 396.

But last year the churches were not all alike liberal. Some largely increased their contributions, others to some extent declined. Taking a general view, there was a decrease in five English counties; but the sum total of the decrease was so small as to be scarcely noticeable. It was only £29 4*s.* 10*d.*, and occurred in the following counties:—

	£	*s.*	*d.*
Bedfordshire	2	13	5
Cornwall	15	9	6
Cumberland	0	12	2
Lincolnshire	10	1	10
Shropshire	0	7	11
	£29	4	10

If, however, we examine the counties more closely, we find that there were actually 206 churches which contributed *less* than in 1863. It is true that in many cases the diminution was very small, amounting only to a few shillings, and it was more than made up by the extra gifts of others; but it shows that in meeting the anticipated deficiency, it was not the whole number of 1,181 churches which actually contributed towards it; only 975 answered to the appeal. Or again, taking the entire number of Baptist churches at 1,296, which in the three kingdoms raise funds for the Society, there were 321 that, from some cause or other, did not contribute to the prevention of the expected deficiency. It is, however, very gratifying to remark, that quite three-fourths of our contributing churches generously and promptly came to the rescue.

The analysis of the Balance Sheet, which we next give, will accurately show the sources of the income of the two years.

	1863.						1864.					
	£	s.	d.				£	s.	d.			
Subscriptions . . .	211	7	6				202	2	0			
Donations	1810	11	7				3300	0	0			
Legacies	1979	13	1				1886	2	4			
Annual Services. . .	62	16	11				120	14	2			
Dividends, Mission Press, &c.	7384	9	3				4244	11	7			
Foreign Contributions	554	15	9				596	2	0			
				12003	14	1				10849	12	1
English Churches . .	13027	8	9				20403	19	11			
Welsh „ . .	1464	10	5				2575	6	3			
Scotch „ . .	658	0	9				982	12	4			
Irish „ . .	85	9	0				108	0	7			
				15185	8	11				24069	19	1
Total				27,189	3	0				34,419	11	2

Under the head of subscriptions are placed contributions of persons not connected with any church, and which are usually paid at the office in London. The next Table will show the increase and decrease of receipts in the two years.

INCREASE.

	£	s.	d.
English Churches	7377	11	2
Welsh „	1110	15	10
Scotch „	324	11	7
Irish „	72	11	7
Donations	1489	8	5
Annual Services	59	17	3
Foreign Contributions . . .	41	6	3
	10476	2	1

DECREASE.	£	s.	d.
Subscriptions	9	5	6
Legacies	93	10	9
Dividends, Mission Press, &c. .	3139	17	8
	£3242	13	11
Net Increase from Churches .	£8885	10	2
Net Decrease from other sources	1652	2	0
Total Increase on the year . .	£7233	8	2

The heads of decrease are but three, and only the last will require a word of explanation. There are of necessity a few uncertain sources of income on which we cannot, from year to year, depend. Such are the returns of the Mission Press in Calcutta; and it so happened that while the year 1863 gave an unusually large advance, that of the last year was smaller, chiefly owing to the rates of exchange and the different time of drawing the balances in London and Calcutta. On all other heads of importance there was a large increase over 1863, that from the churches reaching to the sum of £8,885 10*s.* 2*d.* Of this sum, so far as the accounts rendered enable us to distinguish, £5,775 0*s.* 6*d.* were especial gifts to meet the emergency, leaving £3,110 9*s.* 8*d.*, which we may hope to be a permanent addition to the Society's income.

In this increase the Welsh churches have borne a very gratifying part. Even in the deficient year of 1863 their contributions were not much diminished, as the following Table shows:—

	£	s.	d.
1862 - -	1576	16	2
1863 - -	1464	10	5
1864 - -	2575	6	3

We have every reason to think that Wales will not fall below the last amount in years to come.

By a further analysis we are able to obtain an approximate estimate of the average contributions of each church, and the average given by their members. It has been stated that the churches contributing last year were 1,181, and they are assumed to contain 155,000 members. Taking this as a criterion, the 1,077 churches of 1863 will have contained 141,000 members, and the comparison will stand thus:—

1,077 churches in 1863, contributed £15,185 8*s.* 11*d.*, an average of £14 2*s.* each church.

1,181 churches in 1864, contributed £24,069 19*s.* 1*d.*, an average of £20 7*s.* 7*d.* each church.

1,077 churches, containing 141,000 members, give an average of 2*s.* 1¾*d.* each member.

1,181 churches, containing 155,000 members, give an average of 3*s.* 1¼*d.* each member.

For the purpose of further comparison, we add the particulars of 1848, from the Report of that year:—

900 churches, in 1848, contributed £13,492 8*s.* 5*d.*, an average £15 9*s.* 9*d.* each church.

900 churches, containing 118,000 members, give an average of 2*s.* 3¼*d.* each member.

Mr. Murdock, of Madras, has furnished us with a computation of the average contributions to various Missionary Societies, based on the returns of attendants at public worship, as given in the census of 1851. We need not insert his figures; but it appears that attendants on the services of the Church of England give to the Church Missionary Society, the Gospel Propagation Society, and Colonial and Continental Societies, an average contribution, per head, of 1*s.* 5*d.*; Wesleyan Methodists give an average contribution, per head, of 2*s.* 3*d.*; and the Independents give to the London and Colonial Missionary Societies also an average of 2*s.* 3*d.* per head. It would thus appear, that while our churches last year exceeded the above average, in 1863 they fell a little below. But taking our highest average, that of 1864, it is not more than one day's wages of an artisan. Surely more than this can be done.

An esteemed friend has supplied us with the following calculation, as a proof that it is possible to raise our income to £50,000 a-year. From the 155,000 members he deducts 50,000, as unable or unwilling to give. Let the 105,000 be supposed to contribute in the following proportions:—

100000 — 1*d.* a week -	£21666	13*s.*	4*d.*
3500 — 5*s.* a quarter -	3500	0	0
1000 — 20*s.* „ -	4000	0	0
300 — 50*s.* „ -	3000	0	0
100 —100*s.* „ -	2000	0	0
100 — average £50 a year	5000	0	0
	£39166	13	4
From Sunday Scholars one farthing a week each child and from each Teacher one penny	11480	12	0
	£50647	5	4

But even an average of one penny a week from the whole of the 155,000 members, would, with other sources of income, give the Society more than £40,000 a year.

We commend this great cause to the affections of our readers. Let no one think that all has been done that can be done to send the Gospel to the perishing heathen. All the world is now open to the evangelizing efforts of the Christian Church. Every thing around us betokens the existence and the increase of wealth in our beloved country. But it is only a small portion that we consecrate to the salvation of the regions which contribute so largely to our comforts and our luxury.

AN ACCOUNT OF ALI MAHOMED, A NATIVE PREACHER IN JESSORE.

BY THE REV. J. H. ANDERSON.

In March last I sent home the journal of the mission tour that I had made in company with our native brother Ali Mahomed. I have now to tell you that not long after his return home, he was called to leave this world, and to enter, we trust, the abode of the blessed. His history has been a somewhat remarkable one, and I have felt it to be a duty to draw up a brief sketch of it for the information of those who support our mission. He was born in the village of Satberiya, in this district, about the beginning of the present century. His father was a weaver, and was very well off. When a youth he learnt his father's trade, and, being possessed of great manual dexterity, soon excelled in it, but he did not follow it as a means of obtaining a livelihood. He had a beautiful voice, and, while a mere boy, was so popular as a singer, that he used to be invited to the houses of his neighbours to sing songs to them, when numbers would collect to hear him. He learnt to play one musical instrument after another, and his fame as a singer and player soon spread in the country round. This led him to follow the calling of a musician. In the course of a few years he became the leader of a band of twenty players and singers, and in the south part of the district, over many miles of country, "Ali Mahomed, the singer," became extremely popular; in fact, his name was quite a household word. In the pursuit of his calling he had to make himself acquainted with the more current Hindu shastres—the Mahabharat and the Ramayun—and in the houses of the great Zemindars he used to sing many songs drawn from these sources. This part of his profession made him largely acquainted with Hindu mythology, and quite conversant with all the religious practices and opinions prevalent among the Hindu community. But, as might have been expected, the unsettled life he had to lead told sadly upon his moral character. He became a great opium-eater, and gave way to licentious indulgences. But he did not descend so low in the career of vice as many sensualists do; for even at that period of his history he read our tracts with avidity, and engaged in disputation with our native preachers when he met with them in their preaching tours. A very remarkable circumstance had occurred when he was quite a young man. One of his band had a New Testament, brought by some one from Serampore; this book the man had read a great deal, and had learned to admire the character and teachings of our Lord; and the conviction that He was the true Teacher had taken hold of his heart. On his death-bed he gave the book to Ali Mahomed, told him how precious a book it was, and what feelings it had awakened in his mind; advised him to read it, and requested that he might be buried as Christians are buried, and not be burnt according to Hindu custom. Ali Mahomed read the book now and then, but did not at that time pay much heed to its teachings; still, he never forgot his last interview with its donor.

Our native preachers, after addressing the people at markets and fairs, are accustomed to distribute among them portions of Scripture and tracts. On some of these occasions Ali Mahomed would send his men among the crowd, and, taking the books given to them, he obtained, after a while, quite a pile of tracts and Gospels. By degrees the truth entered his mind, and, perceiving the falsity of Mohammedanism, he began to argue with the Mussalman teachers, and the more he did so, the more clearly did he perceive that Mohammed was an impostor, and that the Gospel is true. Some twenty years ago Mr. Parry was with him in the course of one of his itineracies, and through his persuasion he was shortly after led to confess Christ.

It was a day of great stir and excitement in Satberiya when Ali Mahomed and his wife were baptized, in the sheet of water near the village. There were hundreds of spectators to witness the strange sight, and to reflect upon the surprising fact that such a man as Ali Mahomed had given up all for Christ.

In becoming a Christian he made a considerable pecuniary sacrifice; for when

sometime after his embracing the Gospel he was made a native preacher, his allowance was at first only 12*s*. a month, then 16*s*., which it continued to be for some years. The sum given was so inadequate that he had to sell some valuable ornaments belonging to his wife to make up the deficiency in their means of support.

He was a man well adapted to become a preacher to his countrymen, for he was intelligent, well informed, had a deep insight into character, and was possessed of much physicial energy, and such was his oratorical talent that he became as popular a preacher as he had been a singer.

To avoid giving a one-sided account of this native brother, it is right for me to mention his defects as well as his talents and virtues.

His moral influence was deteriorated by his love of applause. His great popularity as a singer had strengthened the feeling, so that it had become deeply rooted in him. Doubtless he strove against it; and, in his advanced age, I remember that it seemed well-nigh subdued; but, during the first years of his course, it was sometimes painfully prominent.

He was not well qualified to instruct a Christian congregation. Owing to his previous pursuits his mind had become discursive, and he often wandered a great deal from his text, or gave fanciful interpretations of Scripture. I think, however, that this defect may be partly ascribed to the absence of any special training for this department of ministerial work. While we require classes for our young men, there still remains the necessity for the missionary to devote a considerable portion of time to the instruction of those who are called to the ministry at a more advanced age; and as there are so many departments of work to carry on in each district, to secure this we want two or three missionaries working in conjunction in every district occupied by the Society. Under such circumstances, much might be done to promote the efficiency of our native brethren.

His career as an Evangelist was one of great usefulness. After his baptism several of his relatives forsook the religion of Mohammed to become the followers of Christ. Among these were his son, and our beloved brother Warish, esteemed by all the converts for his Christian simplicity and earnest faith. It was not long before a large church was gathered; but the enemy sowed tares among the wheat. A number of the new converts proved insincere, and fell away; but a good many remained. At the present time five of these Satberinya brethren are engaged in different parts of the district in spreading the knowledge of the Gospel, and the people, as a whole, have given us much more satisfaction than those of any other church.

Ali Mahomed became my associate when I went to reside at Jhingergatcha; and it was in a great measure owing to his preaching and persuasions that the people of the shoemaker caste, who reside at Banyeali, near Jhingergatcha, received the Gospel. Only a few of them have stood firm in the hour of trial, but I live in hope that the work will revive among the rest.

After his appointment to the office of native preacher, he travelled extensively in those parts of the district where he had been known as "the singer." He frequently attended me in my preaching tours; in fact, for two years he was almost my constant companion, and was without exception the most acceptable native preacher that I have ever heard. His vivacity, his cheerful countenance, and his suavity of manner, paved the way to his gaining an attentive hearing; but had there been no such accessories to his popularity, his aptness in taking up and handling the topics which he knew would at once stir up the interest of his auditors, his perfect acquaintance with the prevalent views and feelings of Hindus and Mussulmans, Korta-Bhojas, Boishnobs, and of the different sects of Fakirs, —his fund of anecdote—and his eloquent delivery, made the people of every place which he was wont to visit flock to hear him. During the twenty-two years of his labour as an Evangelist, a vast number of persons heard the Gospel from his lips, and multitudes were constrained to confess its excellence whom, nevertheless, a worldly mind keeps back from giving further heed to it.

He was fond of poetry, and wrote some hymns which he set to tunes of his own

composing. A few of these are favourites among our people, and have often been sung at their public worship.

He rendered valuable aid to the missionary in adjusting disputes which occasionally arose among the native converts, in conducting cases in the courts when the oppression of our native brethren led us to appeal to a legal tribunal on their behalf, and in connection with the management of the churches his advice on a great variety of occasions was very serviceable.

He now rests from his labours. On Sunday, the 8th of May, he departed this life. I had been preaching from the text, "All things are now ready." He was present at the service, and was then apparently in good health, and in the evening he conversed cheerfully with his Christian neighbours; but at midnight his wife ran over to my house to say that he was dying. He had been seized with a fit of apoplexy, which carried him off in a few minutes. He was only able to say, "The Lord is calling me;" and I trust it was a call to one who, like the wise virgins, was ready for the summons. On the following day we laid his body in a grave contiguous to that in which, a few weeks before, we had interred the body of Ram Choron, one of the fruits of his labour, whose death is recorded in our *Missionary Herald* for May last.

He has gone from among us, and we shall see his face no more; but his name will long be remembered in our mission churches, and the recollection will encourage and strengthen us in our efforts to gain new converts to Christ.

Contemplating the history of our departed brother, I have been led to feel more than ever the importance of frequent and, if possible, systematic itineracies to publish the truth of the Gospel; and that the genius of the Great Commission to "go forth into all the world, and preach the Gospel to every creature," points to such a course as being that which we should usually adopt. The preaching tours of the missionary and his native helpers, who from time to time came into contact with the Mussulman singer, led to his conversion; and this was followed by the conversion of many others. Though the absence of education seems to be a great barrier in the way of the spread of the Gospel, yet there are in the country a *vast number* of intelligent persons quite capable of apprehending the truth. In this respect I imagine we are not worse off than were the first propagators of the Christian religion. As in their case so now: while we travel about preaching the Word, God's providence goes before us, and in those spots where we have no reason to anticipate success, and often in the case of persons most unlikely to be benefited, we find the sovereign grace of God operating and determining where and by whom His kingdom shall be established and extended. It is our duty, while preaching the Gospel far and wide, to look out for and follow His guiding hand.

In the foregoing sketch I have given my own view of the character and work of our departed fellow-labourer. The letter I subjoin now will show in what light he was viewed by our native brethren, and the feelings engendered in the mind of one of them by the tidings of his death. Our brother, Gogon C. Dutt, writing from Khoostia, says as follows:—

"Your letter which reached [me] yesterday, brought us the news of the lamentable death of our beloved brother, Ali Mahomed. The great champion of the Lord [is] fallen in the midst of the battle. The pillar is overthrown, leaving a breach, as it naturally seems to us, through which the enemy may enter. Though our brother is a great loss to our native church, yet we should not be of little faith, and ought not to be discouraged in our work. Our fathers—where are they? And the prophets—do they live for ever? When Stephen rendered up his spirit, when James and Peter and Paul laid down their lives for the Gospel, when the last of that noble company of the apostles, John, the beloved disciple, was taken from the infant Church in the midst of her persecutions—was the progress of the Gospel stayed? [The] Lord raised up other men to do their work. Let us be stirred up, and pray to God that He may raise up other men like-minded to fill up his room; and let us meditate this heavenly voice, 'Be ye also ready, for at such an hour as ye think not the Son of man cometh.' May the

Father of all Mercies comfort the widow of our deceased brother, and keep her from all harm. We all sympathize with her for the loss she has suffered, and pray to God that she may receive strength from above to bear as a Christian the trials of this world. Our love and solace to you all."

Most of us labouring in the Indian mission-field work under much discouragement; for though we have an intelligent people to instruct in the truths of the Gospel, and though we are readily listened to (for the people are naturally inquisitive), yet their intense worldliness and, in a vast number of cases, the hardening influence of licentious indulgences, steel their hearts against that repentance and faith which the Gospel requires. Those who forsake all, as our departed brother did, are as yet few in number; but we pray and wait for the advent of that happier time which the ingathering of these first sheaves tells us will soon follow. For the sovereign grace which has subdued these few, and made them willing captives to Christ, can and will assuredly bring the masses of the people into allegiance to Him. It is for you, then, brethren, to uphold us and strengthen our hands by sending forth more devoted men, and for us to persevere, assured that in due season we shall reap, if we faint not.

THE TRIAL OF FAITH.

BY THE REV. E. C. JOHNSON, OF JESSORE.

Cheela's time of trial has at length arrived. The Roman Catholic priest, long hovering around its fortifications, has at last effected a breach, through a portion of the discontented and evil-minded of the people there; but now it is that true religion, if there be any, displays itself amongst the more faithful portion of the community. God makes use of weak things of this world to confound the wise.

Last Saturday I asked a man, of the name of Bodon, at Cheela, "Well, Bodon, in whose strength did *you* keep away from the Roman Catholics?" He answered, "The Lord's." "Oh!" but I said, "heathens say the Lord; all use the Lord's name. Was it in your own strength, or whose?" His son, a boy of about 17, immediately answered, "No, sir, in the strength of the Lord Jesus Christ." This boy was once with me when my boat was in much danger, when I told him to pray, not in the Lord's name, but in the name of the Lord Jesus Christ. I have been since told, that it was entirely through that lad's firmness that the father was kept from joining the Roman Catholics. He (the boy) determinedly said, "If I have to beg, I will not join the Catholics." Another instance, showing the power of truth in the hearts of the young:—A Christian, of the name of Sito Ram, together with his wife, have joined the Catholics; his eldest son, together with his two little brothers, have all determinedly remained with us. We must hope that the Lord will establish these works of grace. I do not know whether I ever told you of the interesting case of Boleram's wife, at Malgazi. A year or so ago, her husband, who is an old blind man, being vexed at the discipline of the Church having been exercised on his son, joined the Roman Catholic body. These courageous Romanists came in a body to his wife, and said, "Now your husband has joined us, you must too." On her refusing, they bound her feet, and carried her off by main force to the Roman Catholic place of worship. She very quietly said, "You have brought me here by force, but immediately you release me I shall go back to my own place of worship; and *so* she did, and has remained with us ever since. Yesterday I went to Boleram's house, and said to him, "Boleram, I want to read a little from the Bible." I read the parable of the lost sheep, and when I came to the words, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance," the old man wept aloud. After reading and prayer were over he lamented bitterly his

inconsistency in joining the Roman Catholic party, and declared his intention of rejoining us. I hope and pray that the Lord will give him grace to keep his resolutions. May the Good Shepherd thus bring back many of His straying sheep.

The temporal condition of some of the Cheela Christians is one of great destitution; there are two women there who have been educated in Mrs. Parry's school, who have scarcely a cloth on their poor bodies to come to the house of God in, and though they have been occasionally relieved, yet yearly the same destitution befalls them; others get a meal sometimes only every other day. I am exceedingly distressed about these poor people, and I long for the advice and sympathy of some philanthropic and noble-hearted brother, like Page, to enable me to form some lasting plan for ameliorating their present sad condition.

JUBILEE OF THE JAMAICA MISSION.

BY THE REV. W. TEALL.

The religious history of the island of Jamaica is deeply interesting. Three hundred and seventy-two years ago the island was inhabited by the aboriginal Indians: a simple-minded, inoffensive people, who were harassed and distressed by the barbarous Caribs of the windward islands.

The first Europeans who took possession of the island were the Spaniards, who, by their avarice, and by the oppression they exercised, rapidly exterminated the native population.

Rather more than two hundred years ago the English drove out the Spaniards, and took possession of the island: and with them the Protestant religion was introduced. In Cromwell's army, by which the Spaniards were expelled, were many devout men, who became religious teachers and received State pay. The Act of Uniformity deprived them of their stipends; but they continued to give religious instruction, being dependent for support on the voluntary contributions of the people. Their numbers were from time to time increased by the Nonconformists, who, during the reigns of the Second Charles and his unprincipled brother James the Second, were deported from England, and sold as slaves to the planters. They were followed by considerable number of "Friends," who, charged with religious contumacy, were driven out of England, and, settling in Jamaica, maintained their religious belief, and met for social worship.

The revocation of the Edict of Nantes sent from France considerable numbers of Huguenots, who settled in Jamaica, and whose services as ministers were accepted by the Government, which charged itself with their support.

Very soon after this, we find the religious instruction of the slaves was prohibited by express enactments of the Legislature of Jamaica, which, under heavy penalties, forbade the admission of slaves to places of worship in towns. So late as December, 1802, an Act was passed of which the following are extracts:—"Any person not duly qualified and authorized, who shall, under the pretence of being a minister of religion, presume to preach or teach in any meeting or assembly of negroes or people of colour within this island, shall be deemed and taken to be a *rogue and vagabond*, &c." Another section of the Act empowers "Any magistrate of the parish in which the offence has been committed to cause the offender to be apprehended, and committed to the common gaol—*forthwith;* to associate with two other justices of the peace, and upon due conviction . . . adjudge him or her, if of free condition, to be committed to the workhouse, there to be kept to hard labour, for the first offence, for the time of one month; and for every subsequent offence, for the time of six months each: and in case the offender shall be a slave, such offender shall, for the first offence be committed for hard labour to the nearest workhouse for one month, and for every subsequent offence be sentenced

to receive *a public flogging* not exceeding thirty-nine lashes." To this clause there is a "proviso," "That whenever the offence committed by a *white person* shall appear of extraordinary heinousness, the justices are required to secure the appearance of every such offender at the next subsequent supreme or assize court, by sufficient bail or commitment, . . . and on conviction to suffer *such punishment as such court shall think fit to inflict, not extending to life.*" Another clause secures the infliction upon every owner or occupier of premises who should knowingly permit any such meeting, or openly to hear any person of *the description hereinbefore declared to be a rogue and vagabond, a fine* not exceeding *one hundred pounds*," &c.

The Baptist Mission may be said to have had its beginning with the introduction of George Leile, who accompanied his owner from Georgia, in America, to Jamaica about 1784. This master was an officer in the British army, and when he died, he gave Leile his freedom, who then became a preacher, and endured great persecutions. The mission at the north-west end of Jamaica originated in the labours of Moses Baker, a mulatto, who was introduced to that part of the island by a Quaker named Isaac Lascelles Winn, or Wynne. Mr. Wynne appears to have been a truly generous man, who felt much concern for the spiritual well-being of his slaves, and exposed himself to some obloquy by allowing his negroes to be instructed; but he was in part seconded by Mr. Vaughan, a man of considerable influence in the district. It was through this last-named gentleman, that the Baptist Mission Society in 1813 were induced to commence a mission to the island. That mission has now continued in existence for fifty years, and the ministers and churches are endeavouring to celebrate the Jubilee in a suitable manner. In 1863 a Jubilee Committee was formed. That committee issued an address to the churches on the reasons for keeping Jubilee, and on the manner in which the season should be observed and turned to practical account. Some months ago that address appeared in the columns of the "Herald," but we may briefly advert to it again.

1. It reminds the churches of the noble men who, in the providence of God, have been sent as missionaries of this Society to the island, mentioning some of the departed by name.

2. It shows the success with which missionary labours in Jamaica had been crowned, in the overthrow of slavery, with its attendant evils, and in the dimensions to which the mission has attained. The following particulars are thus given:—

(1) The mission has established itself in every parish in the island.

(2) There are 74 regular organized churches, having a membership amounting to about 30,000. These churches are, and have for many years been, supported entirely without foreign aid. Nineteen of the pastors are natives of the island.

(3) The mission has its own college and training school for the education of its pastors and teachers, maintained at an annual cost, to the churches, of £300.

(4) It has also its own Missionary Society, and raises for Home and Foreign Missions, from £1,000 to £1,300 per annum.

(5) Its day-schools number about 90, and its Sunday-schools 70, with 1,100 teachers and 13,000 scholars, a large proportion of whom are able to read the Holy Scriptures.

Practical suggestions follow, recommending the holding of Jubilee services at the various stations, for both adults and children, and the raising of a Jubilee Fund to be devoted to the following objects:—

1. The African Mission.
2. Day-schools.
3. Restoration and repairs of Mission premises, &c.
4. Home *Missions.*

In accordance with these recommendations the first week of February, 1864, was devoted to special prayer for God's blessing on the services and proceedings of the Jubilee year.

On the fiftieth Anniversary of the landing of John Rowe, the first missionary, at Montego Bay, a large Jubilee meeting was held, when it is stated that not

fewer than 10,000 persons attended from different parts of the island, to testify their gratitude to God for what He had done through the instrumentality of the Baptist Mission. All the free places of worship in the town were thrown open on the occasion, and flocked with multitudes of people. This grand gathering has been followed by Jubilee services at the various stations, the accounts of which are of a very interesting character.

The Jubilee meeting at Spanish Town was presided over by the Honourable Richard Hill, who delivered a speech on the occasion full of information and strongly expressive of good-will. The name of Mr. Hill has for many years been honourably identified with every movement calculated to promote the best interests of the people of the island.

The Jubilee meetings at Falmouth were held in August, and were of a very demonstrative character. The large chapel in which William Knibb was wont to deliver his soul-stirring addresses was gaily decorated for the occasion, and was well filled with grateful people, many of whom knew by experience the change from slavery to freedom and from darkness to light. William Knibb's nephew, the Rev. Thomas Lea, is now pastor of the church at Falmouth, and the Lord is prospering his ministry.

The meetings in Lower Clarendon, where the Rev. W. Claydon labours, were also held in August, and were of a very enthusiastic character. The speakers on the occasion were Messrs. Claydon, Hewett, Duckett, Johnson, Randall, Moodie, Dalling, and Holt, Baptists; Rev. A. Lind, Independent; Rev. J. P. Russell, Wesleyan; and J. W. P. Baker, Esq.

At nearly every station in the island Jubilee services have now been held. At some of them, both juvenile and adult, the writer had the pleasure of being present and taking part in the proceedings. But these meetings have been held in the midst of very trying and afflicting circumstances, and it is greatly feared the proposed Jubilee fund in the island will fall far short of the amount it was at one time expected to raise. The continuance of the American War has greatly interfered with the supplies of the island, and enhanced the price of all imported articles, especially of every description of clothing. The last two years, a severe drought has, to a large extent, destroyed the fruits of the people's industry, and now the fearful visitation of small-pox is aggravating the general distress. The Jamaica churches are, therefore, trying to be jubilant under very afflicting circumstances, and we feel sure the churches of Great Britain will sympathize with them and come to their help in the efforts they are making to put the institutions of the mission on an extended and improved basis.

PROGRESS IN HAYTI.

BY THE REV. W. H. WEBLEY.

I am glad you published in your last "Herald" the account of that cannibal case at Bizoton, as it is right that the Christian public in England should know to what extent of degradation at least a portion of this people has fallen, and what opposition their hell-born superstitions offer to the spread of the Gospel. I am also pleased that you prefaced, as it were, that account with some interesting details of our work. But I am still more rejoiced to be able to report to you to-day that that happy state of things continues with us. Our cup of blessing just now is not only full but running over. Perhaps I cannot better put the case than Deacon Lolo did last week. "When God wants to bless a people He blesses them outright, and in all sorts of ways at once." Our position as a church and people, as the result of eighteen years' toil, may be stated at the present moment thus:—Ninety-eight names are enrolled in our church book; eighteen have died; nine have been excluded; five have been removed from us by residence in Jamaica or elsewhere; six have been baptized during the present year. Two old members have just been restored to us in a very happy state of mind, and sixty-eight members

are still in fellowship with each other, rescued from Romanism, and witchcraft, and I know not what abominations, to say nothing of their being saved from a hell of everlasting fire. Our congregations, too, are improved, though by no means large, and our native church is healthy, unexpectedly revived, and greatly rejoicing in the Lord. Then, again, six new candidates would have already joined us had not sickness, or other untoward events, prevented their coming forward. Surely "the Lord hath done great things for us, whereof," as surely, "we are glad." Magnify, then, the Lord with us, and let us bless His holy name together.

Our young brother, Métellus Ménaret, whom we ordained at St. Raphael, has just paid us a visit here, journeying over three hundred miles to do so, and our people have been much pleased with his modest demeanour and his simple piety. His church is now divided into two sections, half residing still at St. Raphael, and half at Dondon, ten miles distant, their old deacon Fouquet having received the military command of Dondon, and those of his relations who belonged to the church having followed him there, as naturally they would. Métellus, therefore, preaches fortnightly at Dondon, and so divides his labours between the two places. His congregations are good, several conversions are taking place, and a great work seems to be going on by his instrumentality, not only at St. Raphael and Dondon, but also at Hinche, La Granada, Riviere, and some other adjacent places. If all be well, after the missionary meetings at Port-au-Prince, in January, Baumann and I must try and visit this interesting mission.

MISSIONARY MOVEMENTS.

CALCUTTA.

Baboo Goolzar Shah reports that several persons have become inquirers, and one has been accepted by the church for membership. The Colingah chapel and houses in the compound suffered much from the storm, but no lives were lost. In the home for native Christian youths there are now twenty-five lads receiving food, clothing, and education.

JESSORE.

The residence of Mr. Hobbs being at Magoorah, Mr. Anderson has now taken the charge of the station in Jessore itself. The death of Ali Mahomed is a great loss to the mission. The memoir of this worthy native brother in the present number of the "Herald" will be read with much interest. From 1,000, to 2,000 villages in the district have been visited and copies of Scripture left in them. The schools under Mr. Anderson's care now contain nearly 400 boys.

CHINA.

Mr. McMechan informs us that there has been some improvement in his state of health, so as to give him the hope of being able to remain at his post. Mr. Kingdon writes from Shanghae, stating that Mrs. Kingdon and himself had arrived there and were well, after a safe, though, in the latter part of it, a perilous voyage.

BRITTANY.

We learn from Mr. Jenkins that he is much encouraged by the appearance of things around him. The opposition of the priests, while it obliges caution, does not materially affect the population. In some cases it excites curiosity, and leads persons to attend the worship to learn for themselves the truth of the matter.

NORWAY.

Mr. Hubert now resides in Christiana, from whence he visits Eidsvold, Drommen, Holmstrand and Krageröe. At Eidsvold is a church of nine or ten members, formed in September last by Mr. Rymper, and it is expected that shortly the few brethren at Drommen will be organized into a church. The church at Krageröe is very prosperous, and six persons were lately added to it.

CAMEROONS RIVER, AFRICA.

Under date of October 29th, Mr. Saker announces his safe arrival with the dear friends in his company. They landed about noon on the above day. The voyage towards its close was wet and stormy. The death of one of the deacons of the church is mentioned, one of the earliest of the converts, and a consistent disciple of Christ. A brief stay at Fernando Po enabled Mr. Saker to marry three couples of young folk, who had for some time been waiting an opportunity.

BAHAMAS, NEW PROVIDENCE.

On the first Sabbath in October, Mr. Davey baptized fifteen persons, making thirty-nine who, during the year, have been added to the church in Nassau.

TURKS' ISLANDS.

Mr. Rycroft reports that several baptisms have taken place at the various stations, and that notwithstanding the distress of the people, much spiritual good is being done.

JAMAICA, STEWART TOWN.

Mr. Webb, informs us that, while his churches enjoy peace, they can scarcely be said to enjoy prosperity. Owing to the severe drought of the last two years, the people are suffering greatly from poverty. The chapels are not so well attended, while among the general population, crime is much on the increase. Letters from other brethren concur in this sad report of the state of the island.

ANNOTTO BAY.

The people here continue, as their means will allow, to contribute for the completion of their chapel. Mr. Jones says, that there is great complaint of want of clothing, all materials for which are dear and money is scarce.

BETHSALEM.

Mr. Milliner informs us that he has never known the island in so depressed a state as at present, and should despair but for the promises of God's Word. He reports, however, that the chapels at his three stations are finished; the people having given both labour and money.

HOME PROCEEDINGS.

The meetings for the past month, as far as we are advised, have not been very numerous. The Rev. J. Diboll has visited Tring, where he was joined by Rev. F. Trestrail, and also Weston Turville, and he has also taken Banbury and its vicinity. Mr. Bion has advocated the Society's claims at Sevenoaks, where one of the Secretaries also attended, visiting, subsequently, Borough Green and Eynsford. The Rev. A. Sturge, late of Madras, has kindly taken the place of Rev. T. Evans, who had arranged to visit Carmarthenshire, at Brighton, Lewis, Hastings, Battle, and Edenbridge. The Rev. F. Trestrail was also present at a meeting held at Rev. W. Miall's Chapel, Dalston.

Our friends, Mr. and Mrs. Diboll, sailed from Liverpool, on the 24th, for Sierra Leone. Some time since, the church there wrote to the Committee, stating their circumstances, being without a pastor, owing to the death of the Rev. Mr. Palmer. As this church and congregation is composed of Africans, and possesses a good chapel in the centre of the town, and there is a wide field about it for mission work, the Committee consulted with Mr. Diboll, who, after some days' consideration, expressed his perfect readiness to go and enter upon this new field of labour. It is worthy of note that the Society adopted this station in very early days, and now resumes it under new circumstances after the lapse of a long series of years.

The friends there were informed of the arrangement which the Committee had made about three months since, and, in their letter, dated November 21, they say, "On the evening of the 15th instant, we called a church meeting, at which the majority of members attended, and read your letter to them. They were so rejoiced at the tidings it conveyed, and evinced such gratitude for the prompt manner their request was attended to, that, it may be truly said, it was to them like water to a parched land. We also impressed on the church, that the Baptist Board expected of them to subscribe, to some extent, towards the support of the pastor, to which they willingly concurred, notwithstanding most of them are aged and poor." We trust that Mr. and Mrs. Diboll will go forth, sustained by the sympathy and prayers of our churches, and find, in this new sphere that their labours are owned and blessed of God.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from November 21st to December 20th, 1864.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

	£	s.	d.
Annual Subscriptions.			
Tucker, H., Carre, Esq., C.B.	0	10	6
Winter, T. B., Esq.	2	0	0
Young, Mr. R., Forest Hill	1	1	0
Donations.			
Dovey, Mrs. S., Bexley Heath	1	0	0
Reynolds, Mr. J., North Malvern, for *Calcutta Fund*	0	10	0
Williamson, Mr. R. and Family, for *Rev. J. Williamson's, N.P., Seory*	18	0	0
A Friend in Scotland, per Rev. Dr. Steane, for *Grande Ligne Mission*.	2	1	0
Legacies.			
Simpson, the late Miss Ann, of Cambridge, by Messrs. J. S. Watts and J. Matthew, exors.	19	19	0
Do. for *Intally, Girls' School*, by ditto	19	19	0
London and Middlesex.			
Blandford Street—			
Contributions	6	0	0
Do. Sun. School	2	0	0
Bloomsbury—			
Contribs. Sun. School, for *Rev. G. Kerry's School, Intally*	5	0	0
Camden Road—			
Contribs. on account	8	1	6
Hammersmith—			
Contributions	17	17	5
Do. Sun. School	9	10	5
	27	7	10
Less expenses	0	5	0
	27	2	10
John Street—			
Contribs. Sun. School, by Y.M.M.A.	25	11	0
Norland Chapel—			
Col. Sun. School by Y.M.M.A.	0	13	4
Regent's Park—			
Contribution	25	0	0
Walworth Road—			
Contribs. Sun. School for *Gahalaya School, Ceylon*	15	0	0
Berkshire.			
Reading—			
Contribs. on account	35	0	0
Buckinghamshire.			
Weston Turville—			
Collection	1	16	6
Cornwall.			
Hayle—			
Contributions	9	8	10
Less expenses	0	10	6
	8	18	4
Helston—			
Contributions	13	18	10
Less expenses	0	10	6
	13	8	4
Marazion—			
Collection	3	6	2
Penzance, Clarence St.—			
Collection	19	2	1
St. Austell—			
Contribs. 1863 & 1864.	22	16	7
Less expenses	0	15	6
	22	1	1
Devon.			
Barnstaple—			
Profits of Lecture by Mr. J. R. Phillips	0	9	10
Bideford—			
Contributions	0	3	5
Brixham—			
Profits of Lecture by Mr. J. R. Phillips	4	14	0
Chudleigh—			
Profits of Lecture by Mr. J. R. Phillips	2	6	4
Contributions	2	?	9
Do. for *N.P*	19	12	0
Do. for *China*	12	0	0
Exeter—			
Profits of Lecture by Mr. J. R. Phillips	5	8	5
Honiton—			
Profits of Lecture by Mr. J. R. Phillips	1	13	2
Kingskerswell—			
Contributions	1	14	3
Lifton—			
Profits of Lecture by Mr. J. R. Phillips	1	18	0
Newton Abbot, East St.—			
Profits of Lecture by Mr. J. R. Phillips	0	11	0
Contributions	2	11	0
Paignton—			
Collection	1	5	0
Torquay—			
Profits of Lecture by Mr. J. R. Phillips	2	12	10
Contribs. on account	20	0	0
Dorset.			
Bourton, &c.—			
Contributions	2	14	1
Do. for *N.P.*	0	16	3
Buckhorne, Weston—			
Contribs. for *N.P.*	0	10	8
Fifehead—			
Collec. for *W. & O.*	0	2	0
Contribs. for *N. P.*	0	8	4
	4	11	4
Less expenses and paid Bap. Irish Society	0	11	0
	4	0	4
Dorchester—			
Contributions	6	1	3
Profits of Lecture by Mr. J. R. Phillips	1	5	0
Poole—			
Profits of Lecture by Mr. J. R. Phillips	2	0	8

Essex.	£	s.	d.
Braintree—			
Contributions	15	16	6
Sible Hedingham—			
Contributions	1	10	0
	17	6	6
Less expenses	0	16	0
	16	10	6

Gloucestershire.			
Coleford—			
Contributions	1	0	0
Tetbury—			
Contributions	1	10	0
Less expenses	0	13	6
	0	16	6
East Gloucestershire—			
Contribs. on account	25	0	0

Hampshire.			
Brockenhurst—			
Collections	2	0	0
Lymington—			
Contributions	6	10	11
Do. Juvenile	7	10	0
Profits of Lecture by Mr. J. R. Phillips	1	12	2
Wellow, I. of Wight—			
Profits of Lecture by Mr. J. R. Phillips	2	1	0

Herefordshire.			
Ledbury—			
Contributions	0	5	0

Hertfordshire.			
Hitchin—			
Contribution	5	0	0
Tring—New Mill—			
Collections	9	1	11

Lancashire.			
Liverpool—			
Collect. Annl. Meet	22	11	7
Do. Juvenile ditto	7	5	2
Net Proceeds of Tea Meeting	6	12	0
Do. Athenæum—			
Contributions	0	12	0
Do. Bootle Chapel—			
Contributions	21	14	0
Do. Juvenile	0	19	1
Do. do., *for Rev. W. K. Bycroft*	5	0	0
Do. Byrom-street—			
Contribs., Juvenile	0	12	6
Do. Brunel-street—			
Collection	8	0	0
Do. Myrtle-street—			
Collection	95	8	0
Do. Pembroke Chapel—			
Contribs. (weekly) on account	50	0	0
Do., for *India*	0	10	0
Do., for *China*	1	0	0
Do., for *Africa*	0	10	0
Do., for *T.*	0	10	0
Do. Soho-street Chapel—			
Collection	6	10	8

Liverpool.	£	s.	d.
Do. Stanhope-street (Welsh)—			
Collection	2	16	4
Juvenile Society	1	19	4
	232	13	8
Less expenses	7	8	2
	£225	5	6
Manchester—			
Contribs. on account	100	0	0
N. Lancashire Auxiliary—			
Contribs. on account	100	0	0
Tottlebank—			
Collection	2	14	4

Leicestershire.			
Leicester, Belvior-street—			
Contributions	201	5	2
Do. Charles-street—			
Contributions	80	18	8
Do. for *Makawitta Chapel, Ceylon*	1	15	6
Do. for *N. P., Delhi*	25	0	0
Do. Sunday-school for ditto	3	5	4
Syston—			
Collection	4	15	9
Contribs. Sunday-schl.	0	7	3

Lincolnshire.			
Great Grimsby—			
Contributions	9	0	4
Less expenses	0	6	6
	8	13	10

Northamptonshire.			
King's Sutton—			
Collection	1	8	0

Northumberland.			
North of England Auxiliary—			
Contribs. on account	40	0	0

Oxfordshire.			
Banbury—			
Collection	3	3	2
Bloxham—			
Collection	1	7	6
Coate, &c.—			
Contribs. Aston	1	2	9
Do. Bampton	0	10	0
Do. Brize Norton	0	14	2
Do. Buckland	0	15	0
Do. Coate	27	15	5
Do. Ducklington	0	4	2
Do. Hardwick	0	6	0
Do. Lew	0	6	3
Do. Standlake	1	7	9
	33	1	6
Less expenses	0	12	6
	32	9	0
Oxford—			
Profits of Lecture by Mr. J. R. Phillips	0	18	1

Shropshire.			
Madeley—			
Contributions	5	0	0
Pontesbury—			
Contributions	3	0	0
Shrewsbury—			
Contributions	(12	6	
Less expenses	0	6	6
	10	6	0

Somerset.	£	s.	d.
Bristol—			
Contribs. on account	70	0	0
Burnham—			
Profits of Lecture by Mr. J. R. Phillips	0	12	1
Burton—			
Contributions	3	6	6
Chard—			
Contribs. (less expns.)	29	15	9
Crewkerne—			
Profits of Lecture by Mr. J. R. Phillips	2	0	0
Yeovil—			
Profits of Lecture by Mr. J. R. Phillips	4	10	0
	40	4	4
Less expenses	0	17	3
	39	7	1

Staffordshire.			
Walsall—			
Contributions	2	15	0

Suffolk.			
Contribs. on account	70	0	0

Sussex.			
Midhurst—			
Profits of Lecture by Mr. J. R. Phillips	1	11	0

Westmoreland.			
Netherfield, Kendal—			
Contributions, for *Rev. B. Millard, St. Ann's Bay, Jamaica*	6	0	0

Wilts.			
Shrewton, Zion Church—			
Contributions	4	0	0

Worcestershire.			
Great Malvern—			
Contribution	5	0	0

Yorkshire.			
Horsforth—			
Collec. (less expenses)	4	10	0
Scarborough—			
Contribs. on account	17	0	0
Shipley—			
Contributions	20	18	2
Do. for *China*	5	10	0
Do., Juvenile Aux.	21	5	5
Keighley—			
Collection	7	16	6
Wainsgate—			
Contributions	2	15	6
Less expenses	0	8	6
	2	7	0
West Riding Auxiliaries—			
Bradford, Westgate—			
Collections	14	0	0
Do. Hallfield—			
Contributions	13	2	0
Do., Juvenile	10	0	0
Do. Zion—			
Contribs. Sun. School	10	0	0
Do. Trinity Chapel—			
Collections	8	7	

	£	s.	d.
Chapel Fold—			
Collections	3	12	2
Cullingworth—			
Collections	0	12	8
Hebden Bridge—			
Contributions	30	15	0
Do., Juvenile	6	16	0
Ossett—			
Collections	1	12	0
Pudsey—			
Collection	0	10	2
Slack Lane—			
Collections	4	14	2
	105	1	10
Less expenses	5	8	4
	99	13	6

NORTH WALES.

DENBIGHSHIRE.

Wrexham, Chester St.—			
Contributions	9	0	0

	£	s.	d.
FLINTSHIRE.			
Rhyl—			
Contribs. on account	23	0	0

SOUTH WALES.

CARMARTHENSHIRE.

Newcastle Emlyn—			
Contributions	15	9	6

GLAMORGANSHIRE.

Briton Ferry—			
Contributions	1	3	9
Cardiff, Bethany—			
Contribs. on account	25	0	0
Do. Tredegarville—			
Contrib. Sun. School	0	10	0
Merthyr Tydvill—			
Contributions	21	7	8
Neath, "Tabernacle,"			
English Chapel—			
Contributions	7	3	8
Do., Sun. School	1	11	0

	£	s.	d.
MONMOUTHSHIRE.			
Llanvihangel Crucorney—			
Contributions	0	12	0
Llanwenarth—			
Contributions	5	6	0

PEMBROKESHIRE.

Pembroke—			
Contributions	3	5	9
Do. Sun. School	6	0	8

SCOTLAND.

Dundee, Constitution Rd.—			
Contribs. for *N.P. India*	5	0	0
Edinburgh, Richmond Court Sun. School—			
Contributions	1	0	0
Perth—			
Contribution Ruthvenfield	2	0	0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Oct. 29; Saker, A., Oct. 29; Smith, R., Oct. 29; Thomson, Q. W., Oct. 29.
SIERRA LEONE, Paterson, J., Nov. 12.
ASIA—BENARES, Parsons, J., Oct. 18.
CALCUTTA, Lewis, C. B., Oct. 20, Nov. 5; Martin, T., Oct. 20.
CHEFOO, Kloekers, H. Z., Sep. 18; McMechan, W. H., Nov. 15.
HOWRAH, Morgan, T., Oct. 15.
JESSORE, Anderson, J. H., Nov. 4; Hobbs, W. A., Oct. 4; Nov. 4.
KHOOLNEAH, Johnson, F. C., Oct. 17.
MADRAS, Murdoch, J., Oct. 11.
SHANGHAE, Kingdon, E. F., Oct. 20.
AUSTRALIA—HOBART TOWN, Tinson, Mrs., Sep. 22.
EUROPE—CHRISTIANA, Hubert, G., Dec. 3.
GUINGAMP, Bouhon, V. E., Dec. 16.
MORLAIX, Jenkins, J., Dec. 2.
PARIS—Lepolds, V., Nov. 15 and 26.
WEST INDIES—BAHAMAS—INAGUA—Littlewood, W. Nov. 1.
NASSAU, Davey, J., Nov. 19.
TURKS' ISLANDS, Kerr, S., Oct. 25; Rycroft, W. K., Oct. 27.
JAMAICA—ANNOTTA BAY, Jones, S., Oct. 23.
BLACK RIVER, Barratt, J., Oct. 22, Nov.
BROWN'S TOWN, Clark, J., Nov. 8.
KINGSTON, Merrick, E., Nov. 22.
MONTEGO BAY, Hewett, E., Oct. 9.
LILIPUT, Milliner, G., Nov. 18.
RIO BUENO, East, D. J., Nov. 10.
SAVANNA LA MAR, Clarke, J., Nov. 15.
STEWARTON, Knibb, Miss, Nov. 22.
STEWART TOWN, Webb, W. M., Oct. 24.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

Friends at Cheltenham, by Mrs. Bostham, for a bale of clothing, value £2 10*s.*, for the Rev. J. Clark Brown's Town, Jamaica.
Missionary Working Party at Salem Chapel, Cheltenham, ditto, value £4 10*s.*, for ditto.
Mrs. Lincoln, Cambridge, and other friends, for a box of clothing for Jamaica.
Mr. Risdon, Pershore, for copy of Howe's works, and a parcel of clothing, for Rev. J. Clark Brown's Town, Jamaica.
Mr. J. Harvey, Leeds, for a parcel of clothing and medicines for the poor, value £6, for ditto.
Mrs. Tritton, Norwood, for a bale of clothing for Mrs. Knibb, Stewarton, Jamaica.
Friend at Birmingham, by Mrs. Giles, for a case of articles, for Rev. J. M. Phillippo, Jamaica.
Rev. Dr. Hoby, for 5 boxes of books for Calabar Institution.
Mr. Stradley, Leadenhall Market, for a parcel of magazines.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co's., White Hart Court, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

JANUARY, 1865.

THE OFFICE OF SECRETARY.

THE following letter was addressed by the Rev. F. TRESTRAIL to the Editors of the *Freeman*. As it places the circumstances in which he kindly consented to serve the Society very clearly and fully before the public, it is deemed desirable that it should also appear in the *Chronicle*. The appointment must afford pleasure to all the friends of the Baptist Irish Society, and is regarded by the Committee as the best that could possibly have been made in the circumstances described. The prompt and liberal aid of the Christian public is earnestly solicited that Mr. Trestrail may feel he has been well sustained in his efforts to aid the Irish Mission in the present emergency. Contributions sent in as early as possible will greatly facilitate the discharge of duties so kindly undertaken.

"To the Editors of the *Freeman*.

"Dear Sirs,

"As *The Irish Chronicle* may not be seen by all our friends in the country, I crave a small space to call attention to the following extract from the current number, relating to the resignation of office by my friend Mr. Middleditch :—

"'The Committee have adopted measures for the discharge of the Secretary's duties in the interval between Christmas and the Society's Annual Meeting, which will, they are assured, be thoroughly efficient and satisfactory. In compliance with their earnest request, the Rev. F. Trestrail has kindly consented to take the *superintendence* of the Society's affairs for that period, with such aid as may enable him to do so without interfering with the numerous and responsible duties of his own office. The Committee have much pleasure in making an announcement which will be gladly received by the friends of the Society throughout the United Kingdom.'

"This paragraph is very clear and explicit, and as far as the Irish Society is concerned, needs nothing farther. But as there are some other interests concerned, a few additional observations seem to me desirable. It is well known, I apprehend, that the subject of the amalgamation of the Home and Irish Societies is under consideration, and the Committee appointed to report thereon will bring up some plan at the Members' Meeting in April. It is deemed by all parties most desirable that the Secretariat of both Societies should be held, for the present, only temporarily. To obtain the services of a gentleman conversant with the Irish Society's affairs for so short a period seemed very difficult, and as the proposal made to me was one which asked simply for *superintendence*, my old love for an Institution I formerly served, my esteem for its Treasurer, Secretary, and Committee, and my desire to promote the interests of a valuable denominational Society, combined to make this request, coming under such very peculiar circumstances, a *call of duty*, especially as assistance will be given to prevent any interference with my duties here. The period of this desired superintendence is so brief, and the necessity of the Society so urgent, that I felt to refuse the sacrifice of the time and leisure required by compliance with a request most earnestly urged, would be very unworthy. On these grounds I have consented to undertake this duty till April, and I shall feel exceedingly glad if my doing so may help the Committee in their labours, and aid any efforts towards a suitable *permanent* arrangement.

"I am, dear Sirs, yours very truly,

"FRED. TRESTRAIL.

"**33, Moorgate-street, E.C., Dec. 8, 1864.**"

CARRICKFERGUS.

THE new meeting-house in this town was opened for Divine worship on Lord's day, November 11th. Sermons were preached on the occasion by the Rev. R. M. Henry, of Belfast, and the Rev. J. Douglas, of Portadown. Notwithstanding the inclemency of the weather, the attendance was large, and collections were made greatly exceeding the expectations indulged. On Monday evening, 12th ult., a public meeting was held, when D. Pasley, Esq., presided, and addresses on various topics referring to the revival of religion, were delivered by the Rev. Mr. Price (Wesleyan), the Rev. Mr. Reeve (Wesleyan Association), the Rev. Mr. Close (Reformed Presbyterian), the Rev. Mr. Fletcher (Independent), the Rev. J. Douglas, of Portadown; and Mr Aldridge, of Dublin. The Rev. R. M. Henry closed the interesting services by prayer. Tea was supplied gratuitously by friends in the town. The Christian kindness of many persons belonging to various denominations will long be remembered with grateful pleasure by the pastor and members of the church.

COLERAINE.

MR. TESSIER has recently supplied the following letter on the religious condition of a large portion of the people of Ireland:—

"My dear Brother,

"We often hear about 'Ireland's miseries,' and, in fact, so much about them that we almost begin to feel miserable ourselves. If we would, however, shut our eyes to the fact at any time, and imagine that the Irish people are the happiest people under the sun, our dream is soon dispelled by the next column that meets our eye in the newspaper, and which graphically describes the miseries to which the Irish people are subject. We seldom find a remedy given for these evils. It appears, in fact, that it is with them as with the 'potato blight,' the cause of the disease is unknown. To me, however, it is not the poverty of the people generally which is the greatest evil, but the spiritual darkness that hangs over their souls. To be poor is not the greatest evil; but to be without Christ, this is the most tremendous of all evils. The fact is patent to those who know anything at all of Ireland, that millions of the population are adherents to the most false and pernicious system of error that has ever appeared in the world. The effects of this system are seen in nearly every country of the globe. It is not where Popery, but where Protestantism flourishes that we find real prosperity. I do *not* say that Popery is the cause of every evil that we find in this country; but I believe it to be the chief cause. Were this to cease, Ireland's miseries would be greatly alleviated. The remedy that I would give for Ireland's miseries is the Gospel, and if it does not reach them all, it will certainly remove the greatest. It strikes at the root of a God-dishonouring system, and raises up the mind of man from its degradation. There are, doubtless, difficulties in the way of giving the Gospel to the people, and it needs much prayer and great grace to do it effectively. I suppose that emigration will tend to uproot the prejudices of the people, *they* being delivered by it in a great measure from priestly domination. But we have a great work to do at home with the masses that remain. What will so affect them for good as the sweet influences of the Gospel of Christ? I think we have in the town in which I live an illustration of the benign effects of Protestantism. Idleness and wretchedness are not the prevailing things in this part of Ireland. The people generally are in a respectable if not in a wealthy condition; and the town, compared with many other Irish towns, is a pattern of order, neatness, and morality. These are some of the effects that flow from our glorious Protestantism. You will be glad, I am sure, to hear what we are doing as a denomination in this place. We are, of course, small compared with the dominant parties that surround us, but we are becoming better known as Baptists than [illegible]

few of our ministers labouring in Ireland that in some places the people scarcely know what a Baptist is. It is remarkable, the prejudice that some have imbibed against our principles; but if we had more labourers, I think we could easily push on our cause in the north of Ireland. In my position here there is no Baptist church with a stated minister for many miles. I am, therefore, shut out from any communication with my brethren in the ministry. We hear of one another by the hearing of the ear only. The day, however, is coming when we shall be better known, and our principles embraced, and the Baptist name cease to be a name of reproach, and become a name of glory. As a Church, we have great cause for thankfulness, for in the midst of the reaction of revival time, and the constant emigration of the people, we remain as numerous, as united, and as prosperous as ever. The result of our denominational efforts in Ireland are in some cases exceedingly gratifying, and will be more so as we are remembered at a 'throne of grace.'

'PRAY FOR US.'

"The Rev. C. J. Middleditch."

DERRYNEIL, CLOSKELT.

THE progress of this interesting cause is thus described by Mr. MACRORY:—

"My dear Mr. Middleditch,

"As the year is drawing near its termination, I will give you a brief statement of the progress of the Lord's work in this place. Twelve months ago we were busied in the erection of a chapel wherein to worship the Lord, and preach His Gospel. At that time the building had not risen much above the ground. Now, thanks to the King and Head of the Church, notwithstanding many difficulties from want of funds and sectarian opposition, we are privileged to worship in a substantial edifice, 50 feet by 42 feet, with an elevation sufficient for gallery when needed. We have also a comfortable vestry, wherein our social meetings and Sabbath-school are held. The entire cost is £250, of which a considerable sum is yet unpaid. We could not have succeeded thus far had not the Lord raised up a noble-hearted and generous friend, Mr. Samuel Rea, the owner of the soil, to whom we are still deeply indebted. I have no doubt you will sympathize with our people when I inform you that they are worshipping in a building neither floored, ceiled, or plastered, which, of course, is very uncomfortable. To remedy this, the sum of £150 additional will be requisite, so as to complete the whole. I trust our brethren across the Channel, with their large-hearted and Christian liberality, will not permit the Redeemer's cause to languish and suffer in Derryneil for want of funds. I may say that the want of funds has been the greatest barrier we have hitherto had. I well know that many have been and are still standing back, watching the issue of the struggle, fearing to join us formally, lest we should be swamped for want of aid. I do not justify the sentiment; still such is the fact. Notwithstanding these difficulties, however, the Lord has set His seal to the work in the conversion of souls and additions to the Church.

Since my last return of forty-five members we have received a number by baptism, and at present there are seven who, I believe, will soon put on their Lord by baptism. One of them was formerly a Roman Catholic. For some time he has been in connection with the Presbyterian Church, but now is a regular worshipper with us. Another, whom I lately baptized, had for several years held the office of Precentor, in the Established Church at Hilltown (a village seven miles south of Derryneil), and has given up salary and former connections, though a poor man. He is a regular and useful member with us, though his dwelling is five miles distant. He frequently addresses meetings in course of the week. Our meetings here are steady, and on the whole increasing. Our morning service on Lord's day is generally composed of members and their children, and those who are looking forward to connection with us.

from seventy to several hundreds; as, for instance, when baptism is announced. On one occasion, it was believed, there were not fewer then 700 present. I took the opportunity of teaching and enforcing Christian baptism. Several persons were convinced on the occasion. I know many young Christians who are being held back by parental authority. I trust the Lord will soon burst their bonds. We have a very promising and successful Bible-class, well attended, and which, I trust, will be the means of much good; also public services on every Tuesday evening, well sustained. The out-stations also are well attended. Indeed, I have seldom an evening to myself but Saturday. It is most truly a work of faith, only to be accomplished by patience and perseverance. I do sometimes feel faint and ready to say, 'Who is sufficient for these things? What am I, engaged in such a work, amidst so much determined opposition?' But then I feel the work is not mine, but His who placed me here, and am enabled to go forward in the strength of the sweet promise, 'Lo, I am with you alway!' May we not say the Lord has blessed us, and He will bless us still?"

Contributions received on behalf of the Baptist Irish Society, from November 18th to December 20th, 1864.

London—	£	s.	d.
Blandford Street, by Mr. Farington	0	17	0
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Camden Road, by Mrs. Underhill	0	7	6
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Bacon, Mr. J. P.	1	1	0
J. M.	1	0	0
Bourton, by Rev. J. Toll	0	10	0
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Ryde, Johnson, R., Esq.	1	0	0
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Wokingham, by Mr. Scorey, sen.	5	2	6
Wolsingham, by Rev. J. H. Lummis	0	10	0
By Rev. W. Barker—			
Broomhaugh	3	1	0
Darlington	5	15	0
Hartlepool	0	15	0
Maryport	1	11	9
Middleton Teesdale	2	0	0
Newcastle-on-Tyne	11	10	0
South Shields	2	0	0
	26	12	9

By Rev. T. Berry—	£	s.	d.
Yorkshire—			
Bingley	1	8	0
Birchcliff	0	14	0
Bradford	1	15	6
Dewsbury	0	6	8
Halifax	8	12	7
Hebden Bridge	4	16	6
Leeds	6	5	0
Lancashire—			
Accrington	6	12	6
Ashton-under-Lyne	2	0	0
Bacup	6	2	2
Burnley	11	5	9
Bury	0	15	7
Cloughfold	3	13	0
Colne	4	6	8
Haslingden	4	8	0
Heywood	1	11	0
Lumb	1	9	2
Manchester	13	2	0
Oswaldtwistle	2	17	6
Padiham	1	14	3
Preston	4	12	6
Ramsbottom	0	17	6
Sabden	0	10	0
Waterbarn	1	10	6
Wigan	3	3	0
	94	8	8
By Rev. E. Hands—			
Aldwinkle	0	12	0
Coventry, Cow Lane	4	16	4
" St. Michael's	3	8	8
Earl's Barton	0	7	6
Hackleton	1	7	6
Rushden	1	17	6
Weston-by-Weedon	1	16	0
	14	5	6

LEGACY.

Miss Ann Simpson, Cambridge, by Messrs. J. S. Watts, and J. Watts £19 19 0

Mr. BOURNE, of Grange, desires to acknowledge, with thanks, the following acceptable contributions:—A parcel of tracts and books from the Rev. W. J. Cross, Clifton; a parcel of tracts and magazines from "A Friend" at Romsey; and two small packets of tracts bearing the Strand postmark. Mr. ECCLES also acknowledges, with thanks, a set of Howe's works from Mrs. Risdon, of Pershore; and Mr. BANKS, a box of useful articles from ladies at Canterbury, by Rev. C. Kirtland.

THE MISSION is now truly encouraging. Several of the Churches bid fair to become self-sustaining. The funds now devoted to those places will then be applicable to other important spheres of labour. In the meantime, the Committee have to ask for augmented supplies to enable them to fulfil engagements which the remarkable religious movement in Ireland rendered it incumbent upon them to undertake.

*** CONTRIBUTIONS are respectfully, yet earnestly, requested; and will be thankfully received at the BAPTIST MISSION HOUSE, 33, Moorgate-street, London, E.C., by THOMAS PEWTRESS, Esq., the Treasurer: or by the Rev. F. TRESTRAIL, Secretary *pro tem.*

THE

BAPTIST MAGAZINE.

FEBRUARY, 1865.

FACTS FROM ITALY.

ITALY at the present moment is an object of deep interest both to Christians and statesmen. Nearly the whole of that beautiful country had been for centuries politically dead, and as the seat of the Papacy it was a scandal to the most enlightened men throughout Europe. The tale of Italy's wrongs had gone forth unto the ends of the earth, and the wail of its woes had moved the pity of all generous minds. But when all hope of deliverance had well-nigh vanished, when it was bound hand and foot in the grave-clothes of Papal superstition and misrule, and when the process of decay and decomposition had gone so far as to render a resurrection all but impossible to human reason; then Italy heard the voice of the Mighty One, saying, "Come forth;" and now He is commanding His servants to "loose it and let it go."

Having just returned from that land of beauty, and having collected many facts relating to the wonderful changes which are taking place there in favour of civil and religious liberty, I have been requested to embody some of them in a paper for the readers of the BAPTIST MAGAZINE. In order that we may appreciate the work now going on in Italy we must combine the *past* with the *present*.

Down to the year 1848 the state of things in the greater part of Italy was grievous to be borne; liberty of every kind was dead or dying; while Austrian bayonets, Neapolitan cruelties, and, more than all, the crimes of the Papacy, filled the people with terror, and covered the land with the shadow of death. Long and patiently had the Italians borne their hard and bitter bondage when the hour of redemption *seemed* at hand, and up they rose with a might and majesty which filled all lovers of freedom with wonder and hope. Austrian soldiers were driven out of Milan by the citizens themselves, the Grand Duke fled from Florence, the Pope ran away from Rome, and the King of Naples saved himself, for a season, by the hollow promise of a constitution. During these commotions the attitude of Sardinia was firm and significant; Charles Albert put himself at the head of the Italian movement, and the hope of better days gave courage to the people.

Soon, however, the tide of *reaction* set in and speedily swept away the tender fabrics which had been hastily reared in the name of Freedom. Charles was defeated at Novarra, the Austrians returned to Milan, the Grand Duke was restored to Tuscany, the Pope was brought back to Rome,

and the King of Naples, letting loose his Swiss mercenaries on the people, converted his beautiful city into Pandemonium itself. With the exception of Sardinia all Italy was once more placed under the wheels of a merciless despotism, and the reign of terror that ensued defies all description. In Florence the Madiai were imprisoned three years on the charge of encouraging meetings for reading the Word of God, and also for circulating the "Pilgrim's Progress." Under this reaction there was no freedom of the press, no liberty of worship, no respect for conscience; while the circulation of religious books was punished as a crime, and both life and property were at the mercy of a contemptible clique.

In one corner of the land, however, there was a feeble light which grew brighter and brighter amid the general gloom, like a beacon on the mountains to guide sailors in a storm at sea. Progress was the order at *Turin*. Reforms were introduced and carried by enlightened statesmen—the insolence of the priests was curbed, and the ark of liberty was moved forward by many degrees. These measures of reform gave offence to Austria, and called forth curses from the Vatican, at the same time they caused alarm to the oppressors both in Naples and Tuscany. Then came the Italian war of 1859, and the speedy deliverance of Lombardy, Tuscany, and Naples, from their long-endured oppression. All Italy is now under the sway of Victor Emmanuel, *except Venice and Rome*, and the most enlightened Italians are willing to wait for the advent of 1866, when the ripe fruit will fall into their hands.

With this rapid glance at the past, let us now look at the *present* state of things in Italy. The *press* is free: *worship* is free: *conscience* is free: *preaching* is free: and the *Bible* is free. This statement is as true as it is marvellous. In the city of Milan, for example, the servants of God are as much at liberty to preach the Gospel as they are in the city of London; and the right of public worship is protected by law in Naples just as it is in any town of Great Britain. In Florence, or any other part of Italy, you can distribute tracts and circulate the Scriptures as freely as you can at home. *Italy is open for the spread of God's Word*; and from the Alps to the Appenines the messengers of truth can pursue their peaceful mission under the protection of law, as they do in some places amid the gratitude of the people. This is the grand spectacle presented to our gaze, the wide door which God in His good providence and great mercy has opened before us, and one of the marvels of this wonderful age for which the whole Church of Christ should sing the Te Deum. My brethren, let me repeat that the door of Italy is *wide open*, and before any power of man can shut it again, I beseech you to pour into it the light of that precious truth which, through the Eternal Spirit, can make the people free in the highest sense.

Many readers of this magazine will be wishful to know what means are now employed for the evangelization and freedom of Italy. Setting aside the Episcopal Church of England and the Free Church of Scotland, which provide religious ordinances for *our countrymen*, and only in an indirect way influence the Italian mind, the following agencies deserve special notice:—

The Waldensian Church stands first and foremost. This grand old church which suffered so much from Rome in the dark ages, which never acknowledged the supremacy of the Pope, even when all Europe lay at his feet, and which lifted up a noble

testimony for Christ when the armies of the Papacy desolated her homes and sanctuaries; this venerable church is renewing her strength and making vigorous efforts for the diffusion of the Gospel. It looks as though God, by a merciful retribution, was about to make the Waldensian Church one of the main instruments, *if not the very chief*, in the spiritual renovation of Italy—thus teaching her to return good for evil, and a blessing for a curse. With a view to greater usefulness the *Theological* College of the Waldenses has been removed to Florence, and located in a palace which once belonged to an archbishop of the Church of Rome. The purchase and fitting up of this property cost about £7,000, which, by the aid of some generous men in Scotland, has been raised, and the place has been put in trust for the use of the Waldensian Church. One part has been converted into a neat and comfortable chapel that seats about 300 people, another part is the residence of Dr. Revel, the president of the college, then there are Lecture Rooms and accommodation for the students, a Printing Establishment which finds employment at times for nearly forty persons, and, last of all, three Day Schools, one for infants, another for boys, and a third for girls. At present there are three tutors and thirteen students in the college. These are supported by voluntary contributions, and English Christians can hardly do a better thing for Italy than to help the college in providing a larger number of devoted men to preach the unsearchable riches of Christ. Italy does not want *missionaries from England*, when the grace of God has already provided a venerable church, an evangelical ministry, and materials for a native agency. We should help Italian Christians by our funds to do their own work, and they will do it far better than *foreigners* can.

In addition to the Waldensian Church, many who love the Saviour have been formed into separate congregations, or societies, free from any central authority or Episcopal jurisdiction. This is the case in Turin, Genoa, Milan, Parma, Florence, Naples, and other cities which the want of space does not permit me to mention. In some of these places several rooms have been opened for worship, and the churches are made *centres* of evangelistic effort. Brethren are sent into the country to preach the glad tidings, and in this way the Word of God sounds out to the regions beyond. Already many villages have received the message of mercy with gladness of heart and in demonstration of the Spirit.*

Besides, God is raising up in Italy able and devoted men both to *preach* and to *defend* the Gospel. Foremost among these is Dr. De Sanctis, formerly a priest in the Church of Rome, and a man of distinguished attainments. He can preach well, he can write with great power, and he can educate for the ministry. He has lately removed to Florence as the editor of a paper, but in addition to this he is constantly engaged in serving the cause of God and truth. In Milan and other cities also men of learning and eloquence have joined the Evangelical party, and are now actively employed in promoting the kingdom of Christ.

Further, many *depôts* have been opened for the sale of Bibles, books, and tracts in the Italian language; and a much larger number of *colporteurs* are travelling over the country, in all directions, both selling and expounding the Word of God. In village and hamlet, over the mountains and among the vallies, these laborious

* See *Evangelical Christendom* for November, 1864.

men proceed as the heralds of salvation and the messengers of peace.

Finally, the *press* is not only free, but it is *actively at work.* Newspapers are increasing in all the chief cities of Italy, and they discuss the religion and the politics of the day with rare ability and remarkable freedom. Some of them treat the Pope and his pretensions with a liberty and derision that is perfectly marvellous. Passing over all others, let me call attention to "*Il Lampione*;" or *The Italian Punch.* Most Englishmen in Italy are astonished at the courageous manner in which this paper raises a good laugh against the Pope in pictures of every kind, and the writer brought home many copies of it as *indicators* of popular feeling on *the* question of the day. The Pope had threatened to retire to Jerusalem, whereupon "*Lampione*" came out with a picture which represented him as a *very fat old man,* and Victor Emmanuel beating and pressing him down into a box that was labelled, "*Lard for Jerusalem.*" Another number gave us the picture of a chariot race between Austria, the Pope, and Victor Emmanuel, for "*Roma*" as the prize; but the horses of Austria kicked and made no progress, the asses upset the carriage and threw out the Pope with great violence; while the King of Italy drove into Rome at a full gallop and won the prize. In another picture the Pope figures as a *great baby* put up to auction in the year 1864, and Napoleon, as the auctioneer, summons Baron Rothschild and other buyers to the sale by the sound of a trumpet. And, above all the rest, in another issue the Italian Punch represents Garibaldi giving the successor of Peter a *sound whipping,* while Napoleon from an upper window looks down upon the scene with evident glee and satisfaction.

These selections from a considerable number in my possession speak for themselves, and show a state of freedom and feeling which may well call forth our surprise and admiration. The power that once dethroned monarchs, and laid kingdoms under interdict, is held up to derision almost within sight of Rome itself, and men who have grown up under the Papacy express contempt for its wrong-doing by pictures which amuse the people and fill the priests with dismay.

Wonderful things seem near at hand, and we should endeavour to read the signs of the times. Momentous changes may be crowded into the next two years, and while the door of Italy is open, let us pour into it the pure Word of God which may have free course and be glorified. It is possible the door may be shut again by "that man of sin," and with such a contingency before us, no time should be lost in sowing the good seed of the kingdom in the most ample profusion. Let me repeat with emphasis that Italy wants *the Word of God* rather than *English missionaries,* and *Christian* rather than *Protestant* teachers. Italy needs tracts, books, Gospels, Testaments, and Bibles in its own language. Beautiful Italy wants the tree whose leaves are for the healing of the nations. Young Italy, rising to a new life, must be fed with the pure milk of the word that it may grow thereby. Modern Italy can be saved by the same Gospel which, in ancient times, made converts in Cæsar's household. O Italy! the land of beauty, thy God has heard thy mourning voice, and comes to set thee free! "How beautiful upon thy mountains are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"

T. POTTENGER.

Rawdon, Jan. 9th, 1865.

THE FIRST PROTESTANT BISHOP OF LONDON.

By the Rev. R. G. Moses, Lymington.

Three names, Cranmer, Ridley, Latimer, are invariably present to the mind when Englishmen think of the Reformation in their own land. Although a large number of clerical and lay Churchmen have learned of late years to reckon Archbishop Laud the chiefest of the Church's martyrs; and notwithstanding the strong language of certain great modern historians concerning Cranmer's character and policy, these three names are still linked together in our thoughts of that eventful time. Other names are dear, in some respects even dearer, to the ecclesiastical descendants of the Puritans; but to the bulk of the people, both Conformists and Nonconformists, whose acquaintance with Church history is very imperfect, none are so well-known or held more worthy of honour. They are the "the first three" of that "noble army of martyrs" which our country has yielded for the maintenance of Christ's truth upon the earth in these latter days.

The times of the English Reformation have been spoken of as a period concerning which it is especially important "not to forget the badness of the agents in the goodness of the cause, or the goodness of the cause in the badness of the agents." Among the leaders of the Reformation in this country, Nicholas Ridley held a foremost place and played a conspicuous and active part. He was associated with men of equal and even superior ability to himself in all the ecclesiastical affairs of the reign of Edward the Sixth. But although in the thickest of the struggle and constrained to fight shoulder to shoulder with many men of doubtful reputation, his name is without a stain. Historical research has found nothing, although it has tried him. Other reputations come forth from the trial damaged and shorn of much of their glory; but Ridley appears now as he did to his contemporaries, one of the purest and most upright men of the age, and perhaps, all things considered, the very best character among the leaders of the Reformation. There were men of lesser influence as pure and noble-minded as he; there were men in the lower ranks of the Reformers whose intrepid devotion to the cause claims equal if not greater regard; but there was none among the chiefs whose aims were so unselfish or whose hands were so clean. Much allowance ought to be made for the errors and misdeeds of his associates, considering the grave perils of the time and the difficulties of their work. Of Ridley, however, it may be confidently asserted that the goodness of the cause suffered nothing by him. Although his conduct towards Hooper in "the vestiary controversy" wears the aspect of intolerance, it must be remembered that the principles of toleration were but dimly apprehended at that early period, and that the King's Council, not Cranmer and Ridley, ordered the severe treatment by which Hooper was constrained to conformity. Thomas Fuller's summing up of this matter best disposes of it: "All we will say is this, that when worthy men fall out, only one of them may be faulty at the first; but if such strifes continue long, commonly both become guilty. Thus God's diamonds often cut one another, and good men cause afflictions to good men."

Nicholas Ridley belonged to the

ancient family of the Ridleys of the Border country in Northumberland. He was born about the beginning of the sixteenth century, and received his school learning at Newcastle-upon-Tyne, gaining much credit for diligence and attainments while yet a boy. His father's brother, Dr. Robert Ridley, Fellow of Queen's College, Cambridge, removed him from the grammar-school to Pembroke Hall in Cambridge, having undertaken the sole charge of his education and maintenance. About seventeen or eighteen years old, the young student came to Cambridge strongly prepossessed in favour of the old established Romanism, and under the influence of his uncle, a leading member of the University and zealous partizan of the old opinions, he was not likely to become a convert to the new doctrines which were attracting more and more of public attention every day.

Cambridge, as well as Oxford, had early felt the thrill of the wonderful new life. The very year that Ridley came to the University, 1518, some daring spirit had set up the Pope's Indulgences upon the school gates with this pertinent quotation for a superscription, "Blessed is the man that hath set up his hope in the Lord and turned not unto the proud, and to such as go about with lies." And during the four years which elapsed between his entrance and his taking the Bachelor's degree, the Scripturists, as the party of progress was called, were so active and outspoken, that the authorities became uneasy. Tyndal, Bilney, and Frith were residents in Cambridge together nearly two years, while Ridley was an undergraduate. Thistle, the Master of Pembroke Hall itself, was one of the little society at Cambridge that clustered around Bilney, and George Stafford, the Professor of Divinity, threw all his influence into the same scale. But a greater name than either of these was added to them about the time Ridley took his degree. Hugh Latimer, Fellow of Clare Hall, and Cross-bearer to the University, had distinguished himself as an opponent of the new doctrines, and strove with all his might to arouse the hostility of "the powers that be" against their advocates. Him also Bilney won to the true faith, and the fame of his conversion brought crowds of students to hear Bilney and Latimer preach Jesus Christ, so that many likened the conversion of the violent Papist to that of Saul of Tarsus.

What effect these things produced upon Ridley we have no record. The high position and influence of his uncle probably kept him steadfast to the dominant creed, but there is not the slightest ground for believing that his attachment to it had increased. He seems to have given his attention wholly to the various studies of the time, and succeeded in establishing such a reputation for sound learning, that in 1524 the Master and Fellows of University College, Oxford, invited him to accept a Fellowship in their society. Preferring to remain at his own University, he declined the proffered honour, and was shortly afterwards made a Fellow of Pembroke Hall. He took his Master of Arts degree in the next year, and began to concentrate his attention upon divinity. At his uncle's cost, he studied for the next three years at Paris and Louvain, and then returned to Cambridge, where he remained for several years a distinguished member of the University, and filled several important and honourable posts. During this period of "learned leisure," he gave himself to the study of the New Testament scriptures with a zeal and determination of which his own touching words are

the best witness. In his farewell to Pembroke Hall, written not long before his death, he says: "Thou wast ever named since I knew thee (which is now a thirty years ago) to be studious, well-learned, and a great setter forth of Christ's gospel and of God's true word: so I found thee, and, blessed be God, so I left thee indeed. Wo is me for thee, mine own dear College, if ever thou suffer thyself by any means to be brought from that trade. *In thy orchard (the walls, huts, and trees, if they could speak, would bear me witness) I learned without book almost all Paul's Epistles, yea, and I ween all the Canonical Epistles, save only the Apocalypse.* Of which study, although in time a great part did depart from me, yet the sweet smell thereof I trust I shall carry with me to heaven, for the profit thereof I think I have felt in all my lifetime ever after."

In 1533, he was chosen senior Proctor of the University, and in that capacity his name was affixed to the Judgment of the University of Cambridge concerning the Pope's supremacy, "that the Bishop of Rome had no more authority and jurisdiction derived to him from God, in this kingdom of England, than any other foreign Bishop." Although the renunciation of the Papal supremacy was the final breach with Rome, it cannot be inferred that all the advocates and favourers of this bold act were Reformers. There were many amongst the clergy and laity who regarded it with favour as a proud expression of the ancient national repugnance to foreign ecclesiastics. If it pleased the King to administer a somewhat strong countercheck to Papal arrogance, it pleased them also. But while they supported the King in his quarrel with the Pope thus far, they did not for a moment question the spiritual prerogatives of the Vicar of Christ at Rome. Although they gave their voice for ousting him of all authority in this kingdom of England as "a judge, or divider," over Englishmen, he was still the Head of the Holy Catholic Church and the exponent of the true faith of Christendom. And, moreover, there was a great crowd of mere timeservers who assented to the proceedings of the King and his obsequious Parliament, of whom Henry's suspicions were just, that they were "looking for a new world, or a mutation." Probably the Reformers were the least numerous party of those who united to cast off the Papal yoke, and to set up Henry as the supreme Head of the Church of England. Cranmer, indeed, was already raised to the Primacy in succession to Archbishop Warham, and Anne Boleyn was Queen. Both favoured the new religion, and urged Henry forward as much as they dared. But it was a perilous venture, and had not the Pope threatened the King with the pains and penalties of excommunication more passionately and hastily than Romish policy ordinarily allows, the issue might have been sooner fatal to some of the party than it was.

Ridley seems to have moved with great deliberation in changing his side, which probably explains Bale's statement that "he was late in coming into the vineyard." It was natural to him to form his opinions slowly, and to utter them only when they were founded upon intense conviction of their truth. His ardent study of the Scriptures, particularly of the New Testament, must have brought him in contact, mentally at least, with very many of the German Reformers and their English fellow-labourers; and at the time Archbishop Cranmer invited him to become one of his

chaplains, in 1537, he enjoyed the reputation of being one of the most learned and able Scripturists of the University. Cranmer testified his regard for him by bestowing upon him the vicarage of Herne in Kent, where he pursued his beloved studies with the additional advantages which frequent preaching to his people of the truths he had received naturally secured. He faithfully preached, as he himself declared, "not after the Popish trade, but after Christ's Gospel," and so welcome was the preacher and his preaching, that the neighbouring parish churches for miles around were almost forsaken to hear him. In 1539, while Ridley was at Herne, the terrible statute of the Six Articles, or the King's whip, as it was commonly called, was passed, and many of the most active and outspoken Reformers had to betake themselves to hiding-places or to foreign countries. Latimer, who had been made Bishop of Worcester, resigned his bishopric, and was committed to prison. Cranmer, indeed, notwithstanding he had strenuously opposed the statute, was safe through Henry's regard for him, but his power was greatly lessened by the downfall of Thomas Cromwell, who had been the chief administrator of ecclesiastical affairs since the King assumed the Headship of the Church. Ridley boldly preached at Herne against the Six Articles, but being unmarried, and still a believer in the Romish tenet of Transubstantiation, he suffered no molestation. In the following year he was chosen Master of Pembroke Hall; and soon afterwards, through Cranmer's influence, was appointed Chaplain to the King, and Prebendary of Canterbury.

It was Henry's policy at this time to pit the Papist party against the Reformers, and by yielding now to the one and then to the other, he secured the most absolute mastery over both. Neither could be sure of his intentions, and therefore each party was subservient to his will out of regard to its own interests. Henry, too, seems to have had some notions more or less clear that by so doing he dealt justly with all, and in this course he persisted until his death. During this period Ridley was prominent enough amongst the Reformers to attract the hostility of the opposite side, but all attempts against him failed, although he had openly opposed at Canterbury as well as at Herne the errors maintained in the Six Articles. He now experienced, however, an internal change which completed his transit from the old to the new order of things. Impressed by the sufferings and arguments of the Sacramentaries, as the deniers of the Real Presence were called, Ridley spent a great part of the year 1545 in retirement at Herne examining the Scriptures, the Fathers, and theological treatises both ancient and modern, to find the true scriptural doctrine of the Lord's Supper. He became a convert to the Reformed doctrine, and at once, but with his wonted prudence, began to labour for its spread. Cranmer was one of his earliest converts. In the following year Latimer was brought by Cranmer to a conviction of the same truth. With such advocates the new light penetrated many minds hitherto fast closed against its entrance: "the men of might had found their hands."

Henry the Eighth died January 28th, 1547, and his son, Edward the Sixth, a boy in his tenth year, reigned in his stead. The Council of State, which, by the late King's will assumed the reins of government, included many friends of the new doctrines. Probably, few of these cared much for the principles of the

Reformation; but the unsettled state of affairs offering a favourable opportunity of enriching themselves with the spoils of the Church, they sided with the Reformers, and therefore it soon became evident which party prevailed. Some of the recent harsh statutes were soon repealed. Early in Edward's reign Ridley preached before the King, and forcibly discoursed concerning the necessity of removing images out of the churches. In September of the same year he was nominated and consecrated bishop of Rochester, a promotion which had been talked of before King Henry's death. The very first employment of the new bishop was to take part with Cranmer and others in a conference with Gardiner, bishop of Winchester, probably the ablest leader of the adherents to the old religion. Gardiner had refused to comply with the injunctions lately issued by the Government, recommending the reading of the Book of Homilies and Erasmus's Paraphrase of the Gospel in the churches, and was now imprisoned in the Fleet. The Archbishop and his colleagues could make no impression upon Gardiner, but a few months after, Ridley was again selected to confer with him, and apparently with a favourable result. Ridley's prudence and firmness were evidently attracting notice in high quarters. He was appointed on the Committee for examining the offices of the Church, particularly the Mass, and assisted in preparing the new Communion Book, which was set forth by royal proclamation, March 8th, 1548. The same Committee, or most of them, afterwards compiled the Book of Common Prayer, and finished their labours early in the following year. No certain knowledge of the authorship of the book is attainable, but the current belief has always credited Ridley with a large share of the work. Whatever fault may be found with this celebrated compilation on the score of Popery, it ought to be allowed that its publication marked the beginning of a new era in the religious history of England. The first care of the compilers was that the whole of the Ritual of the Church should be made intelligible to the people, being rendered in the mother tongue. It was, indeed, their avowed aim to retain everything the people had been accustomed to, which was not flatly contrary to the Scriptures. Novelty seems to have been almost as objectionable to them as error, and in removing the corruptions of Romanism they too often took counsel of their fears. Nevertheless, the publication of the English Prayer Book, sweeping away at a stroke a multitude of idolatrous and superstitious observances, and rescuing the prayers and praises of the Christian congregation from the sepulchre of a dead tongue, was a triumph for the Reform cause in England, of which its enemies were perhaps better judges than its friends.

The shameful plunderings of Church property by the professed friends of a reformed religion, was carried on in Edward's reign with astonishing audacity. Lands, houses, rents, tithes, libraries, vestments, church furniture, were for a prey. The Duke of Somerset, the Protector, himself led the way in "flying upon the spoil." Nothing does Ridley more credit than his bold remonstrance with this great personage respecting the suppression of Clare Hall, Cambridge. His modest but unflinching opposition defeated the project, and yet did not forfeit him the Protector's regard. Thus he pleaded somewhat later against this crying sin in a letter to Sir John Cheke on behalf of Edmond Grindal, after-

wards Archbishop, "Alas! Sir, this is a heavy hearing; when Papistry was taught there was nothing too little for the teachers. When the bishop gave his benefices to idiots, unlearned, ungodly, for kindred, for pleasure, for service, and other worldly respects, all was then well allowed. Now, when a poor living is to be given to a man, known and tried to have both discretion and also virtue; and such an one as, before God, I do not know a man yet unprovided for, more meet to set forth God's word in all England, that then an ungodly person shall procure in this sort letters to stop and let the same. Is this the fruit of the Gospel? Speak, Mr. Cheke, speak for God's sake, in God's cause, unto whomsoever you think you may do any good withal."

The notorious Bonner, bishop of London, with many others of the Romanist party, headed the opposition to the new Prayer Book, and by their instigation, it was believed, serious risings of the people took place in different parts of the country. He was ordered to purge himself from suspicion by preaching a sermon at St. Paul's on certain given topics. Failing to comply in his discourse with the orders of the Council, he was tried before a Commission, according to the high-handed fashion of those times, deprived of his bishopric, and committed to the Marshalsea Prison. Ridley, who had sat as one of these commissioners, was appointed to the vacant see in April, 1550. His patent from the King affords evidence of the high esteem in which he was held:—"For the singular learning in the sacred Scriptures, and most approved manners with which the said Nicholas, late Bishop of Rochester, is endued, and because, according to the commendation of our Saviour, We judge *him* above all others worthy to be put over many things who hath been found faithful over few, We, of our grace and mere motion, grant to him the bishopric of London, to have, hold, and occupy *during the term of his natural life*." This last clause is expressive of Ridley's standing with the King and Council, for most of the bishops of Edward's reign were appointed to hold their sees "during the King's pleasure," or "during their good behaviour."

It is a pleasant picture to look upon that episcopal household at Fulham and its well ordered ways. The mother and sister of Bonner were daily entertained at Ridley's table and treated with marked courtesy and tenderness. The place of honour was always reserved for Mrs. Bonner, no matter who were the noble guests: "By your Lordship's favour, this place of right and custom is for my mother Bonner." He was also scrupulously careful of the property of his predecessor, and that none might suffer by the change that had taken place, he himself discharged the claims of Bonner's servants. At ten o'clock the household assembled for morning prayers, when the bishop, coming forth from his study, expounded the New Testament in order, every one who could read having a copy of the Testament, and rewards were given to all who had learned some chosen chapters by heart. After prayers he dined, and spent an hour playing at chess, or in conversing, always wisely, often merrily, with the family and company present. At five, evening prayers, as in the morning, and then supper with its vacant hour after. He then retired to his books until eleven, and a long day of study and business was ended.

In the performance of his episcopal duties he was diligent and firm. A strict disciplinarian in

ecclesiastical matters, he insisted upon obedience to lawful authority from Papists and Reformers alike. He would not permit the forbidden ceremonies, nor would he suffer any Puritanical departure from the authorized ritual. The altars of all the churches in the diocese were relentlessly removed, and decent Communion tables placed in their stead in the choir or chancel as the law required. When, then, Hooper was appointed bishop of Gloucester, and refused to wear the prescribed vestments, the law-abiding spirit of Ridley was chafed and grieved. There was, moreover, a difference of greater moment in the beliefs of these two noble-minded men. Ridley was a stiff upholder of the authority of the Church to decree rites and ceremonies, not contrary to God's Word written, and to impose them upon its members. Hooper, with many of the Continental Reformers, asserted that the civil magistrate had no sovereignty in religion. This unhappy dispute over the consecration of Hooper was the first open collision of the two beliefs. "Then," says Fuller, "Nonconformity was conceived, which afterwards, in the reign of Queen Mary (but beyond sea at Frankfort) was born; which, in the reign of Queen Elizabeth, was nursed and weaned; which, under King James, grew up a tall stripling; but towards the end of King Charles's reign, shot up to the full strength and stature of a man, able not only to cope with but to conquer the hierarchy, its adversary." This "vestiary controversy," as it was called, did not, however, separate Ridley from Hooper long. When common calamities overtook all the honest Reformers on the accession of Mary to the throne, the ardent soul of Hooper longed to go forth towards Ridley, and although they could not meet, he wrote letters full of the kindest feeling to him, condoling with his afflictions, and greeting him as a brother beloved. Ridley's response was equally frank and affectionate; and it may be truly said of their controversy that "nothing in it became them like the leaving it."

The bishop of London's hand was busy in the revision of the Prayer Book and the compilation of the Articles of Faith during the next two years. Many objectionable relics of the Mass Book which had appeared in the first Prayer Book were now struck out, and the new book, with a new Act of Uniformity annexed to it, received the royal assent in April, 1552. The Articles, which were then forty-two in number, were not issued until May, 1553, just in time to be repealed by Mary's first Parliament. But other work of even higher quality than this consumed Ridley's time and strength. The closing of the religious houses had not only stopped a fountain of charity which had been flowing from time immemorial, but had considerably increased the number of destitute and necessitous poor. The towns and cities, particularly London, were filled with them. The citizens of London were not slow to co-operate with their bishop in devising means for reducing this pressure of distress, and funds were subscribed cheerfully. But there was a class amongst the poor for whom it was desirable to find a building which might be a House of Correction, if need be, as well as a Refuge. Ridley therefore presented a pathetic memorial to the Council that a large house in the city belonging to the King, called Bridewell, might be given for this purpose. The prayer was granted, but not answered in full until some months afterwards. The King's health had been declining during the winter of 1552-53. Great fears were entertained respecting his state, and as time wore on it became evident

that his death was drawing nigh. On the 1st of March, being unable to go to Westminster, the Houses of Parliament were ordered to attend him at Whitehall, and Ridley preached the sermon, enforcing the duty of charity especially upon the great, both on account of the influence of their example as well as their ability. The young King was deeply affected with the sermon, and sent for the bishop after dinner to know what he should do to fulfil his duty. Ridley was touched by the King's earnestness, and at first could scarcely reply. At length he suggested that it would be best for the King to send letters to the Lord Mayor and citizens commanding them to prepare a plan for the relief of the poor of the city, to be submitted to him forthwith. Letters were immediately despatched, Ridley himself bearing them. In a short time the city authorities presented a scheme which provided for three classes of poor people, "those impotent of nature, as young fatherless children and old decrepit persons, cripples, idiots, and such like; those sick and wounded; and those who were poor by idleness or vice." To the first sort the King gave the Grey Friars' Church with all its revenues; to the second St. Bartholomew's, in Smithfield; the third for a House of Correction, Bridewell; and for the increase and maintenance of these places, together with the St. Thomas's Hospital in Southwark, he gave four thousand marks a year from the revenues of the Savoy. The Grey Friars' Church became the famous Christ's Hospital, and four hundred children were received into it before Edward's death. These magnificent charities, increased indeed by subsequent benefactors, remain to attest the piety of the young King and the large-hearted philanthropy of Ridley and the citizens. In an age of rapacious covetousness, when all who could lay hands upon Church property deemed it their lawful prey, it was no small thing for the bishop to keep his vestments unspotted. This he did; and, moreover, by his untiring charity he so enkindled the sympathy of many others that he never lacked the support of wise and generous men in his schemes of mercy. His sermon at Court was verily a "fruitful sermon," and Edward's heart was a fertile soil under the sower's hand. But the result evinced the thoughtful compassion of one whose benevolence was no temporary spasm. His work abides amongst us, and will abide, perhaps the most splendid instance of Christian philanthropy furnished by that age.

Mary's accession to the throne was the ending of Ridley's episcopal labours. He had incurred her displeasure during her brother's lifetime; and besides, he had preached at Paul's Cross in favour of Lady Jane Grey's title to the crown. When, then, he waited upon her at Framlingham Castle in Suffolk after all opposition had ceased, the Queen received him roughly, and sent him back a prisoner to the Tower, where he was soon joined by a distinguished company of former associates and friends.

The story of Ridley's sufferings and death is so well known, being interwoven with that of Cranmer and Latimer, that its repetition may be omitted for the brief but expressive words of Fuller, "His whole life was a letter full of learning and religion, *whereof his death was the seal.*" Latimer and Ridley were burned at one stake "in the ditch over against Balliol College, Oxford, Oct. 16th, 1555"* A few months later Cranmer

* Dr. Tulloch, in his interesting book on Puritanism and its Leaders, makes the singular blunder of confounding Hooper with Latimer, and tells us that Ridley and Hooper suffered together at Gloucester!!

followed them, suffering at the same spot.

Ridley's name occurs in the narrative of the persecutions of the Anabaptists and other heretics in Edward's reign; and it cannot be denied that he upheld the right of the magistrate to punish heresy with imprisonment and burning. In company with Cranmer, Miles Coverdale, and others, he gave sentence against Van Pare, an Arian, who was burnt at Smithfield in 1551. His name does not appear in the sentence of Joan Boucher; but he seems to have assented to her punishment. It is, however, palpably unjust to condemn Ridley for a belief which none questioned at that time, except some of those poor Anabaptists and Arian heretics whom all parties alike persecuted. The possession of the power to enforce a creed has always, or nearly always, been too strong a temptation for human virtue to withstand. And he would be more bold than wise who would venture to affirm that the Anabaptists themselves could not have been persecutors in their turn, if a turn had been found for them as a state-patronised sect.

The first Protestant Bishop of London, Ridley, perhaps more fully satisfies the common notion of what a bishop of the Church of England should be than most of his successors. For the common notion—that is, the most generally accepted notion—is not realized in the High-Church prelate after the Laudian type or the extant Oxford pattern. And certainly it is not realized in certain bishops of the nineteenth century, pious but not learned, nor in bishops of the eighteenth century, learned but not pious. But in Ridley the qualities which the majority of Protestant Englishmen expect a bishop of the National Church to possess are all present and without stint. In personal piety, in blameless life, in solid learning, in vigorous ability for every branch of the episcopal work, in sound judgment, and in evangelical sympathy for the whole "body of Christ," Ridley will bear comparison with the best of his brethren. And, moreover, his denial of the divine right of Episcopacy, and steadfast acknowledgment of the authority of the Sovereign in things ecclesiastical as well as civil, evince clearly his Low Churchism, always the more popular theory of Church matters in this country.

If Hooper was the Puritan bishop, Ridley was, *par excellence*, the Low-Church bishop. He is the man whom the Evangelicals have always delighted to honour as the best representative of the Reformed Church in its earliest era. We may call him the apostle of the *via media* in ecclesiastical doctrine and polity. His constitutional temperament was in itself as near an approach to the happy mean as could be; and all his public conduct and teachings exhibited the same characteristics. Evenness, moderation, symmetry, marked all his works and ways. He looked with vexation upon the impetuosity of the Puritans, who could not wait for the legal sanction of their reforms. And the Romanists who clung to the old proscribed superstitions, also grieved his spirit. The one party went too fast for what he deemed orderly progress, while the other offended by not moving at all. He was from conviction, not from mere worldly policy, in favour of slow, cautious advance towards a scriptural Church polity; but when convinced of the necessity and practicalness of reform, none could act with more decision. His substitution of Communion tables for altars throughout his diocese was most summarily done, and showed a determined opposition to the Mass,

which discredits the story that he once attended that service while in the Tower.

In his letter to Hooper, after both of them were laid low, and when the "fiery trial" of their faith was within view, he speaks of their difference of opinion respecting the vestments as due to Hooper's wisdom and his own simplicity. This may be something more than the language of courtesy. Conviction may have come, though late, that a bolder policy would have been the safer and surer after all. But, however this may be, it is unquestionable that Ridley's fame is free from the stains which darken Cranmer's. He was no time-serving politician; still less was he unfaithful to his convictions of duty. Courteous, upright, generous, and wise, he might well have been the original of Cowper's picture:—

"A veteran warrior in the Christian field,
Who never saw the sword he could not wield;
Grave without dulness, learned without pride,
Exact, yet not precise; though meek, keen-eyed,
A man that would have foiled at their own play,
A dozen would-be's of the modern day."

A CONFIDENT EXPECTATION OF HEAVEN: THE BELIEVER'S DUTY AND PRIVILEGE.

Is it possible to realize the certainty of our salvation? May one have a conviction—a well based conviction—that he is a child of God, and an inheritor of the kingdom of heaven? Is it possible to read one's title clear, without any uncertainty or possibility of mistake, to mansions in the skies? May one speak with confidence of his heavenly home, or is it presumption to do so? Ought the Christian to cherish doubt and fear respecting the future, or is it his duty to cultivate a state of mind in which he may without hesitancy declare that God is his Father, and that he shall dwell with Christ for ever in glory? This point is one of deep interest and vast importance, affecting the happiness, holiness, and usefulness of the believer.

That the New Testament saint had a confident hope of heaven is beyond doubt. Peter in his first Epistle writes, "Whom having not seen ye love: in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory! RECEIVING THE END OF YOUR FAITH, even the salvation of your souls." Paul habitually realized his salvation, and lived in the constant anticipation of heaven. Writing to the Church at Philippi he declares without any hesitation, "For to me to live is Christ, and to die is gain." "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." In his Epistle to the Corinthians, he writes, "For we know," not we think, we desire, we believe, nor, with trembling, we hope, but, with the utmost confidence, "we KNOW that if our earthly house of this tabernacle shall be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." In his second Epistle to Timothy the same confidence respecting his salvation appears, "For the which cause I also suffer these things: nevertheless I

am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12.) When these words were addressed to Timothy Paul was a prisoner at Rome—a prisoner because he was a Christian. This is evident from the eighth and sixteenth verses of the same chapter. "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God." "The Lord give mercy to the house of Onesiphorus; for he oft refreshed me and was not ashamed of my chain." And yet, he says, although a prisoner and thus suffering, "I am not ashamed: for I know whom I have believed;" as though he should say, I am Christ's, I am in His hands, and He can keep me. It is not, however, in the anticipation of deliverance from imprisonment and suffering that he thus writes. He had made up his mind for death. "For I am ready to be offered," are his words in the fourth chapter, "and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love His appearing." But it is in the confident expectation of the crown of righteousness to be conferred on him at the day of Christ's appearing that he exultingly writes, "Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

This confident expectation of heaven constantly marked, then, the Apostle Paul. The *habitual* state of his mind was one of hope, or rather assurance of glory. How may this be accounted for? On what was Paul's confidence based? The words quoted above furnish an answer to these questions.

It may not be amiss, however, before a more careful consideration of these words, to glance at several things on which Paul's confidence was not based.

His confident expectation of heaven was not based on the *election of God*. It is not denied that the Apostle Paul believed in the doctrine of election. It is difficult to understand how any Christian can read Paul's Epistles and not perceive the constant references they contain to God's choice of His Church in Christ from before the foundation of the world. He plainly teaches that the saved are foreknown and predestinated, as well as called and justified. But he never refers to his election as the foundation of his hope; he never bases his expectation of heaven, in the slightest degree, upon the purposes or decrees of God. Whatever may have been the source of his assurance, it was not, for a single moment, the assumption that he was one of God's elect.

Paul's confident expectation of heaven was not based upon his *works*. If ever there lived a man who might have hoped for heaven on the basis of his own merits, that man was the Apostle Paul. He is the most nearly perfect man mentioned in Holy Scripture, or in the annals of the world. There is scarcely an imperfection in his character, or a single feature, on which the finger of calumny can rest. Before his conversion to Christ he was strictly conscientious, and after his conversion his life was one long continued act of consecration to God. Few men could say as Paul said, "Be ye followers of me." And yet Paul never, in any one instance, referred to his righteousness as the ground of his

acceptance with God, or of his expectation of eternal life and glory. On the contrary, his language is, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

Neither was Paul's confident expectation of heaven based on his feelings, impressions, or any visions or dreams. He never refers to the past as the source of his peace or hopes—to his conversion or regeneration at any previous period of his life—but to him salvation was always a present thing; and also the foundation of his hope.

Neither was Paul's confidence based on *his correct views*. If a correct creed could save a man, then Paul might have trusted to his creed. The clearness of his views and writings is perfectly enchanting even to those who have no care for Christianity. But we never find him giving utterance to an expression which would intimate that he placed the slightest reliance on his knowledge. He supposed it possible to understand all mysteries, and to have all knowledge, and to be nothing. This point is especially worthy of note. Men are prone to make a creed and not Christ the object of faith; forgetting that it is quite possible to believe that Jesus died for sin and rose again for our justification, and yet not to believe on Him who died and rose again;—that it is quite possible to believe that Christ is exalted at the right hand of God a Prince and a Saviour, and that He is able to save to the uttermost all that come unto God by Him, and yet not to believe on Him, who is thus exalted and mighty to save, for salvation and life. Correct views are a frail reed for the soul to rest upon, and a basis of confidence Paul would have renounced.

Neither was Paul's confidence based on his faith—*no, not even on his faith* did his confident expectation of heaven rest. Many speak of faith as though it was their Saviour—they speak of *saving* faith in distinction from other faith, as though faith reconciled them to God and made them heirs of heaven. How often do professing Christians say, "Oh that I could be sure that I had a right kind of faith, then I would wipe away my tears and bid adieu to my fears and doubts!" Such language is altogether unscriptural—Christ is the only Saviour, the only reconciliation, the only way to heaven. And to rely on our faith is to substitute faith for Christ, a mistake of which Paul was never capable.

But what was the basis of Paul's confidence? the reader may be ready impatiently to ask. The answer is plain and simple. His whole confidence was in THE PERSON to whom he had entrusted himself. I *know* whom I have believed, and *am persuaded* that He is able to keep that which I have committed unto Him against that day. Paul here speaks of a *deposit*, "that which I have committed," literally, "my deposit." The words. "I have believed," may be rendered, "I have committed myself," as in John ii. 24. "But Jesus

did not commit Himself to them." The whole passage would then stand thus—"I am not ashamed, for I know Him to whom I have committed myself, and am persuaded that He is able to keep my deposit against that day." Paul, then, felt that he had committed himself, his most precious treasure, into the hands of Christ, just as one would commit his child to a friend, his cause to an advocate, or his health to a physician; or as one would deposit his money in a bank for safe keeping; or as in case of shipwreck one would commit himself to a boat or raft; or as Noah and his family committed themselves to the ark for safety, when the flood desolated the earth; and having thus committed himself to Christ, he was persuaded that Christ could and would keep that deposit until the day of His appearing.

Paul's confidence then flowed entirely from his firm reliance on Him to whose keeping he had consigned himself. He had yielded himself body and spirit, life, faculties and all, for time and eternity, entirely, implicitly, and without reserve, to Christ. He was in Christ's hands, in Christ's keeping, Christ's care, and therefore he felt secure.

Now what were the grounds of his confidence in Christ? *He knew Christ.* He does not simply say, "I know whom I have believed." Such is not the meaning of his words; but "I know *Him*, in whom I have believed, or to whom I have committed myself." He does not mean I know who it is, that it is Christ; but, I know Christ, in whom I trust. I KNOW Him, and therefore I can trust Him. I KNOW HIM. It was not an imaginary Being that might, or might not, exist. It was not One of whom he had read or had been told. But Paul had seen Christ. Christ had appeared to Paul on his way to Damascus invested with all the glory of Deity. He was then a real, living person — the God-man, in whom he trusted.

Paul knew Christ. He had conversed with Him, and had close communion with Him. He had tasted His mercy and love, and experienced His power. "Fear not, Paul, I am with thee;" words, from the lips of Jesus, had penetrated his prison house and sustained him in his temptations and sufferings. Christ had revealed Himself and His whole heart to the Apostle, had dwelt with him, yea, had lived in him, for years; and Paul could not for a moment doubt him. Hence was his confidence; and hence the confidence of every Christian must spring. If he would have settled assurance and habitual realization of salvation, the Christian must rely entirely on Christ, and live in daily, hourly, and even momentary communion with Him. If Christ be a stranger to us—if we only know Him by report, or even the testimony of the Bible, we shall not be able to repose that confidence in Him which shall produce assurance of heaven and unwavering hope and peace.

Paul knew Christ. He knew His faithfulness. He saw in Christ the Jehovah in whom his fathers had trusted. The faithfulness of Christ was written on every page of Jewish history. He could trace it from the first promise given to Abraham to His incarnation. In His own life as Immanuel, Christ had shown His trustworthiness, His love, His compassion, His truth. In His sufferings and death He had revealed the depths of His sympathy and His care for those entrusted to Him. Paul knew that Christ had said: "As the Father hath loved Me so have I loved you." "Father, I will that they whom thou hast given Me be with Me where I am." He knew

that Christ loved His sheep more than His life, had indeed laid down His life for them, and therefore Paul could trust himself in the hands of Christ. He knew that Christ never would, yea, never could, violate the trust reposed in His hands; and therefore he was confident.

An additional ground of confidence in Paul was his persuasion of Christ's ability to keep that which was committed to Him.

He knew that Christ was God, and therefore superior to every other power; that He could securely keep against every enemy that which was entrusted to Him; and that neither man nor devil could pluck any one of Christ's sheep out of His hands. He knew that Christ in His death and resurrection had triumphed over Satan and death, and every spiritual foe. He knew that Christ *ever lived* to be the helper and saviour of those entrusted to Him. He knew that the Father had given Christ power over all flesh, that He might give eternal life to His disciples. He knew that Christ was Lord over all for the sake of His Church, that all things were put under His feet, that angels, principalities and powers, were made subject to Him, that His providence directed and controlled all, and that therefore those whom He kept must be safe. He knew that if he had any wants, temporal or spiritual, Christ could supply them; or that if he were exposed to any danger, Christ could deliver him; and if He did not, it was because it was more desirable for the sake of his welfare that He should not deliver him; that in the hour of temptation Christ could preserve him, and that He would not allow him to be tempted more than he could bear. He knew that all the moral difficulties in the way of his salvation had been overcome by Christ. Did the Law condemn? Christ had satisfied the Law. Did sin separate from God? Christ had become a sin offering, and His blood reconciled to God. Was he continually sinning and contracting defilement by contact with the world? There was a Fountain ever open in which he might be daily washed and cleansed. He knew that Christ by His Spirit could strengthen him with all might in the inner man, and fill him with all the fulness of God—so that he might run the race set before him without fainting, overcome every difficulty, and press towards the mark for the prize of the high calling of God in Christ Jesus.

In his own conversion he had realized the power of Christ. From the hour of his conversion he had experienced day by day that power in his preservation, in his growth in grace, in his endurance, and in his victory over self manifested in his complete consecration to God. In himself he had the proof of what Christ could effect, of His power to keep and save unto the end; and therefore Paul had no doubts, no fears respecting his ultimate safety. He read his title clear to mansions in the skies; and was as confident of heaven as though he were already there.

Paul had no anxiety, no misgivings respecting the future, simply because he looked for all to Christ. He had put himself body, soul and spirit, into Christ's hands to be made fit for heaven, to be conducted thither, and to be kept until that day when Christ his life should appear, and he should appear with Him in glory. To have misgivings respecting his safety, would have been to have misgivings respecting Christ. To have doubted would have been to suspect Christ. If Christ did not save him, it would be, either that He *would* not, or *could* not. Christ must either become unfaithful, or the devil prove

mightier than Christ — in either which case Christ had ceased to be God—or Paul must be saved. Christ must either forsake or be worsted, an alternative which could not for a moment be entertained by Paul, or else his salvation was certain and beyond any possibility of failure. Had his safety depended in the slightest degree upon himself, then he might have doubted; had there been any reserve in committing himself to Christ, then he might have doubted; but he had put himself fully, completely, unreservedly, for time and for eternity, as a deposit into the hands of Christ; and triumphantly in the prospect of martyrdom, unhesitatingly, unwaveringly he declares: "I am not ashamed, for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

And now, dear hearer, comes the question, "Have you thus committed yourself to Christ?" — if so, you may say the same. If you look for hope in yourself, you are not looking to Christ—but, if you have deposited yourself in His hands, you are safe. He can, He will, He must keep you against that day. It is no presumption then to speak of God as your Father, or of heaven as your home. Full confident expectation of heaven is your duty and your privilege, and where it is possessed it is an overflowing river of joy: it is the spring of constant peace—the peace of God, which passeth all understanding, keeping the heart and mind in settled rest, amid all the sorrows, conflicts, and trials of life. Without this confidence one's Christianity is incomplete, one's piety is enfeebled, one's usefulness is impeded, and one's joy is prevented. New Testament Christians were distinguished by their rejoicing; and why? They realized the end of their faith, salvation and heaven. Their sorrows gave intensity to their hope, and every affliction was felt to be working out a far more exceeding and eternal weight of glory. So let it be with Christians now, and the world will no longer esteem Christianity another name for gloom; but the lover of pleasure will seek it in Christ, and find it there.

Should these lines be read by one who is anxious for salvation, and has not found it, let him remember that this Christ, in whom Paul trusted, still lives, and is still the same. His language still is: "Come unto me." "He that believeth shall be saved." "Him that cometh I will in no wise cast out." Is your soul precious, dear reader? Would you have it safe amid all the temptations of life —safe in the billows of death—safe in the convulsions of worlds and the overthrow of nature—deposit it in Christ's hands. Just as it is give it to Christ. He will not refuse the trust. In Him it will be safe.

"Jesus ready stands to save you,
Full of pity, joined with power;
He is able,
He is willing: doubt no more."

JOHN CENNICK, THE EVANGELIST of NORTH WILTS.

(*Continued from page* 33.)

"ABOUT autumn, during this same year, 1741, Satan found out another way to hinder the work of God if possible, and to cause it to be ridiculed and blasphemed, which was by this means:—one Anne Lawrence, a young woman of Swindon, came with her sister to Foxham, and began to pray and sing among the awakened souls, and sometimes staid up with them all night, and often till midnight; and as she came like a prophetess, many had a greater esteem for her, and whenever she kept a meeting it so happened that one or other of those present fell into strange fits, in which they were surprisingly agitated. The girl looked upon herself as peculiarly inspired, and gave out that these agonies were the pangs of the New-birth, without which none could be saved. At this time I was in London; and as no preacher was left in Wilts she went on with full career till no house could contain the people that flocked to hear her, so that sometimes she kept her meetings in orchards and fields. Several joined with her and supported the delusion, such as Nathaniel Cole of Foxham, and Thomas Scott a servant at Avon, and the wife of Thomas Sympkins, at West-end. The nature of these fits was, to be seized with sudden risings in the throat as if they should be strangled. They sighed and wept bitterly; and when they fell down they roared as if they were just going to hell, all the while trembling and sweating astonishingly, saying they felt the pangs of hell in their hearts. Sometimes they lay beating themselves on the ground, rolling and crying for hours, until by the girl's praying and singing they were recovered, when they declared that they were converted, and rejoiced; or else wept that they had not attained it. One thing was very remarkable. If any strangers, or others who were present when people were in the fits, laughed or mocked, they were sure to be themselves seized in like manner; and this circumstance protected the poor deceived maid and her followers from suffering from those who did not like it. In the very height of this work I came from London into Wiltshire, and laboured in vain to convince the souls that it was a delusion of Satan's and not a work of God, till one night as I was praying at Lyneham before preaching, one Lilly Wastfield, of Foxham, cried out; upon which I stopped, and forbade her to speak a word, and immediately all ceased, and we heard no more of it at all.

"In this month of November died Mr. Hollis, of Seagry, who in the summer came into his fields to his haymakers, and before them cursed me and my doctrines exceedingly; and while he continued to blaspheme, he sank down, and was carried to his house, deprived of the use of his limbs, which he recovered no more as long as he lived.

"January 19th, 1742, Robert Reynolds, a farmer of Little Sommerford, departed to our Saviour, his death being occasioned by a fever. He was awakened when I first came into Wiltshire, and embraced every opportunity of hearing the word till he sickened; but was always low and dejected till a little before he expired, and then he expressed an assurance of God's love to him; and bursting out into praises, said: 'Now my soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour.' And so he joyfully quitted his tabernacle, aged about forty-seven, and was buried in Little Sommerford churchyard.

"About this time one Mr. Edwards a Welsh exhorter, came into the county and staid several months; and by being made too much of grew conceited, and was afterwards the occasion of many troubles. Besides him, there was no preacher in Wiltshire for a good while; and when he went into Wales at any time, brothers Gotley and Bryant, and my sister Anna Cennick kept the meetings. On Sunday, 14th of February, brother Gotley and sister Anna kept a most remarkable meeting at Lyneham, where they reasoned out of the Scriptures concerning faith in Christ before a house full of people, with visible proof of the power of God working with them. In March, Mr. Edwards took with him brother Gotley to Foxham, and attempted to begin a society for himself, and would have taken down the names of the people; but some, fearing his designs were not sincere, drew back. Brother Gotley, who confided much in Mr. Edwards's uprightness and fidelity, reasoned with them, and took down many names, but it went no further. The same evening, while Mr. Edwards was preaching in a barn, some evil-minded people disturbed him, and by beating against the sides of the barn, blowing in gunpowder, and hallooing, hindered the more serious from hearing; besides which, they struck and beat several. On Friday, 26th of March, I returned from London into Wiltshire, after I had been wasted with a fever for more than six weeks. Mr. Edwards and another Welshman met me, but neither their conversation nor their behaviour pleased me. I spoke my mind about it to Mr. Edwards, but it had no good effect upon him; he hastened to Brinkworth before me, and did all he could in so short a time to prejudice the people against me, and though I came thither on the following Sunday and preached twice, yet his words had had such

a surprizing influence that but few rejoiced to see me. Wherefore I rode away with a grieved heart to Avon, where I was received with the usual joy, and where the people had not been so led away as about Brinkworth. On the 29th of March I set out for Kingswood. In the meantime many joined Mr. Edwards, and resolved to have him for their minister, and to be a separate people.

"About this time one Jonathan Wildboar, (a descendant from serious parents in London), went over many parts of Wiltshire preaching. He had tried to get into our plans [associations], but once I detected him at Malmesbury, and others did it in other places; so that at last he withdrew to some distance, and settled near Devizes, where, after he had committed many thefts, he was at last brought to the Assizes and tried for stealing linen out of an inn at Hungerford, and sentenced to be burnt in the hand. This man was singular in many respects. He had a good natural understanding and some learning, but he stole wherever he went, and nothing that he said could be believed. He generally crept in among the Methodists and religious people, until he was too well known, and then he set up for himself. He generally preached a sort of rigid Calvinism; but if the people did not like such doctrines, he suited his discourses to please them, because (as he said) he preached for his livelihood. The scandal he brought upon all our dear friends is not easily to be guessed; for such as did not know to the contrary, upbraided them with having a rogue for their minister. When at last it became known that Wildboar never belonged to us, the slanders wore away. However, he went on preaching; and while showing the marks of his being burnt in the hand, said that they were marks which he had received for Christ's sake.

"On Friday, 9th of April, brother Gotley and his little company at Foxham were again very much disturbed, and daubed with water and dirt. Mr. Edwards again came to Foxham and preached, on Sunday, 18th of April, but the mob rose and behaved more insolently than ever. They knocked down several, and almost murdered others.

"It was on Tuesday, 4th of May, that I took with me brother Gotley to Foxham, which was now the chief place of meeting; and here, at their own request, I formed the awakened into a society. I explained to them the nature of a society, and asked each apart about his experience as to the work of grace in the heart, and then wrote down many of their names. At the same time, brothers Gotley and Bryant were elected stewards, whose office was to meet and care for the flock when there was no minister. Besides these, others were added afterwards, as George Gingell, John Morrell, of Avon, Thomas Hughes, of Wick, John Smith and William Hannam, of Foxham, William Tucker and Thomas Cole, of Langley, and Thomas Russell, of Littleton-Drew; and when the society was removed to Tytherton-Kellaways, Henry Duck, of Calne, and Isaac Cottle, of Stanton, were made stewards in the same manner. On Sunday, 9th of May, after the usual preaching, I kept the first love-feast at Foxham with great joy, and love pervaded our assembly.

"Brother William Bryant, of Seagry, departed to the Lord Jesus on the 29th of May, dying of a fever and pain in the bowels. He was first enlightened in the year 1739 as he was going to Coalpit-Heath for coals, at which time he providentially heard me preach in the street at Westerleigh, when so deep an impression was made on his heart as never wore off. In his illness, his son John spake with him of our Saviour's love, of which he said he had no doubt, but longed to be with Him. He was buried among his relations at Sutton, aged about 63.

"On Thursday, 1st of July, I began the society at Brinkworth, where for the present brothers Bryant and Gotley were to have the chief care; and on Sunday following, brothers Thomas Adams and Gotley, and my sister Anna, kept in this society the first love-feast, which was a means of uniting the souls more firmly together, and reconciling a few who had been shy through the influence of Mr. Edwards. On Friday, 23rd of July, Mr. Edwards came from Wales and brought with him to Brinkworth one Mr. Jones, a Presbyterian minister, who got a barn licensed, belonging to farmer Smith, of Preston; and now they formed a sort of church after the Presbyterian mode, and took people into it. On Sunday, 1st of August, they kept the sacrament, and courted all they met with to join them, but not many complied. Two days after they went to Langley to see how many proselytes they could make there, and even attempted to begin a society, but without effect.

On Saturday, 4th September, I went with brother Grace to see Tytherton. Here a house was offered to us which we might use for preaching, &c., that of Isaac Crewe at Foxham being far too small to hold our society. As soon as I saw the house I resolved to buy it, in faith that hereafter it might be a fold for the flock to assemble in, though at this time it was far out of the way.

"Sunday, 5th September, as I was preaching in a barn which brother Davy had fitted up at his own cost, at Langley-Burrell, Mr. Walter Coleman made a great disturbance, and would not let me proceed but put out the candles, and beat upon the pulpit till we were obliged to break up our meeting; and this he did many nights.

"Sunday, 19th September.—I kept a love-feast in Brinkworth, and settled that society; and on the 17th October stewards were chosen and appointed as in Foxham society —viz., William Godwin, of Little Sommerford; Jeremiah Clifford, William Fry, and John Weeks, jun., of Brinkworth; William Wakefield, of Dauntsey; and Simon West, of Sommerford.

Brother Richard Adams went in a happy manner to our Saviour 6th September, 1742, aged about 21. His disease was the small-pox. He was one of the most promising converts in Wilts, and was awakened when I first preached on Langley Common two years before. He went a journey with me last winter into Wales, whereby I had an opportunity of becoming thoroughly acquainted with him. He was quite enamoured of our Saviour, and was on that account particular in all his conduct. He waited for the summons, and was glad when the moment came to fly away, which he did with all imaginable signs of joy. He was buried at Little Sommerford; and on the 22nd October his mother, Hannah Adams, followed her son to eternal rest. She had been a pious woman in her way from her youth, and was one of that number who seek after righteousness by the works of the Law. But, in her own village, she was happily convinced of the righteousness of Jesus Christ, and soon found her pardon in His blood. From that time she continued a hearty simple sister to her end, dying (of the same distemper as her son) in a joyful and blessed manner, aged about 65, and was interred near her dear son's grave. Two days after her, according to his own prediction, Joseph Reynolds of the same place, and same disease, followed her. He was a youth of about sixteen years, and one of the first who knew the love of God in his heart in this part of the country. He knew beforehand the exact time of his departure, and waited for it like a longing child. He was buried at Little Sommerford, 26th October."

To this family of Adams probably belonged the "Thomas Adams" mentioned above under date 1st July, 1742, who in the following year became the subject of the riot on Hampton Common, the ringleaders of which were tried and convicted at Gloucester Assizes. This will be noticed in the order of time.

"On Monday, 25th October, 1742, I bought the house and land at Tytherton where now our chapel is built, and on Tuesday, 9th November, the writings were perfected. On Sunday, 14th November, I preached the first time at Tytherton, after we had taken down several lofts at one end of the house in order to make room."

The following hymn by Cennick, furnished by Mrs. Schwarz, wife of the Moravian minister, now (1864) at Tytherton, has evident reference to the establishment of this chapel as a central station:—

"Come to the villages, my love,
Saith He in whom we happy are;
He oft doth out of town remove,
To call His chosen, here and there.
Rejoice, Oh favour'd Tytherton, for thou
Art singled out for Jesu's dwelling now.

"In thee the Ruler sets His foot,
And saith, my soul delight herein.
His Church here yields Him pleasant fruit,
Water'd with blood, and wash'd from sin.
Thrice happy village blest shalt thou become,
Thou rest for pilgrims on their journey home.

"Here lifts the Lord His ensign high
The standard of His bloody cross;
Souls seeking Jesus, see and fly
For refuge here, and join with us.
Hail little flock, Oh hail our Saviour's bride,
For God is with us: here will He abide.

"Let Langley sing, and Brinkworth too,
For ye are lodgings of the King:
Foxham and Clack, He walks in you,
Ye all have greatest cause to sing:
But Tytherton's the favour'd little spot
Where Jesus meets His Church, so dearly bought."

"16th November.—We were again sadly misused at Langley-Burrell. The rude people, besides making a noise, cut the clothes of such as were at the meeting, and threw aqua-fortis on them, and pelted them with cow-dung. On Sunday, 28th November, so many people were at the preaching at Tytherton that we were obliged to meet in our orchard. Afterwards I kept here the first love-feast, at which were present some out of all the little societies round about, and the stewards of Brinkworth and Foxham, besides about 150 others. It was a comfortable meeting, and will remain unforgotten. We were sadly molested at Langley on the 30th November by a mob headed by one Mr. Tuck. They whistled, sang, threw dirt, cut our clothes, &c., till at last quarrelling among themselves, they went out to fight; and we had in the end a peaceable time.

At this point in the narrative it will be proper to insert fragments of the correspondence passing between Cennick and George Whitefield, in order to exhibit what is left unnoticed in the diary, namely, Whitefield's sympathy with his brother, and the appeal which he made to the Bishop of Salisbury in his behalf. Writing about this time (November, 1742), Cennick says:—

"I have not written so often as I could wish since you came to London, because the Lord for many days has humbled me under a deep sense of my vile nature and unworthiness to write to one who is carried aloft in the arms of God. . . . I think the Lamb of God has greatly blessed me in these counties, especially since my last coming; and lest I should be exalted above measure, He

gives me to see myself, without Him, viler and baser than the mire in the streets. I must bear the indignation of the Lord because I have sinned; yea, I am content to bear it, Oh my God. . . . Last Tuesday at Langley several persons came, casting great stones at the windows where we worshipped, and hallooed to each other to disturb us with their noise; but the Lord gave the people sweetly to attend to the Word and prayer. They then blamed each other for not dragging me out of the pulpit and pulling the house to pieces. At last they laboured very hard in gathering up dirt and filth, which they continued to throw at us till we finished. Not content with this, they laid wait for us in the fields and lanes, and pelted us as we passed on our way. One 'Tuck' of that place, and others, pretending to be friends, joined some of the society, and as they walked along with them, cut their clothes with scissors, using them otherwise unhandsomely, and endeavouring to push them into the ditches and brooks. How many ways does the devil invent to worry the lambs of the Lord Jesus; and yet he labours in vain, for they are in our Saviour's hands. . . On Sunday, about two o'clock in the afternoon, after the society at Brinkworth was dismissed, I preached at the new house at Tytherton. Though many threatened us if we came there, yet the Lord held them, so that we enjoyed peace all the time. I believe near a thousand came to hear, great part of whom were strangers. May the Lord give them to be fellow-citizens with us of the Jerusalem which is free. . . . The persecutions in these villages seem to increase in proportion as the work goes on. The ministers and parish officers threaten to famish the poor 'Cennickers.' Their threats have prevailed with some, while others tell them, 'If you starve us, we *will* go; and rather than we will forbear, we will eat grass like the kine.' I admire the kindness of our Saviour, who permits none to hinder our meeting."

Another letter to Whitefield about this time is interesting, as containing the narrative of a missionary tour to Rowde and the neighbourhood of Devizes, not mentioned in the Diary.

"Out of the fullness of my heart," says he, "I write, that you may rejoice with me in the going forth of the presence of the Lord Jesus among us in this country. I was much bowed down before Him in Bristol; and our Saviour knows how blindfolded I walked before Him in all places. When I came to Tytherton, the angel of His presence again went before me, as at other times, and it was then I saw why He had hidden away His face. How good is the Lord Jesus, who always, when He turns His people to destruction, says, 'Return again ye children of men.' On Sunday morning the Spirit of the Lord rested upon me in a most refreshing manner all the while I was preaching on His Son's blood. I do not know the day when I felt more the merit of it in my heart, speaking peace. After I had done, I set out for Rowde, a place a little on this side Devizes. About fourscore of the people of God went with me on horseback, besides those who went on foot. I found, all the way I went, that the Lord had gone out before His children; and those words were uncommonly sweet to me, 'Chariots of fire, and horses of fire.' I was sure these were round about us. Every town and village through which we passed was lined with inhabitants, who beheld us 'terrible as an army with banners.' The Lord was much in the barn where I preached. There were few dry eyes among the strangers, who, after I had done, entreated me to come again, and also into Devizes. I believe the Lord is opening an effectual door here. In the afternoon I went to Corsham, a town on the Bath road, and there in a field I preached to some thousands. Here the Saviour laid power on the Word, so that many appeared affected, and wept, and desired me to come there again and to other places round. With about a hundred on horseback I returned to Tytherton, with a sweet disposition of mind, full of joy that the Lord should own unworthy me, and send me to gather in His elect."

The above extract is derived from the memoir drawn up by the late Matthew Wilks, and nothing further can be added from that source on the subject of this Wiltshire mission; but by turning to the first volume of George Whitefield's collected letters, we are fortunately enabled to see how Whitefield himself contemplated the scenes through which his brother evangelist was thus passing. Writing to a friend, Mr. C——, 20th November, 1742, he says:—

"Our dear brother Cennick is sadly used in Wiltshire. The compassionate Redeemer of souls pities *my* weakness, and suffers very little disturbance to be made."

To Cennick himself he sends the following letter:—

"London, 20th Nov., 1742.

"MY VERY DEAR BROTHER—The first part of your letter did not surprise me at all, though it made me look up to the Lord for you. I believed you would be down in the Valley of Humiliation soon; but fear not, it is only that you may be exalted the more. I trust this will find you mounting on wings like an eagle, walking yet not weary, running yet not faint. God has, does, and will, remarkably appear for you. Doubtless you are His servant and minister. He, therefore, that touches you toucheth the apple of God's eye. Poor Wiltshire people; I pity them.

If I knew their Bishop I would apply to him in their behalf. I wrote to the Bishop of Bangor for our brethren in Wales, and have received a very favourable answer. The wrath of man shall turn to God's praise, and the remainder of it He will restrain. How wonderfully has He appeared in all ages for His church and people. My dear family abroad has been marvellously preserved. Blessed be God, they are returned to Bethesda in peace. We have sweet seasons daily, and I am carried in the arms of love. My Master careth for me, and seems to order my goings in His way. Oh help me to praise Him. I think you are never forgotten by—my dear Cennick, your most affectionate brother and servant,

"GEORGE WHITEFIELD."

"*Whitefield to Thomas Sherlock, Bishop of Salisbury.*

"30th November, 1742.

"MY LORD—I beg your lordship's pardon for troubling you with this: I believe your lordship will not be offended when you know the cause. There is one Mr. Cennick, a true lover of Jesus Christ, who has been much honoured in bringing many poor sinners in Wiltshire to the knowledge of themselves and of God. He is a member of the Church of England, but sadly opposed by the clergy in Wiltshire, as well as by many that will come to hear him preach. In a letter dated 16th of November, from Foxham, he writes thus:—'The enemy seems to be more awakened in the villages round about us than before. The magistrates of Bremhill, Seagry, Langley, and many others, have strictly forbidden the churchwardens and overseers to let any of the Cennickers have anything out of the parish; and they obey them, and tell the poor that if they cannot stop them from following by any other way, they will famish them. Several of the poor, who have great families (to my own knowledge), have already been denied any help for this reason, because they follow this way. Some of the people have, out of fear, denied that they ever came, and others have been made to promise they will come no more; whilst the most part come at the loss of friends and all they have. When the officers threatened some to take away their pay, they answered, "If you starve us, we *will* go; and rather than we will forbear, we will live upon grass like the kine." Surely the cries of the distressed people have already entered into the ears of the Lord of Sabaoth.' In another letter I received from him last night, he writes thus:—'I should be glad if you could mention the cruelty of the ministers of Bremhill and Seagry to the Bishop of Sarum. Indeed their doings are inhuman. The cry of the people, because of their oppression, is very great; several suffer amazingly.'

"In compliance with my dear friend's request, I presume to lay the matter as he represents it before your Lordship: being persuaded that your Lordship will not favour persecuting practices, or approve of such proceedings to keep people to the Church of England. Should this young man leave the church, hundreds would leave it with him; but I know that at present he has no such design. If your Lordship pleases to give me leave, I would wait upon your Lordship upon the least notice. Or if your Lordship is pleased to send a line into Wiltshire to know the truth of the matter, and judge accordingly, it will satisfy, my Lord, your Lordship's most obedient son and servant,

"GEORGE WHITEFIELD."

What effect the above expostulation had on the Salisbury Bishop and his clergy, we are unable to declare, for there are no subsequent allusions to the affair, either in Cennick's or in Whitefield's writings. The alarm of the Bremhill Vicar, it may be observed in passing, was especially awakened by the fact that Tytherton, the central seat of the new heresy, lay within his own parish. In contrast with his undisguised hostility, it is curious to notice the patronising cordiality with which a more modern incumbent regarded the Moravian community which Cennick left behind him. We allude to the well-known William Lisle Bowles, who, during the first half of the present century flourished here as vicar, dilettanti, poet and antiquary; a controversialist, too, who though ready enough, when occasion offered, to deal a back-handed blow at what he termed "the Upas tree of unconditional Calvinistic decrees," could yet entertain towards the brotherhood reposing beneath the shadow of the mother Church sentiments of unaffected esteem. To him

"A Moravian settlement like that at Tytherton was an interesting Christian community, possessing in many respects the advantages of a religious establishment. In extensive parishes, such as his own, so long as there was no officious intrusion, such an institution might be considered as subsidiary to the Church of England. What the convent was in its humble and nascent state, such aspect did this society exhibit. The minister was a kind of *pater familiæ*, and the members neither differed nor professed to differ, as to credenda, from the Church of England, of which they always spoke with the greatest respect."—*History of Bremhill*, p. 153.

Well, but Whitfield and Cennick could have said the same. Whitefield,

at all events, remained to the last a faithful son of the Church of England; yet almost every parish pulpit in the land was shut against him, and bishops and priests were his defamers and persecutors. The ecclesiastical history of the last century forces upon us the conviction that the restless zeal of the true evangelist is not a congenial element in an Establishment. It seems to have been strongly suspected by the dignitaries then in office, that the doctrine of the New Birth, so perseveringly enforced by the Reformers of the hour, had but little tendency to fortify the position of a church which rested on the basis of human law.

We now resume the Diary:—

"On Sunday 12th, December, a servant of farmer Rogers, with one A. D——, of Tytherton, daubed the gates and stiles our people were to pass over with dung and tar; and by this means many had their clothes entirely spoiled.

"During the month of November, brother Thomas Beswick and his wife had come to live in Wiltshire. This man was once in a very pretty way; and though he was brought up a collier, had useful gifts, and preached with blessing for a time. But falling into the most rigid doctrines of reprobation, he became dry in his heart, and at length few or none would hear him, so that after a few weeks he returned to Kingswood again, where he joined the Baptists, but soon after separated from them, and would have set up for himself, but was unsuccessful, and at last he contented himself to be a collier as before, and live private.

"Wednesday, 12th January, 1743.—A young man came to Brinkworth, and pretending to belong to us, wanted to preach; but brother Gotley providentially coming in, detected him, and found him an impostor.

"On the 24th February began that riot and noise at Clack, occasioned by Mr. Prior and Mr. Pinnegar, of Bradenstock Abbey, who made their servants ring bells and roar as much as possible; and in this mob it was that as a woman of Dauntsey was getting up on her horse, a maidservant so frightened the beast that the woman's life was in danger. This so provoked one Richard Smith that he struck the maid, which proved the occasion of a long law-suit for some years after; and it was remarkable that until our people meddled therein, the Lord fought for us; but when John Bryant engaged in the law-suit (to help the above Richard Smith, who did not belong to us, only would not see us hurt), then the hand of God was no more so visibly stretched out in our defence. But this did not happen, as I before said, till a year or two afterwards. Mr. Pinnegar did all in his power to hurt us, and was a chief persecutor, till God made him feel his displeasure, as will appear hereafter.

"April 22.—Sister Mary Greenway a married woman, and a servant to brother Godwin, of Sommerford, after a short illness, went happily to the Lord, aged about 19, and was buried in Little Sommerford churchyard. This spring also, 26th April, brother R. Gotley died, aged 21. He was born in Bristol, and educated a Quaker. He had a tolerable share of learning, and spent most of his years at a farm of his father's at Avon, not two miles from Tytherton. In the beginning of 1739 he was awakened by means of Mr. Charles Wesley while in Bristol on a visit, and had his desire after salvation much increased by hearing and being familiar with me. In the latter part of 1741 my sister, Sally Cennick, came into Wiltshire to see me; and as we were together in his father's house at Avon, and my sister was speaking in a free manner of "our dear Saviour," which words in her speaking she repeated often, and with an especial grace, his heart was melted and he felt the virtue of the blood of Jesus, and did not doubt any more the interest he had in His everlasting love. He went almost everywhere with me while I was in that county, and took care of the societies when I was absent, and spared no pains to do them service. He was at the first settling of Foxham Society, and was chosen the first steward of it; and both there and at Brinkworth he kept meetings and preached with blessing. He was a real christian and a faithful brother. The sickness of which he died was a fever. The physician had ordered him so much wine that this, together with the violence of his disorder, made him delirious; and so the manner of his death was not so much a blessing as a grief to the dear people who nursed and watched with him till he departed. Besides this, it was apparent that for some time before his sickness he had not kept up such close communion with our Saviour as in former days, and I believed that the whole of his sickness and death was a chastisement. He nevertheless dropped some words towards his end which were very consoling, and none of us could doubt of his being received by our Saviour in peace. He ended his life at the village of Avon in his own father's house, and was buried in Christmalford churchyard, with the following verse on a stone over his grave (probably Cennick's own composition):—

'Justified by faith alone,
Here he knew his sins forgiven;
Here he laid his body down,
Hallow'd and made fit for heaven.'

"He had often a desire to be baptized, but for fear of offending his parents, who were Quakers, he delayed, and so never enjoyed that blessing. However, he was laid in the

earth in a solemn manner, and over him the parish minister read the burial service.

On Tuesday, 10th May, I began a society at Langley-Burrel, and received into it eight men and twelve women. On the 24th May I laid the corner-stone of the new chapel at Tytherton, and kept a small meeting at the same time; and kneeling down upon it prayed our Saviour to bless and prosper it.

It was about the middle of this same year, 1743, that Mr. Pinnegar, of Bradenstock Abbey, mentioned above, compelled the Lord to make him sensible that we were his children. Almost from the beginning he had been our enemy, and had encouraged his servants to mock and insult us. His shepherd once dressed up a dog and put a band [clerical neckcloth] upon him, and as our brethren and sisters passed by, he told them it was Cennick, and bade his dog preach. Not long after this the shepherd sickened and died; but some days before he expired he seemed to be in uncommon distress, and could not die until he had called his master and others, and told them that the guilt of mocking and blaspheming lay so heavy on his conscience that he could not venture into eternity till he had declared it. This was a bridle to Mr. Pinnegar for some time, but he soon was as bad as ever. A fine colt which he valued highly he sent into Stockham-Marsh, and told the people he had sent it there to preach to the Cennickers; but the same night the colt died. He also forbade our people to go over his land, though it was the highway; and said he would cut off their legs if they went through his field of pease, —and then in one night came a blast which dried up and spoilt his pease, so that many acres were not worth reaping. These things made him think a little; but he still ventured on, until his substance failed, and he was obliged to remove; and at last by a fall he brake his neck, and so died.

The next entry in Cennick's Diary briefly records a visit of George Whitefield to Wiltshire, to baptize children at Tytherton, and to hold the sacrament of the Supper at Brinkworth; but as a more copious account of that and other movements occurs in Whitefield's own correspondence at this period, we may with advantage turn aside to that source for a few contemporary details. Mr. Whitefield was often traversing the district of North Wilts on his way to and from his native city of Gloucester, where his mother and brother still kept the *Bell Inn*, at which he himself had been brought up, and where he could always command great facilities for preaching. The old house acquired for him a new and mournful interest this year (1743-4), arising from the fact that his firstborn son here sickened and died, and was then buried in the same church in which the father had preached his first sermon. The riot on Hampton Common, near the borders of Wilts and Gloucester, resulting in a trial at the Gloucester Assizes, may also be noticed, the principal sufferer, Thomas Adams, being one of Cennick's coadjutors. For the succeeding group of extracts Mr. Whitefield will now therefore be our authority. Writing to Mr. S—— (Stonehouse?)* from Gloucester, on the 27th of June, 1743, he says:—

"I think it was on this day (the 23d) that the news came to Bristol of his Majesty's fighting and coming off conqueror. [George II. at Dettingen]. I had observed for some time past, when praying for him, that whether I would or not, out came this petition: 'Lord, cover thou his head in the day of battle.' Though even while I was praying, I wondered why I prayed so, not knowing that he was gone to Germany to fight. This gave me fresh confidence towards God. I spent almost the whole day on Friday in retirement and prayer; my house was made a Bethel to me, indeed the very gate of heaven. Saturday I preached again, and found in the day time our Saviour had blessed my endeavours to some souls. About three in the afternoon we set out for Wiltshire, and on Sunday I preached at Brinkworth on these words, 'Thy Maker is thy husband.' It was a day of espousals I believe to many: God was with us of a truth. After sermon I rode to Langley in company with many dear children of God, who attended me both on horseback and on foot. We sang and looked like persons that had been at a spiritual wedding. The Lord helped me in preaching there also: all was quiet.—In the evening I preached at Tytherton, and a blessed time it was. We rode like as the children of Israel passing through the enemy's country. Afterwards we set out for Hampton, and reached there about midnight. After having travelled about thirty miles, I yet preached thrice. This morning I arose like a giant refreshed with wine, and came hither about eleven. I found my mother recovered from her illness, and my own soul filled and blessed in Christ. Oh Grace! how sweet is it.

In October of the same year, 1743, Mr. Whitefield is again at Avon in Wiltshire, (at the house of Mr. Gotley,

* It is much to be regretted that the cautious biographers of both Whitefield and Wesley should so materially have diminished the interest of their correspondence by suppressing all proper names.

the Quaker ?), and writing two letters to the same friend, the latter of which has the following :—

"I wrote to you on the 15th instant, at Avon. In the morning I walked to Tytherton, and preached there with much of the divine presence, and to the abundant satisfaction and comfort of God's people. After sermon I baptized four boys, each about three months old, as near as I can remember. The ordinance was so solemn and awful that Mrs. G—— [Gotley ?], who you know is a Quaker, had a mind immediately to partake of it. When I [next] go to Wiltshire I believe I shall baptize her and her children, with some adult persons that have tasted of redeeming love. About one o'clock I preached at Clack in the street; all was quiet. I then rode to Brinkworth, and was enabled to preach there with still greater freedom, and afterwards administered the Holy Sacrament to about 250 communicants. Our Lord made himself known to many in breaking of bread. Some strangers that came from Bath went home filled with our Redeemer's presence. I have preached at Chippenham. I hope I managed all things right about the affair of the Hampton rioters. It seems they have compelled us to appeal unto Cæsar. Evidences shall be examined in the country, time enough to send their examinations up to town. We had a wonderful time in Wiltshire."

Although Mr. Whitefield, in the above passage, speaks of infant sprinkling as a solemn and awful ordinance, he could take a more rational view of it in reference to his North American converts. Thus, in 1740, while addressing "Mr. M——, an Indian trader," he says :—

"Bring your Indian hearers to believe, before you talk of baptism or the Supper of the Lord; otherwise they will catch at a shadow and neglect the substance."

And to another friend there about the same time, he gives the following direction :—

"You would do well to publish, that all who have not been baptized already and shall appear to be prepared for it, I will, by God's leave, baptize at my return to Philadelphia."

COUSIN JOAN; OR, THE BETTER INHERITANCE.

A STORY FOR YOUNG PEOPLE.

By Cycla, Author of "Pattie Durant," "Daybreak," etc.

(*Continued from page* 20.)

Chapter II.

Lucy sat up long, in the silence and solitude of her own room, on the night after her first interview with Joan, pondering over the events of the day. Though there was much in Joan's character that she could not understand, she felt intuitively that she had reached a far higher stand-point in life than herself, that her purposes sprang from purer motives, that her feelings were influenced by a deeper love to Christ, than Lucy had ever seen in any one before. And yet the very distance between them made Lucy prize the promised friendship as she would not otherwise have done; and this caused her to linger over the words that had passed between them that afternoon. Presently there recurred to her what Joan had said in reference to the words in the Catechism, and Lucy opened her Prayer-book to see that she had quoted them correctly. Yes; they were there just as she had repeated them: "In my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." She asked herself, was that true of her ?—had her baptism done so much for her as that ?—was she a child of God—a member of Christ—an inheritor of heaven ?

Lucy knew that she was not. That shrinking from God, that sense of unpardoned guilt, that terror of death, that rebellion against her own position—so unlike the love and trust of the poor lone widow whom Joan had described—were unmistakeable evidences that her baptism had not bridged over the gulf between her soul and God. Joan had bidden her "Search the Bible," and Lucy mechanically turned over the leaves of the New Testament, but she knew too little of its contents to be able to turn to any passage that would throw light on her difficulty. She closed the book, and dismissed the subject from her thoughts, resolving to seek Joan on the first opportunity, and induce her to talk the matter over with her again.

Then the remembrance of the injured woman in Mrs. Store's cottage came to her mind, and with it the recollection of the strange exclamation that had passed from her lips. Suddenly it flashed into Lucy's memory that her mother's name had been Maud; could there possibly be any connection between this fact and the words of the woman? But the notion seemed too fanciful to be seriously entertained. Unclasping a miniature likeness of her mother, Lucy gazed at the pale pensive face, so like her own; and as her heart yearned to the almost unknown mother, bitter tears fell from her eyes. Perhaps never before had she so keenly felt her orphan state; now when longings after higher and better things were stirring the depths of her heart, she eagerly desired sympathy, and counsel, and help. Yet Joan, she remembered, was no less an orphan than herself, and how bright and strong of heart she seemed; was it, thought Lucy, that she was strong in a strength not her own? and was it possible that for her too there might be found support and guidance in the love of that Invisible One, who seemed to be felt by Joan as a near and living Presence?

The intimacy between the two girls grew stronger week by week; and the fact that Alfred was at Thorley Grange instead of at school gave them many opportunities of meeting which they would not otherwise have had. During previous holidays, when Alfred had been studying with Mr. Haynes, it had always been the custom for Lucy, when not required to accompany her aunt elsewhere, to ride, or walk across the common, to meet him as he returned home. And now, by starting on this errand rather earlier than she had been accustomed to do, Lucy generally contrived to reach the minister's house before Alfred's studies were quite concluded, and thus gained time for a talk with Joan. All her difficulties were one by one imparted to her new friend. Joan's manner inspired confidence, and her stronger nature seemed a fitting support for the more timid Lucy, whose heart insensibly opened to receive the religious truths which from time to time were the subjects of their conversations. Purposely Joan avoided any discussion on the differences of opinion between Church people and Dissenters. She saw that Lucy's conscience was burdened with a knowledge of her own sinfulness, that she was longing after some one better and higher than herself on whom she might lean, and to whom she might give her deepest love; and her sole aim was to lead her friend to the Saviour's feet, assured that He would guide her into all truth, and teach her all that she needed to know.

It was now the second week in January. Alfred had gone back to

school after the Christmas holidays, and Lucy had obtained permission from her aunt to walk into the village and see her friend. She found Joan hard at work—not at the ordinary mending and making which formed part of Joan's daily occupation—but busy with ribbons and coloured muslins, beads and diminutive hats, while a package of dolls of various dimensions on the table near shewed clearly the nature of her work.

"How busy you look," said Lucy, "I was hoping you would take a run with me across the common this fine frosty morning."

Joan smilingly shook her head, and glanced at the pile of gauzy materials before her; and Tom, who was sitting astride on a high stool complacently watching his cousin's proceedings, answered for her.

"Not she, Miss Lucy—no run on the common for her to-day—she *is* busy—so busy she even wanted me to help her! the consequence of which was a few broken legs and arms and a cracked head—among the dolls I mean—so now I only help by suggestions."

"What are they for?" asked Lucy.

"For the Sunday-school tea party," replied Joan. "It is to come off next week. My aunt had not expected it to take place quite so soon—it is to be held a fortnight earlier than usual this year for some reason, and we are getting up a Christmas Tree. I am trying to dress these dolls while my aunt is out with the little ones on some business."

"And there's to be a magic lantern, too, borrowed from Thorley," added Tom, "I have volunteered to explain the pictures, if Papa will only let me."

Lucy laughed at the notion of Tom explaining anything.

"It's no laughing matter," said he, "I'm cramming myself tremendously for it—the information those children will get out of me (if Papa will only let me be lecturer) will be something marvellous—we had neither magic lantern nor tree last year—you'd better come to it, Miss Lucy."

"I should like it very much if my aunt would allow me—perhaps she might."

"Then I'd ask her, anyhow; though when I said that you had better come, I only meant it in jest," continued out-spoken Tom. "At any rate you might help Joan to dress those brittle creatures," and he pointed contemptuously to the heap of dolls; "she'll never find time to finish them by herself, and I once heard you say you wanted to be of some use in the world."

"Use!" and Lucy smiled; "there's not much use in that work, I fear; is there, Joan?"

"And yet one can't well call it useless," answered Joan quietly, "if it gives an evening's pleasure to some of the Saviour's little ones."

"I'll take home a dozen to dress for you," said Lucy quickly, and she picked out more than that number from the heap—"never mind the stuff—I have plenty of pieces by me, and I suppose variety is an object. You will not mind how gay they are?"

"No, indeed, the gayer the better. I am so much obliged to you, for my fingers are nearly as clumsy as Tom's at this little work, and yet my aunt is so busy, I thought I must try to do it. Now I must go, for there are plums to be stoned, and preparations made for a large supply of cake—"

"Then I will not interrupt you;" and Lucy rose to go. "I shall see you before the day, and will let you know whether I may come. I never was at a school feast—I wonder what you do at it?"

"Let me enlighten you," said Tom, while Joan was clearing away her working materials. "First we stuff the children with tea and cake—there

will be fifty or sixty of them—and keep a sharp look-out on the boys to see that they don't pocket as much as they eat—then they sing—then they sit still and listen to an address or two, or at all events they sit still—then perhaps they sing again—and then comes the magic lantern with, I hope, my explanations, and if they dont laugh it will be from no fault of mine,—then Mamma, and Joan, and the ladies will give the things off the Tree, and the children will get a few games—perhaps more speeches and singing,—and finely tired we shall all be when it's over. There's the programme."

"Thank you, Tom, I hope I may come and see it for myself;" and Joan cordially echoed the wish, as Lucy said good-bye.

That afternoon Lucy began her work with a very different interest to any with which she had ever dressed dolls before; but her new occupation was not to pass unnoticed.

"Whatever are you doing there?" asked Mrs. Hinxman, not unkindly, for she had no thought of what the work really was.

Lucy explained; her aunt's countenance gradually grew stern and displeased. As Lucy finished she rose and rang the bell.

"Tell Miss Lucy's maid that I require her immediately," she said to the servant, who answered it. "Evans," she continued, as the maid entered, "take these dolls and silks and dress them. I should like them finished this evening, so that we may get rid of them to-morrow. And now Lucy," she added, when the girl had left the room, "don't undertake that kind of work again without first asking my permission. There is not the slightest occasion for you to have anything to do with Mr. Haynes' school-children—in fact, it is highly undesirable that you should —however, as you promised, it had better be done, and Evans can dress them as well as you."

"Oh, but aunt," cried Lucy, "there will not be so much pleasure in my seeing the children have them as there would have been if I had taken some trouble with them myself."

"*You* see the children have them? —what nonsense are you talking—what do you mean, Lucy?"

Lucy hesitated. She saw that this was not an opportune moment for proffering her intended request, but her aunt's stern "I desire to hear immediately," left her no chance of escape, and she had to tell of her hope of being allowed to be a spectator of the children's treat.

Mrs. Hinxman's indignation knew no bounds.

"So far from letting you go, Lucy, I command you henceforward never to call at Mr. Haynes' house again—never—without my express desire—I might have looked for some such result from your seeing so much of that niece of his, but it is not too late to put a stop to it. A pretty thing for you to be seen at a dissenting meeting! My niece degrading herself to wait on a lot of dirty school children!"

There was no help for it. Lucy had to listen to the torrent of indignation which flowed from her aunt's lips; and she listened in despair, knowing that the determination spoken in the heat of passion would be strictly adhered to at any cost.

What would Joan think of this sudden cessation of her visits? What should she do without Joan's help, now when she seemed to need her counsel so much?—these were the thoughts which saddened Lucy as very silently she sat with her aunt during the remainder of the day. After her first ebullition of wrath, Mrs. Hinxman did not refer to the subject again—she had issued her

commands and expected them to be obeyed—that was her plan, and Lucy knew that there was no appeal from them.

The next day the dolls were returned to Joan "with Mrs. Hinxman's compliments." The school feast took place, two or three weeks elapsed, and Joan looked in vain for a visit from her friend.

Then, by accident, they met. It was on Thorley Common, whither Lucy had gone for an afternoon walk, and here too had come Joan with her young cousins and Tom.

"I could not come to see you," cried Lucy, as they clasped hands, "I might not—" and her eyes filled with tears.

Joan understood at once; she had imagined the real cause of Lucy's absence, and felt that no explanation in words was needed. As they walked up and down together, she eagerly asked Lucy of herself so as to divert her thoughts into another channel, while Tom, with unusual thoughtfulness, took possession of his little sisters, and kept them running races at a distance, so that the two girls might talk without interruption.

"Joan," said Lucy, presently, "is it right of my aunt to forbid my coming to your house? should I do wrong to disobey her?"

"Yes, I think you would," replied she, preferring to answer the latter question first. "Mrs. Hinxman stands to you in the place of your parents, and so long as she commands you to do nothing wrong, you ought to obey her."

"But how am I to tell what is right and wrong?"

"'Unto the upright there ariseth light in the darkness;' you must ask for guidance, Lucy;—but what is your present difficulty?"

"This approaching Confirmation; I have told you about it before, but I have never told you how much I shrink from it. It is to be in the week before Easter—in five or six weeks—is it right to be confirmed?"

"I never saw a Confirmation—perhaps if you told me what there is in it from which you shrink, I could answer your question better."

"This," said Lucy eagerly. "In the Church Catechism, as I told you long ago, I am taught that when I was christened I became possessed of certain spiritual advantages—and yet, Joan, I know that I have never enjoyed these advantages yet;—and in Confirmation I have to 'ratify and confirm' all that was promised for me at my Baptism; I have to hear the Bishop pray about me as being 'regenerated;' and I cannot go through with it, Joan, it would be a mockery. I had no part in my christening, in the vows and promises that my godfathers and godmothers made for me then, and how can I solemnly, and in God's presence, 'ratify and confirm' a religious act with which I had willingly nothing to do, which was in fact none of mine?"

"I do not see that you can."

"You once said," continued Lucy, "'that all religious ordinances, to be acceptable to God, must be voluntarily performed;' and my reason tells me you were right. If so, I have never been properly baptized at all, so how can I *confirm* an act that I believe was never really accomplished?"

Joan hesitated; she scarcely knew at the moment how far it was right to state her own opinions on the matter. The hesitation was not unobserved by Lucy who intuitively understood the cause of it.

"Joan," she said, entreatingly, "do help me in this difficulty, tell me just what you think; don't leave me to stumble on in the dark; you have been well taught in all these things, and I am so ignorant."

Joan could not resist this appeal.

"Frankly, then," she answered, "I do not consider that you have been rightly baptized; in the first place because the word means to *dip*, or to *immerse*, and in the Church of England they only *sprinkle;* and in the second place, because repentance and newness of life are always placed *before* baptism in the New Testament, showing the state of mind in which that ordinance should be received. Only those who repent and embrace the Saviour, are, it seems to me, the proper recipients of baptism; and to baptize infants who can neither repent nor believe, appears quite opposed to the command of Christ and the practice of the apostles. So you see, Lucy, that thinking as I do, I must consider Confirmation an unmeaning ceremony; but I do not think that you ought to act on *my* opinion; it is *you* who are to be confirmed, not me, and you must do that which you feel to be right."

"But if I do not feel it right to be confirmed, what course must I take then?" asked Lucy, in a tone of sadness that Joan was grieved to hear.

"Beg your aunt to delay it for another year or so; tell her that you feel unsettled and perplexed, try and enter into your difficulties with her, never forgetting that she stands to you in your parent's place; and, above all, pray that Christ may strengthen you to do right, and show you plainly the path which He wishes you to tread."

"I fear that my aunt will insist, you do not know her as I do," said Lucy, in a most desponding voice. "There seems nothing but difficulty, nothing but trouble before me; it seems as though I should never be at peace again, as though I had none to help me."

"And you might have perfect peace, if you would," replied Joan. "Oh Lucy, if being christened didn't make you a member of Christ and a child of God, can't you believe that by faith in His atoning sacrifice, you may become so now. Surely if God loved you well enough to give Christ to die for you, you can't be less dear to Him than a child; and when He has taken your nature upon Him, and hung upon the Cross to die for your sins, will you still keep apart from Him, and refuse to call yourself a member of His?"

"How can I—how dare I?" said Lucy, in a voice almost inaudible for tears. "How can I belong to Him when I am so full of fault, when I am so ready to murmur, when to do right appears so difficult? How can I give myself to Him just now when I feel so wretched and perplexed?"

"How can you refuse to do so, when He is standing, knocking at your heart, waiting to be gracious, and beseeching you, for your own sake, to let Him be your King. Oh Lucy, forgive me if I speak too freely, or if I seem to press you too hard, but I may never see you again, and I cannot bear to leave you alone and friendless, while there is One whom you might take for an unfailing friend, One who would never let you feel lonely or desolate. Do give yourself to Him, dear Lucy; take Him for your Saviour and Master, and none of these trials will much vex you then. He will shew you the way you have to go, and either remove the difficulty, or give you strength to bear it. If you once knew the happiness of being His, of feeling that you no more belonged to yourself but to Him, it would seem to you that trouble was of little moment—that nothing was of much consequence compared to that."

"Oh, that I could serve Him—that I were you!" cried Lucy, with a burst of tears.

"Begin to serve Him now—to-

day," pleaded Joan. "Don't trouble about the Catechism or the Confirmation, only say: 'I will serve Christ, I will seek to know and to do His will, I will trust in and give myself to Him,' and you will find that never was there such a tender, loving Master as He. You will soon feel that there is nothing worth living for but to do work for Him—nothing worth looking forward to but that moment when we shall see His face, and catch the tones of His voice, and kneel close at His feet, and worship Him for evermore. Lucy, dear friend, won't you be one of His servants *now*, so that you may be one of His servants *then?*"

For a few moments Lucy paused before she could trust herself to reply. Her lips quivered as the words fell from them, the hands that clasped Joan's trembled violently, yet the words themselves were calmly, firmly spoken:—

"I will take Him, Joan, to be my Master; I will ask Him to let me be His servant, and to fit me to do some work for Him."

Nothing more was said for many minutes. Silently they paced up and down, loth to part, each one aware of the other's deep sympathy which needed not to find expression in words. Long since, Tom, with true kindly feeling, had taken the little ones away, so that they were undisturbed. The sun had nearly passed out of sight beyond the Thorley woods, leaving the western sky all crimson with his parting rays, the cold evening mists were rising in the valley below, yet the two friends still lingered on the heath, as though they knew that never again in this world would they walk side by side.

"You must go," said Joan, at length; "dear Lucy, you must go in. Your aunt will be frightened and annoyed at your absence should she miss you, and you must not needlessly disregard her will; the servants of the Lord must act circumspectly and bring no discredit on their Master's name. I will walk with you to your avenue gate; and then we must say good-bye, hoping to meet soon again."

So they parted at the gate of Thorley Grange, and Lucy slowly walked up the winding avenue that led to the entrance door. Half-way, in the dim light, she discerned a woman approaching, and as she imagined it to be one of the servants whom her aunt might have sent out to look for her, she went towards her and spoke; as she did so, she discovered that the person was not one of her aunt's household, no one, in fact, whom she could remember to have seen before.

"That is Miss Noel's voice, I know," said the stranger. "I have come here this afternoon to see you, but your aunt has forbidden me to do so; and yet, Miss Noel, I must speak to you before I leave this village—when shall it be?"

Lucy was at first too astonished to answer. No one ever called her "Miss Noel:"—who was this stranger that knew her real name and was so anxious to speak to her?—why had her aunt forbidden it? With this thought words came.

"If my aunt forbade you to see me, of course I cannot tell when I may speak with you—not now, certainly, for it is late, and you are quite a stranger to me."

"Less a stranger than you think, Miss Noel; and you will be sorry not to have listened to what I have to tell you, for I have come here to bring a message from the dead,—the dying words of your mother,—my own dear Miss Maud."

Lucy recognised her now, she was the woman who had been at Mrs. Store's.

"I'll not keep you this evening,"

continued she; "but if you will be out on the common near here to-morrow morning I will see you then. And remember, Miss, 'twas your mother's will that I should speak to you; you must choose whether you'll obey your aunt or her;" and the woman went slowly on her way down the avenue and out at the gates, leaving Lucy, in utter bewilderment, gazing after her till she could no longer be seen.

SHORT NOTES.

THE FRENCH IN POLYNESIA.—Our brethren of the London Missionary Society have been for many years cultivating the islands of the Pacific, and perhaps those islands have furnished the noblest instances of self-denying zeal, rewarded by complete success, which missionary annals can produce. But our principles did not allow them to do what other propagandists have constantly done before them. They ought, in order to save themselves from political disaster, to have disregarded the rights of the natives and planted the British flag. If native governments are to be set aside, first comers have undoubtedly the first right. Our French neighbours, however, do not appear to think so—all belongs to them within a circuit of sixty miles from any of their dependencies. This, it seems, is law in the Pacific. Yet, even to this "idea," we think our English people would have made but little objection except for one circumstance—viz., that in taking possession of Lifu the French commandant treats the English there established as intruders, and suppresses all instruction, and all religious worship; schools and chapels are closed by authority, and the people who inhabit the islands are regarded as barbarians, who have no right to their lands in presence of a gifted European nation prepared to take them, and bestow upon them, in return, the blessings of civilization. The fact, however, is, that English Christians have already given them the benefit without disturbing or interfering with the native governments. Her Majesty might fairly lay claim to dominion over those regions which her own subjects have occupied, civilized, and indoctrinated with the Christian religion. Yet nobody would grudge the French the acquisition of a colony if they would respect the rights of those who were previously settled in it, have bought lands, and built houses. The courtesy which one nation owes to another would, we should have thought, have dictated so much as this. It would tend much to insure the peace of Europe if all the Great Powers had extensive possessions to guard, so as to employ their fleets and armies in foreign service instead of constantly wearing a threatening aspect at home. We are not jealous of such acquisitions, for we have too many, and our neighbours too few. Something ought to be done in this case. We do not undertake to say what; but, at any rate, Englishmen have on every shore a claim to the protection of their Government.

WOOD, HAY, STUBBLE.—In a Roman Catholic church at the West end of London, among the solemnities in celebration of Christmas there was to be seen a few days since a mimic Bethlehem—Joseph and Mary, the Shepherds, the Magi, and the Babe in swaddling clothes, being dolls surrounded by oxen, and the admiration of the

spectators was greatly enhanced by the fact that in this peep-show the *hay was real*. The verger and his plates were also *real*. In the same church there is a rich collection of relics, of which we may have something to say shortly, although we have not heard that it possesses so famous a treasure as the Bishop of Mentz boasted—viz., a flame of the bush which Moses beheld burning but not consumed.

ENGLISH BISHOPS IN PARTIBUS.—By what right does the Queen appoint bishops in the colonies and in foreign countries? The rights of the Crown are determined by statute. The Royal supremacy over the Establishment exists by virtue of an Act of Parliament. But no statute gives the Crown the power of appointing bishops beyond the realm and dominion of England. The right does not even extend to Scotland. Yet bishops have been appointed to almost every colony, and even for foreign states. This Episcopal prerogative may *perhaps* have some shadow of right for its exercise in the Crown colonies, but surely not in colonies possessing legislatures, or in foreign places like Jerusalem and Honolulu. This seems to be admitted in the decision of the Privy Council in the case of the Bishop of Cape Town *versus* Long. That affirms the existence of the Church of England in a colony having a constitution as being purely voluntary, and that as the colonial Legislature had framed no laws giving the Queen jurisdiction in ecclesiastical matters, she could have no legal right to exercise it. But there is certainly wanting statute law for the Sovereign of Great Britain to exercise spiritual jurisdiction in a foreign country like Palestine, or the Sandwich Islands. Is the lordship of our colonial bishops only a sham lordship after all? And is that the reason why so many vacate their sees and retire to their native land?

STONES CRYING OUT.—Time is God's servant, and from its buried past He exhumes forgotten deeds to confound His adversaries. The cuneiform inscriptions of the Assyrian monuments bear testimony—contemporary testimony—to the accuracy of the chronicles of the Kings of Israel. At a recent meeting of the Royal Geographical Society, Sir Henry Rawlinson mentioned an interesting confirmation of the facts which, twelve years ago, he found recorded on the black obelisk in the British Museum. From the obelisk he learned that the King Tiglath-pileser had visited the main source of the Tigris, which issues from a cave three miles in length. There the King found engraved, on the side of the rocky entrance to the cave, an inscription recording the visit of his predecessor. Tiglathpileser also inscribed on the rock an account of his own exploit. All this is written on the obelisk. Lately the English Consul at Diarbekir, Mr. Taylor, rediscovered the spot, and found the two inscriptions still in existence. Thus the statements of the obelisk are confirmed. This striking corroboration, sustains the correctness of Sir Henry Rawlinson's interpretation of those parts of the obelisk where he reads the names of Jehu, the son of Omri, King of Israel, and of Hazael, King of Syria. The Book of Kings finds an unassailable proof in the monuments of Assyria, engraved by the chisel of men living *at the time* in another land.

HIDDEN WISDOM.—Heresies multiply. In all ages, says the son of the late Chevalier Bunsen, there has existed a "hidden wisdom." Zoroaster, seven thousand years ago, was the first to enjoy the concealed

light, and to communicate it to the Jews, who, by-the-bye, were quite unconscious of the treasure they possessed. It was the basis of the religious reform which followed their return from Babylon. Then the books of the Apocrypha were its depository, from whence it came to Christ and His Apostles, and governed their teaching. But Christ reserved its most precious truths for private intercourse and secret instruction. The mass of His followers knew it not, and were not to know. It was even the cause of a quarrel between Paul and the Apostles at Jerusalem, Paul insisting on the expediency of publishing it abroad. The first three gospels were so written as to exclude Christ's most precious teaching, the sayings which contained this "hidden wisdom." And what was the secret which Zoroaster had learnt? This it is:—"The first-born among all creatures is the Divine Spirit, Wisdom, or Word, the Mediator between the creature and Creator, and the organ of sanctification and immortality. The primordial Spirit proceeds from the Father, and by inhabiting the soul of man produces, if unopposed, Vohumano, that is, the best mind or spirit, and thus the Son of God." Do our readers understand? "*Hidden* wisdom," is it not? "Hath not God made *foolish* the wisdom of this world?"

How Popery grows in England.—The process of Romanizing the English people by their legal religious instructors proceeds apace. A clergyman has published "The Little Prayer Book, intended for beginners in devotion." It enjoins penitents to strike their breasts three times, to seek the intercession of the saints, to sign themselves with the cross, and to pray not only to St. Mary and to all the saints, but to the holy cross itself for deliverance. Eating meat on a Friday is condemned as a sin. The elements in the Sacrament, after consecration, become the true body and blood of Christ, with His soul and Godhead, the true body born of Mary. These shocking forms of prayer are recommended:—"Blood of Christ, inebriate me." "Corn of the elect; Vine, whose fruit are virgins: by the five wounds of this Thy holy body, deliver us." Confession to the priest is enjoined as a duty, and after the priest's absolution the penitent is to thank God for the remission of his sins. Such are the heresies and fond superstitions rife in our Establishment. A very curious way is this of fulfilling the solemn responsibilities which the Bishop of London, in his New Year's Day sermon at St. Paul's, said were laid on the Church of which he is a chief pastor. Has he not solemnly sworn to "banish and drive away all erroneous and strange doctrines contrary to God's Word"? Why not these?

Semper Idem.—Those who have boasted so much of late that the spirit of Popery is changed, and that it has become the friend of liberty and enlightenment, will surely be put to silence, if not to shame, by the late Encyclical. Its anathemas against all progress might be mistaken for a relic of the middle ages. They will, however, occasion their authors some trouble. In England we can afford to smile at them, but Louis Napoleon, against whom some parts seem expressly directed, is not the man to be bearded even by a Pope. Of this his prompt refusal of the sanction without which they cannot be read in the churches in France is a proof; and the open defiance of his authority by the Cardinal Archbishop of Besancon and the Bishop of Moulins, who read them in their distinctive cathedrals,

will not pass unpunished. They have, however, indicated by their conduct that the cardinal doctrine of Rome is now, as it ever has been, *the supreme authority of the Pope in political and spiritual matters in opposition to the highest power in the land.* It has, indeed, been avowed that their only motive was to manifest their determination to obey the Pope rather than the law, the spiritual rather than the temporal power, as the two clashed. The fact is instructive. It shows the unchangeable spirit of Rome. It sets the authority of the Church above every other authority, and only wants the opportunity and power to illustrate this fact in our own country.

CLERICAL JUSTICE FOR DISSENTERS.—The clergy seem desirous of justifying the dreadful accusation brought against them as a class by the Rev. F. D. Maurice. "Every priest," he says, "does, in the worst sense, throw off the obligations of justice for himself, and refuse it to others." At a meeting of the clergy of the diocese of Worcester, and several gentry of the county, under the presidency of the Bishop, Sir John Pakington moved that the "conscience clause," insisted upon by the Committee of Council of Education in the deeds of National Schools supported by the State, should be accepted. He argued that as Dissenters contribute their share of the revenues by which the schools are supported, they ought to have the advantage of their teaching, without being obliged to submit to the Catechism or to religious instruction they disapprove; that the Dissenters ought not to be treated as a prescribed class, as not standing on an equality with their neighbours; that they ought to receive a fair share of the benefit of the education grants, not as a favour on the part of the clergyman of the parish in which the school was, but as a matter of right and justice; and that the inequalities which now existed in different parishes should cease. "His conscience told him," he said, "that as a matter of charity, as a matter of justice, as a matter of policy in reference to the interests of the country, they were bound to take the side he had chosen." Besides, it is the interest of the Church herself to take the liberal and just course. Let us say to the honour of Archdeacon Sandford, and two or three other clergymen, that they upheld the Tory baronet. The large majority, however, would not listen. Forty-nine to sixteen opposed this measure of justice and right; or, to repeat Mr. Maurice's descriptive words—"they threw off the obligations of justice for themselves, and refused it to others." But we may rejoice that such men as Sir John Pakington perceive the right—and follow it.

THE BROMPTON ORATORY.—The case of the widow M'Dermot's daughter continues to excite unusual attention, but not more than it deserves. The girl was persuaded by Father Bowden, one of the priests of the Brompton Oratory, to leave her mother's home and take up her abode in some religious house, which has been variously designated a convent, and a house for incorrigibles. Every attempt which has been made by her mother through the magistrate, Mr. Selfe, to obtain access to her, or even to ascertain the place of her residence, has been baffled. It is affirmed that she had fallen a victim to the arts of seduction; but in that case she ought to be under the guardianship of her own mother. The mystery in which the case has been so studiously shrouded, and for which there can be no occasion, if everything

is fair and above board, gives it a most suspicious appearance. These constant attempts by the Roman Catholic priests and monks to inveigle young women to these convents, which are exempt from all official inspection, and from which they may be hurried off by violence to foreign asylums, is beginning to arouse a feeling of national indignation. It is a most remarkable fact that while Roman Catholic Italy is making every effort to get rid of the conventual system, and to shake off ecclesiastical despotism, it is in free, constitutional, and Protestant England that it flourishes most luxuriantly. So rank has been its growth, that if we may credit one of the most influential journals of the day, there are no fewer than 186 of these convents already established, in which more than 10,000 young English women are congregated—or incarcerated.

THE DUNDEE CALAMITY.—One of the most distressing of catastrophes has recently occurred at Dundee. The lower flat of an edifice, used for public worship, was appropriated as a music hall, and a concert was advertised for the evening. The descent to the hall was by a flight of steps fifteen feet deep. One leaf of the door had been opened, and the people began to descend to it, when the other leaf was forced by the crowd, who rushed down headlong, one over the other, in uncontrollable confusion. Before this mass of human beings could be extricated, fifteen lives had been lost. There was, as usual, a loud outcry about mismanagement, but it has died out till the next immolation. It was hoped that this fearful calamity would have roused public attention to the want of suitable facilities for exit in our places of public resort, and not least in our chapels. Any miscreant, with a cry of Fire, might occasion the loss of perhaps a hundred lives. In all cases, excepting always the Tabernacle, in which the vomitoria are as admirable as at the Coliseum, the egresses should be at once doubled. To effect this indispensable object, all places of public assembly, music halls, churches or chapels, should be placed under the surveillance of the Metropolitan Board of Works, who now carry their supervision into the plans of houses to be erected, regulating their height and their frontage, and who are authorized to prevent the accumulation of inflammable substances, so as to become dangerous to public safety. They should have equal authority over all public buildings, where thousands are constantly exposed to the most imminent risk of life and limb.

SUPERSTITIOUS BAPTISM.—A very melancholy instance of the result of superstition occurred a few days ago in London. On one of the coldest days of the season, a Roman Catholic woman was delivered of three children, one of whom died in the birth. The two others appeared healthy. She had been taught to believe that children who had not been baptized could not be saved. She insisted, therefore, upon their being taken forthwith to the Roman Catholic chapel. They were accordingly wrapped up in such scanty clothing as the poverty of the house afforded—the father, who was a Protestant, being from home—and hurried through a freezing atmosphere to the altar; but one of them was found to have died on the road, and the other, who was baptized, expired soon after from the exposure; and the wretched mother has now to regret, as she has been taught to believe, that only one of her infants can now be in heaven.

Reviews.

German Rationalism, in its Rise, Progress, and Decline, in Relation to Theologians, Scholars, Poets, Philosophers, and the People. By Dr. K. R. Hagenbach. Edinburgh: T. and T. Clark, 1865. 8vo, pp. 405.

So deeply interesting and instructive is this work, that we are disposed to regret the curtailment of its original proportions by the translators. In its present condensed form, however, it has received the approval of the author, and the commendation of Professor Tholuck, of Halle. It contains all the most important chapters of the larger work, and includes full-length portraits of the great thinkers and critics by whom Rationalism was made use of to undermine the authority of Holy Writ. Yet we miss the sketches of the minor but not inefficient helpers in the great onslaught on Revelation. We are informed less fully than we could wish how the sceptical spirit moulded the literature and theology of Germany in the last century, and completed its career in the rejection of Christianity by Strauss and Renan.

Rationalism, according to Dr. Hagenbach, took its rise in the deistical writers of England, and being transferred by Voltaire to France, was communicated to Germany in the course of his intercourse and correspondence with Frederic the Great. But its extension was largely assisted by the effete condition into which theology had fallen. In the hands of Lutheran professors and clergymen living Christianity had been stifled in the rigid embraces of a revived scholasticism. True vital piety had well-nigh died out of the land. Great corruption of manners ensued. It was a welcome announcement to the frivolous, the worldling, and the voluptuary that there was no God to fear, no judgment to expect. Philosophy came to the aid of folly. Setting aside the grand revelations of the Bible on the nature and destiny of man, it occupied itself with the vast problems of the being of God, the origin of man, and the nature of the world, endeavouring to solve them by the powers of reason alone.

The language of free-thinking entered more and more into all the forms of literature. Instead of sin, salvation, grace, and the kingdom of righteousness, men spake of virtue, honour, freedom, human right, reason, and toleration for all opinions. The language of the pulpit was affected by this powerful current, and the Bible was used rather as the source of moral essays than as the record of God's revelation of His Son.

Still the Bible bore its testimony. Its witness could not be altogether ignored. Its facts demanded explanation, its miracles belief. Its long revered authority could not suddenly be destroyed. Criticism of the sacred text then came to the help of philosophy. The sacred books were rigidly examined for discrepancies, for inaccuracies. Rules of interpretation were applied which were scarcely justifiable in their application even to secular writings. Profane authors were searched for contradictions, and it was boldly assumed that the sacred narrative was untrustworthy unless confirmed by heathen histories, or by the imperfect records of ancient times. As science penetrated the mysteries of nature, her hasty generalizations were employed to discredit the Holy Word, till at length the conclusion was reached that nature knew nothing of the supernatural, and that God's interposition with the affairs of men, with the operations of the universe which He had made, with the laws He had laid on the works of His hands, is a fond dream, a conception that science cannot for a moment entertain.

Professor Hagenbach traces with great skill and vivid interest, the history of this movement of free thought.

Commencing with the philosophy of Wolf he passes on to that of Kant, then to Kantism, as modified and corrected by Hegel and Fichte. His account of the criticism of the sacred writings begins with the Wolfenbüttel Fragments, and ends with the destructive negations of Strauss. Side by side with this stream of infidelity, continually becoming more turbid as reason went farther and farther away from God, Hagenbach does not fail to give due attention to the reaction it called forth in favour of a pure Gospel, which first as a rill of living water filled many hearts with gladness, and gradually swelling into the full river, now pours its sparkling waters through the pulpits and universities of Germany. Evangelical Christianity soon found men of science to vindicate its truth. Euler, the mathematician, and Haller, the physiologist, were among the earliest to proclaim their faith in God, and to prove that Science was *not* the antagonist of Revelation. The conflict is nearly over in Germany. Every day new triumphs are won by theologians equal in learning, in skill, in scientific equipment, to the enemy with whom they have to grapple.

In its essential principles Rationalism is the struggle of the human mind against a supernatural revelation; it is an endeavour on the part of the unregenerate heart of man to free itself from the authority of the Christian faith. The Gospel claims man's obedience, not merely because it is adapted to his spiritual need, but still more because it is God's own method of redeeming fallen humanity. It is admitted that a *true* revelation must be in harmony with all other parts of God's working, that it ought to find a response in the reason, the intellect, and heart of that human nature to which it is addressed. How is it, then, that instead of a willing reception the Gospel has aroused opposition to its claims, that in proportion to the activity of thought and the progress of knowledge there has been a corresponding hostility to the principles of Christian faith? We cannot doubt that underlying the manifold forms of unbelief there is ever actively working the enmity to God so characteristic of sinful man, for "the carnal mind is enmity against God and is not subject to the law of God, neither indeed can be." Innumerable cases of scepticism are illustrations of the Apostle Paul's inspired utterance—"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The understanding is unwilling to obey God's will, to submit to the Divine law. Men have come to the study of Revelation with no intention to regard its voice, or to yield to its authority. They have not been "born of the Spirit." Hence whatever has seemed to them incompatible with reason has been summarily rejected, and not seldom a malignant pleasure has been displayed in the presumed successful overthrow of the defences of faith.

There can be no doubt that the natural bias of the human heart against the purity and holiness of the Divine requirements has been strengthened by, if it has not been largely owing, in many cases, to the moral defects and evil lives of professing Christians. We have clear proof that the vile and venal practices of the Papal See at the era of the Reformation, produced infidelity in the men by whom the study of classical literature was revived. So Voltaire was blinded to the glorious purity of the Gospel by the crimes of the French clergy, among whom he had been educated. In our time we have seen the sense of personal wrong, produce an intenser hatred of Christianity, in such men as Shelley and Heine. Here the original bias was confirmed by prejudice, and an intelligent appreciation of the nature of the Gospel hindered by evils for which Christianity itself, through the faults of its professors, was deemed to be answerable. The moral sense of the sceptic has been enlisted on the side of unbelief.

Rationalism, as now rife in England, claims to be free from this disturbing influence. Many who reject Revelation declare that they are *honest* doubters,

sincere seekers after truth, most anxious to assure themselves that "God is, and that He is a rewarder of them who diligently seek Him." We are willing to believe that there are such. Early convictions may have been shaken by some fact before unknown, by some criticism which for the time seems unanswerable, by a scientific truth apparently incompatible with Scriptural language, by some discovery in history or archæology that cannot be at once reconciled with the Biblical narrative. Our ignorance of the circumstances under which the authors of the books of Scripture wrote the treatises which bear their names, of the customs of the period in which they lived, of facts which, if known, might throw a flood of light on their narratives, may be a cause of great disquietude to a mind anxiously investigating the authenticity of the Inspired Volume. The growth of knowledge, the changing philosophy of the schools, erroneous interpretations, may well cast difficulties in the way of an intelligent belief of the doctrines of the Bible. An inquirer cannot fail to be struck with the variety of readings that existing manuscripts present. He may observe that all ancient nations indulged in legendary accounts of their early history, and be led to suspect that such may have been the case with the ancient Hebrews.

But pushed to its extreme, this rationalizing process must end in the rejection of Christianity. Religion in any form must perish. What will remain after God is eliminated from nature, after miracles are excluded from Revelation, and the supernatural is declared to be impossible? Even the barest Deism cannot survive. We will quote the remarkable words of one of these honest doubters, M. Edmund Scherer, formerly a professor in Geneva. "When criticism," he says, "shall have overturned the supernatural as useless, and dogmas as irrational; when no authority shall remain standing upright except the conscience of the individual; when, in a word, man, having torn every veil, penetrated every mystery, shall see face to face the God to whom he aspires, shall find that *this* God is none other than man himself, the conscience and reason of man personified,—will not religion, under the pretext of becoming more religious, have ceased entirely to exist?" * There can be no other outcome. The very idea of the supernatural is involved in the idea of God. If there is nothing supernatural, then either there is no God, or man and nature is God—which is the same thing. Thus Rationalism finds its true home either in the Atheism of a Strauss, or in the Pantheism of a Renan.

Great is the responsibility resting on these honest doubters. It is due from them to give diligent heed that they be not led astray by the pride of reason, or by delight in mere intellectual gladiatorship. If the mind takes pleasure in hunting out difficulties, prefers rather to discover than to reconcile them, is more ready to seize the doubt than its solution, exaggerates differences instead of calmly weighing them, we may justly fear that an evil heart is at the root of the questionings of the intellect. It is at all times hard to separate the working of the mind from the influence of the affections, and especially so on questions which concern our relations with God. "The heart of man is deceitful above all things," and it is quite possible that while thinking ourselves actuated by pure intentions we may be cherishing an illusion, and may be under the domination of some theory pleasing to the unrenewed heart, of some plausible but fallacious sentiment, of a prejudice that is the offspring of early training or proud self-confidence. It is humiliating to confess it, but it may be as true now as it was when uttered by the Apostle concerning the learned Greeks of his day, that "the world *by wisdom* knew not God." A lowly, loving heart is the true receptacle of heavenly truth, and it is rather "unto babes" than to "the wise and prudent" that the Father, the "Lord of heaven and earth," reveals Himself. "Neither knoweth any man the Father, save the Son, and *he to whomsoever the Son will reveal Him.*"

* "*Mélanges d'Histoire Religieuse*," p. 243.

Adam and the Adamite; or, the Harmony of Scripture and Ethnology. By DOMINICK M'AUSLAND, Q.C., LL.D. London: Bentley. 1864.

THE ten editions of the author's former treatise, "Sermons in Stones," entitle him to be heard on a kindred subject. In his first work he reconciles Scripture and geological science by showing a general correspondence between the Mosaic record of the creation and the periods of geology. In the present treatise he assumes the existence of man antecedent to the Mosaic chronology to be proved, and then labours to show that the Bible does not contradict but supports this discovery. He affirms that the Scriptures relate only the fortunes of the Adamic race, but incidentally show that other men had existed from a much earlier period, and that from the latter have come, by natural descent, the Mongolians, and many others, with those of the existing languages which philologists tell us have a structure more than 6,000 years old.

The argument on the special subject of his book is contained in the last three chapters, and will be fully understood from the following extracts:—

"To preserve the Bible inviolate, we have only to construe the Scripture record of Adam's creation as, what it professes to be, the record of the origin of the first of the Adamic race; and who came into a world peopled with uncivilized or semi-civilized races that must have ever remained in that low state without some such special interposition of the Almighty. This construction will be found to recommend itself by a more perfect consistency with the text, preserving at the same time the integrity of its chronology."—P. 160.

"Let us once entertain and admit the proposition that there are different races of mankind, and that there may have been more than one creation of man upon the earth, and there is nothing in the Mosaic history of Adam and his family that is not consistent with the fact of his having been the last, instead of the first, of the several created families of man."—P. 168.

"The title of the pre-Adamite to salvation has been purchased by the death and resurrection of the second Adam."—P. 188.

"The Turanian languages, therefore, must have originated before the Flood, and must have been spoken by non-Adamites; because, if spoken by Adamites, they must have perished with them in the Flood. The existence, therefore, of non-Adamites is an established fact."—P. 276.

"Thus when the Scriptures are sifted, nothing appears that directly or implicitly warrants the position that Adam was the first of created human beings on the earth; but there is much, as already shown, from which it may be inferred that, on his entrance into the world, he was surrounded by other races of men, and had duties before him and his that were not altogether selfish."—P. 295.

To these conclusions we demur. *First* that ethnologists, philologists, and geologists alike, are far from being agreed on the necessity for our considering the case at all; that is to say, that the conclusion in each science as to the existence of pre-Adamites is, as yet, a contested position within the domains of science itself.

Secondly, we do not hold Mr. M'Ausland's solution of the Scriptural difficulties valid.

Thirdly, we claim for the doctrine of the Atonement, and the duty of proclaiming the Gospel, a very full discussion in this aspect at the proper time.

With regard to geology, the age of the flint implements is not actually found to conflict with the Bible chronology, whether we follow Mr. Prestwich with Mr. Pattison, or adopt the marine floods of Mr. Brodie, which the former gentlemen deem inadmissible. It is good to wait. The advantages of a state of expectation are largely bestowed on students. Whilst reading the work under review, we have opened a curious Latin treatise published in 1666, which actually combats the notion of pre-Adamite races.* Verily, "*there is nothing new under the sun*"!

The Game of Historical Cards: London Dean & Son, Ludgate Hill. Price 5s.—This is a very amusing and very effective way of teaching the young the principal facts of English history. One or two games will do more than many weary hours spent over the hard facts and dry figures of a lesson-book.

Bible Words for Daily Use. London: Knight & Son, Clerkenwell Close.—Three sets of Scripture are here given for each day's use; for *Morn*, a question; *Noon*, Promise and Precept; *Night*, Prayer and

* "Sanctæ Paginæ Encomium, in quo breviter loco suo de Præ Adamitis."

Praise. The arrangement is conducive to meditation on the Sacred Word, and anything which contributes to that is all and always good.

British North America: with Maps. Religious Tract Society.—No Englishman can pretend to a knowledge of the political importance, the commercial greatness, or the moral responsibility of Britain who has not some acquaintance with the infant nations that comprise our colonial empire. Treatises such as this are of the highest value, not only to the general reader, but for educational purposes; and the statesman, the merchant, the emigrant, and the Christian student desirous of obtaining a thorough acquaintance with the American colonies, will be thankful for this carefully prepared and succinct, albeit comprehensive little volume. The geography, the history, the government, the productions, and the religious statistics of Canada, British Central North America, British Columbia, Vancouver's Island, Nova Scotia, Cape Breton, New Brunswick, Prince Edward's Island, Newfoundland, and Labrador are detailed from the latest and most reliable sources of information.

From Dawn to Dark in Italy: a Tale of the Reformation in the Sixteenth Century. London: Religious Tract Society. 1864.—A well-written tale, which ought to find its way into the hands of the young people in our congregations. Too little is known by them about the Reformation in Italy; and now that public attention is directed towards that country, a fair opportunity is given to complete the defective information as to its religious history, which persons, usually well-read, are content with. We heartily commend this story as accordant with the sober realities of history, and a useful introduction to them.

A Voice from the Himalayas. The Chamba Mission. How it came to be begun, &c. London: Nisbet & Co. Pp. 70.—We presume the author of this paper is the Rev. H. Ferguson, the missionary, who appears to have had differences with the Committee of the Missions of the Church of Scotland, and to have set up this mission on his own account. He seems to imagine that he has discovered a new principle in missionary operations. It is, that a missionary should be a preacher, and not a schoolmaster—a principle as old as missions themselves. The only peculiarity of his effort is, that instead of giving addresses at first, he and his native helpers simply repeat in the streets and bazaars impressive passages of Holy Writ.

Organic Philosophy; or, Man's True Place in Nature. Vol. 1—*Epicosmology.* By HUGH DOHERTY, M.D. London: Trübner & Co. Pp. 400, 8vo.—To say that we understand this book would be to mislead our readers. We have done our best to penetrate the author's meaning, but confess to mortifying failure. Dr. Doherty is doubtless a very learned man, has searched all sciences, and acquired all knowledge, but most unfortunately his learning is locked up in a terminology so difficult to decipher, his meaning is so vague, and his language so cumbrous, as to baffle our best efforts to obtain a clear notion of the theories he maintains. We can only remit the book to our readers as one that will puzzle and task all their powers to understand.

History of the Life and Times of John Wesley, embracing the History of Methodism from its Rise to his Death. By ABEL STEVENS, LL.D. London: William Tegg.—If by history a mere narration of facts be intended, the contents of this volume fully justify the title. Together with a consecutive outline of the commencement and progress of the great religious movement in England and Wales, which has rendered the last century an epoch in Ecclesiastical History, it contains a large collection of incidents and anecdotes belonging to the period. Although the author makes honourable mention of the lives and labours of the Calvinistic Methodists, his bias in favour of Wesleyanism is unmistakably prominent. A copious index and a full bibliographical appendix enable the reader to gain any special information he may require without the labour of reading 800 closely printed pages.

The Earnest Life: Memorials of the Rev. Thomas Owen Keysell, with Extracts from his Correspondence. By THOMAS MCCULLAGH. London: Hamilton, Adams, & Co.—The biography of a talented, zealous, and successful Wesleyan minister, recently deceased. The style of this memoir is characteristically denominational. It will no doubt be welcomed by many to whom the brief but earnest ministry of Mr. Keysell was made useful.

Stories for Sunday Scholars.—No. 1, "Milly's New Year." No. 2. "The Chamois; or, the Lord is Mighty to Save." Elliot Stock.—These are the first two numbers of a new series of monthly stories intended for Sunday scholars. They are by different authors, both well written and well illustrated. We recommend the series to teachers and parents as one of the best sets of stories we have seen, and heartily wish the scheme success.

The Preacher's Portfolio, containing Two Hundred and Fifty Outlines of Sermons by eminent European and American Ministers. Second series. London: Marlborough & Co., Ave Maria-lane.—This second series is even better than the former. Both, however, excel all other works of the same kind, in that the sketches are not the production of one mind. The consequence is that there is a great variety obtained. Of the utility of such publications we have no doubt. Many a village preacher can fill up with earnestness and zeal a plan of discourse which he could never have devised for himself, and this is surely better for the people than either having a sermon read or a rhapsody delivered which contains no instruction. In such quarters we wish this volume a large circulation.

Regeneration and its Counterfeits, &c. By the Rev. WILLIAM BARKER. London: H. J. Tresidder. 1864. Pp. 44.—Besides an excellent exposition of the true nature of regeneration, Mr. Barker has given some telling strictures on the views of "A London Curate," who has rashly ventured to assail Mr. Spurgeon's sermon on this subject. Mr. Barker has also furnished some valuable materials for forming a fair judgment on the doctrine held by the Church of England in its formularies. We desire a wide circulation for this tract.

God's Way of Holiness. By HORATIUS BONAR, D.D. London: James Nisbet & Co., 21, Berners-street, 1864.—This is a bold, plain, and manly exposition of Gospel truth. The new life, the in-dwelling of the Spirit, the peace of the Christian, the sources of his holiness, his relation to the law, and the connection between a true creed and a true life, are dwelt on with vigour and clearness. In these days of religious sentimentalism and liberalism, when we hear so much of the fatherhood and love of God towards all mankind, it is refreshing to read a book in which Christ and His Cross are so prominently set forth as the way of acceptance with God, and the foundation of a holy life.

Work and Play. By HORACE BUSHNELL, D.D., Author of "the New Life," "Nature and the Supernatural," &c. London: Alexander Strahan & Co. 1864.—This book belongs to a class of publications which we are pleased to find becoming more common. It is a collection of papers on general subjects treated in a religious spirit; or secular sermons delivered at intervals some years since, but now, we believe for the first time, collected and presented to the public in this form. To say that they are worthy of the writer is sufficient recommendation. The first paper, from which the book takes its name, and the last, on "Religious Music," are especially interesting. Its typography and "getting up" are all that can be desired.

Infant Salvation; or, Words of Instruction and Comfort concerning Little Children. By JOHN HANSON. London: Simpkin, Marshall, & Co. 1864.—Mr. Hanson has done well in publishing this address at the request of the Association. It is full of consolation for parents bereaved of their little ones. We could have wished that he had seized the occasion to have enlarged it, and also avoided a few words and phrases scarcely suitable in a paper on so grave and affecting a subject, such as "chloroformed," on page 14, "salvationless," and "excluding slam," on page 16; "sweetly whipped," on page 17, &c. These, with a few other similar defects, mar an otherwise vigorous and admirable discourse.

Songs in Sorrow and Songs of Joy. By C. H. J. Edinburgh: James Taylor, 31, Castle-street. — A series of sonnets on various texts of Scripture, estimable rather for the truths they express and the devotional spirit they breathe, than for any great poetical excellence.

Words with Working Women; a book for mother's meetings and district visitors. London: The Religious Tract Society, 56, Paternoster-row.—We heartily recommend this small volume. It contains lessons which might be read with advantage by women of all classes.

My Teacher's Gift. London: Jarrold & Sons, 12, Paternoster-row.—An excellent little book to present to elder girls in the Sunday-school, or to any who are about to leave home for service.

The Child's Commentator. By INGRAM COBBIN, M.A.; with a beautiful coloured frontispiece and woodcuts. Price 7s. 6d. Jackson, Walford and Hodder, 27, Paternoster-row. Simple, interesting, and instructive; a charming commentary for children, nicely printed and illustrated, and in every way attractive.

The Leisure Hour, 1864. *The Sunday at Home*, 1864. Religious Tract Society, 56, Paternoster Row. These well-known periodicals retain all the vigour and ability which have acquired for them the extensive popularity they enjoy. The coloured engravings given with each month's issue are very effective, and it would be difficult to suggest any improvement in either of these publications, which would meet the purpose they have in view, and the price at which they are sold.

The Life and Lessons of our Lord. By the Rev. J. Cumming, D.D., &c. London: J. F. Shaw. We have not been always able to give our unfeigned assent and consent to the productions of Dr. Cumming's pen. But of his sincerity, his earnestness, and his great usefulness we never had a doubt, and in the case of this, his last work we heartily give our strongest commendation. Its numerous illustrations, many of them chromo-lithographs, in the best style of art, make it an admirable gift book.

The Secret Springs. By the Author of "The Feast of Sacrifice, &c." London: J. F. Shaw & Co. The truth which lies at the foundation of this valuable little work is, that the Christian's life is a derived life, and requires continual supplies from Him in whom all fulness dwells. This subject is pleasingly treated, and in such a manner as cannot fail to benefit Christian readers.

Intelligence.

MINISTERIAL CHANGES.

In consequence of the failure of his health, the Rev. T. F. Newman has resigned the pastorate of the church at Shortwood, Gloucestershire, which he has held for the period of nearly thirty-three years.

Pontypool College.—Mr. D. George has accepted a cordial invitation to the pastorate of the church at Milford Haven, Pembrokeshire.—Mr. T. Thomas has accepted the unanimous call of the Waenbrodan Baptist church, Glamorganshire.—Mr. T. Phillips has accepted the pastorate of Berea Blaenau, Monmouthshire.—Mr. P. Phillips has accepted the invitation of the Baptist churches Maescanar and Llangenach, Carmarthenshire.

The Rev. Joseph Upton Davis, B.A., late of Hull, has accepted the invitation to the pastorate of the church at Kingsbridge.—The Rev. J. H. Gordon, of Astley Bridge, Bolton-le-Moors, has received and accepted the unanimous invitation to the pastorate of the Archer-street church, Darlington.—The Rev. A. Powell, of Appledore, has accepted the unanimous invitation to the church at Milton, Oxon.—The Rev. John Gipps, of Potter-street, Harlow, Essex, has been the pastor during the last thirty-four years, and through failing health is obliged to resign the full duties of the pastorate. The church and congregation hope to be able to receive the services of some minister as co-pastor with him.—The Rev. John Horne has resigned the pastorate of the church at Evesham.

Metropolitan Tabernacle College.—Mr. J. C. Forth has accepted the unanimous invitation of the church at Bingley, Yorkshire.—Mr. A. W. Grant has accepted the unanimous invitation of the church at Spaldwick, Huntingdonshire.—Mr. W. H. Burton has accepted the unanimous invitation of the church at Kingsgate-street Chapel, Holborn.—The Rev. J. Neohard, late of Regent's-park College, has accepted a cordial and unanimous invitation to become the pastor of the Baptist church, Forton, Gosport.—The Rev. Josh. Beard, having accepted the invitation to the pastorate of the church at Peterchurch, has resigned his post at Garway.—The Rev. Wildon Carr has resigned the pastorate of the church at Rye-hill, Newcastle-on-Tyne.—Mr. William H. D. King, of the Baptist College, Bristol, has accepted the cordial and unanimous invitation of the church at Thrapstone.—The Rev. W. C. Ellis, of Great Sampford, Essex, has accepted the unanimous invitation of the church at Chenies, Bucks.

ORDINATION AND RECOGNITION SERVICES.

Aldborough, Suffolk.—The ordination of the Rev. Isaac Bridge, of the Metropolitan Tabernacle College, took place on Dec. 14th. The Revs. Mr. Porson, of Aldingham, J. P. Lewis, of Diss, J. Webb, of Ipswich, J. Browning, of Framlingham, and J. Frith, of Saxmundham, took part in the services.

Paulton, Somerset.—The Rev. Evan Davies, of Pembroke Dock, having accepted the pastorate of the church here, an interesting and congratulatory service was held on Dec. 12th. The Rev. T. Davies, of Cheddar, occupied the chair, and addresses were delivered by the Rev. W. C. Pratt and Rev. E. Clarke.

TENBURY, Dec. 29.—A meeting was held to recognise the Rev. D. Sinclair as pastor of the church. The Revs. R. G. Soper, J. Porter, and H. J. Burleigh delivered addresses.

BROWN-STREET, SALISBURY, Jan 3.—A public meeting was held for the purpose of welcoming the Rev. S. Newnam, late of Barnstaple, as pastor of the church. Addresses were delivered by the deacons and others.

MAZE POND, SOUTHWARK, Jan. 10.—A meeting was held to recognise the Rev. C. Clark, late of Halifax, as pastor of the church. The chair was taken by the Rev. John Aldis. The Rev. J. Clifford, S. Manning, C. H. Spurgeon, M. Eastty, Mr. Jones, and Mr. Meredith taking other parts of the service.

PORTLAND CHAPEL, SOUTHAMPTON, Jan. 12.—The recognition of Rev. C. Williams as pastor was held. The Rev. A. M'Laren preached, and most of the Hampshire ministers were present, many of them taking part in the services.

BANBURY.—Meetings in connection with the recognition of Rev. G. St. Clair were held Jan. 10. The Revs. Dr. Angus, W. Barker, of Hastings, W. T. Henderson, and other ministers participated in the services.

MISCELLANEOUS.

CARRICKFERGUS.—On Lord's day, Dec. 11th, opening sermons were preached in the New Baptist chapel, Carrickfergus, by the Rev. R. M. Henry, of Belfast, and by the Rev. John Douglas, of Portadown.

FRANCE.—Those Christian friends who have for many years been in the habit of contributing to support the cause at Auxerre, have been already informed, through the medium of the printed report, that it is proposed, during the year 1865, to erect a house for the worship of God in that city, and many of them have promptly manifested their sympathy and generous co-operation in the work. But the sum required not being yet realized, it has been deemed desirable to make an appeal to the Christian public, who, it is hoped, will aid the undertaking by their pecuniary contributions and their prayers. For the information of those who are strangers to the history of this mission, the following details of its origin are given. In the year 1838, as some English Christian ladies were returning from Switzerland, they spent a Sabbath day at Dijon, where they attended Protestant worship. Before leaving that place, they went to the coach-office to insure their places to Troyes, and thence to Paris. The clerk of the bureau said, "Ladies, if you wish to divide your journey to Paris, you had better go to Auxerre, than to Troyes." They consented, not knowing what was to befall them there, but trusting to Divine guidance. This, then, is the point on which, in the hands of God, all depended. On arriving at Auxerre they immediately booked their places for Paris, proposing to rest a day or two only. "Man proposes, but God disposes." Before the time for leaving, one of the party was taken ill, and their stay was prolonged nearly seven weeks. Dark indeed was the period. No Christian friend nor minister was to be found in the town; nothing but rows of monks and friars passing before the hotel—in a word, Satan reigned with undisputed sway. But out of this very dark cloud it was that the light of Divine truth was appointed to break in on Auxerre. When hope was entertained of the recovery of the invalid, the travellers began to feel the sad state of a population of 12,000 inhabitants, without one voice to say, "Behold the Lamb of God, which taketh away the sin of the world." After their daily prayer together, one of the party, eminent for her piety and zeal (since deceased), said, "I have been thinking what is meant by this providence; perhaps it is that we may, when we get to England, collect enough money to support an evangelist or colporteur here." This idea was good; it came from above. From that hour the vows of God were upon them. After their return to England, prolonged indisposition prevented efforts from being made during that year; but in 1840 an earnest appeal was made to Christians of all denominations on behalf of this poor benighted town, of which it was said that so late as the end of the last century, more ecclesiastics than laics were to be found in it, including, of course, convents, monasteries, &c., &c. The efforts made to obtain money were crowned with success. In a few months, more than £100 were received; but it was not easy to get an agent for such a post. After an unsuccessful application to the Evangelical Society of Geneva, the Evangelical Society of Paris sent a well qualified and zealous evangelist to Auxerre. The Gospel has now been preached there for more than twenty years, and a small body of from twenty to thirty Christians commemorate the Saviour's dying love. Outward opposition having been long since withdrawn, the lease being about to expire of the hall in which Divine service is at present conducted, and, moreover, the offer having been made

of £400, on condition of the whole amount required for the erection of a chapel being obtained, so as to secure freedom from debt, the time seems come to "arise and build," and, by the blessing of God, who confers a willing mind on His people, it is hoped a sanctuary will be raised to His honour and glory, in the midst of this infidel and Roman Catholic population. The chapel alone is estimated to require £1,000. If school-rooms be added, which are almost indispensable, with lodgings also for the teachers, nearly £2,000 will be needed. It is proposed that the land to be purchased for the chapel shall be sufficiently spacious for the two schools, one on each side of it, so that, if possible, the whole may be done simultaneously, as the lease of the school-houses expires about the same time as that of the present place of worship. Remittances may be made to Messrs. Glyn & Co., Bankers, Lombard-street, London, in the name of the donor, to the account of the Misses Vines, for the chapel fund, or for the school fund, as may be the design of the contributor; or sums for the same object may be forwarded to the Secretary, Miss Champion, Reading, Berks; or may be sent direct to the Misses Vines, Auxerre, Yonne, France. The sums already received towards the construction of a chapel at Auxerre, amount to more than £200, besides the £400, and other sums are promised, on condition of the school being raised, after which the names of the contributors will be printed.

BLISWORTH.—On December the 14th, at a meeting held in the Baptist chapel, Blisworth, it was resolved to build a vestry, school-room, and house for the use of the minister. The collection and contributions amounted to £400.

TENBY.—The Rev. J. R. Jenkins, having resigned the pastorate of the church at South-parade, Tenby, on December 26th, at a public meeting, Mr. William Millar, one of the deacons of the church, presented him with a purse of gold, as a testimonial of sincere attachment and appreciation of the valuable services he has rendered the church.

NORWICH.—The Rev. T. A. Wheeler having resigned the pastorate of the church at St. Clements, a public meeting to take leave of him was held in St. Andrew's Hall, on Dec. 28th. An address, signed by all his brother ministers in the county and numerous valuable presents, were given to Mr. Wheeler, including a purse of a hundred guineas.

LYNN.—Dec. 29.—A public meeting was held to commemorate the completion of twenty-five years of pastoral labour by the Rev. J. T. Wigner. A purse containing £220 was presented to Mr. Wigner.

SWAFFHAM.—The Rev. W. Woods having accepted the pastorate of the church at Parson's Hill, Woolwich, Jan. 2nd, a farewell meeting was held, and a purse containing £35 was presented to Mr. Woods, with an address recording the affection of his friends.

TARPORLEY, CHESHIRE.—The Baptist church in this town have recently purchased a front plot of land adjoining the main street, and are now preparing to build a new chapel on it. The chapel is to be in the Gothic style of architecture, and will contain, on the ground floor, accommodation for upwards of 300 persons. The Tarporley congregation have subscribed £867. 2s.

GILDERSOME, YORKSHIRE.—Dec. 26.—A public meeting was held, and a presentation Bible given to the Rev. J. Haslam. The Revs. H. J. Betts, W. Best, W. J. Greenhough, J. Henderson, took part in the proceedings.

CHIPPING NORTON, Jan. 11.—A public meeting was held in the Town Hall to take farewell of the Rev. W. Green. A purse containing £50 was presented to Mr. Green, and suitable addresses were delivered.

HALLFIELD, BRADFORD, YORK.—The first anniversary was held Jan. 3rd, the Rev. J. Makepeace presiding. The Revs. H. J. Betts, J. P. Chown, S. G. Green, A. McLaren, and T. Pottenger addressed the meeting.

SOHO CHAPEL, OXFORD STREET.—The subscriptions which have been contributed on behalf of the widow and family of the late Rev. J. Pells (who was suddenly removed, at the age of thirty-six years, in the month of June last) amount to more than £650. Our space will not admit of publishing the names of contributors. Further contributions will be thankfully received by Mr. Falkner, Treasurer, 32, King-street, Holborn, W.C.

CHARLOTTE CHAPEL, ROSE STREET, EDINBURGH.—This chapel having been extensively improved and repaired, was opened on New Year's Day. Sermons were preached by the Rev. J. E. Dovey, the pastor, Dr. W. L. Alexander, and Dr. Andrew Thomson. On the following Sabbath, the Rev. W. Walters, of Newcastle, and Dr. W. G. Blakie preached. Jan. 3rd. a public meeting was held, and addresses given by Revs. Jonathan Watson, F. Johnstone, W. Tulloch, Professor Simpson, Major Smith, Mr. Hugh Rose, and other friends. It is hoped that this greatly improved sanctuary may, through

the blessing of the Holy Spirit, become the birth place of many souls.

RECENT DEATH.

Mrs. James Smith, Ross.

Mrs. James Smith entered into rest suddenly on the 9th December, 1864, in the sixty-first year of her age. She was the youngest child of the late Rev. Samuel Rowles, formerly pastor of the Baptist church, Colnbrook, a pious and learned minister of Jesus Christ, who in early life (now nearly a century ago) sacrificed his worldly prospects by coming out of the Established Church, for which he was disowned by his family.

The subject of this brief memoir received from him a superior education, suited to her powers of mind and refined tastes. At an early age she chose the better part; and, not long after her father's death, became a member of the Independent church at Poyle, she having then adopted Pædobaptist opinions. About this time she published, in conjunction with her sister, a volume of poems, encouraged thereto by the friendly criticisms of the poet Montgomery, to whom the book was, by permission, dedicated. Soon afterwards, she married Mr. James Smith, the eldest son of the late Rev. James Smith, the well-known and highly respected pastor of the Baptist church at Ilford. The first years of her married life were spent at Yeovil, where she attended the ministry of the late Rev. T. M. Chapman, whose faithful and prematurely closed ministry is still in the affectionate remembrance of many. It was not, however, till after her removal to Hereford, when a severe illness had caused her carefully to review all the articles of her belief, that she became convinced of the truth and importance of believer's baptism; on which she was baptized, and joined the Baptist church in that city. There and at Ross, where the latter part of her life was spent, she won the profound respect and affection of many, while the influence of her high character remained to a remarkable degree as an abiding impression on the friends of her youth. Manifold trials combined, with a close walk with God, to lead her to a degree of Christian attainment which made her example a holy influence for good on all who knew her, while to those to whom she sustained the relation of wife, mother, sister, the savour of her name is sweet indeed. Although her retiring disposition naturally inclined her to shun observation, she was also active in works of charity—ready for every good word and work. She had been for some years, more or less, of an invalid, but there were no symptoms of the probability of a speedy removal, unless, indeed, her ripeness for glory may be so considered. On the Sunday preceding her death, she walked twice some distance to divine service, and partook of the Lord's Supper. After returning from the evening service, she joined in singing—

"Jesus lives! henceforth is death
But the gate of life immortal:
This shall calm our trembling breath
When we pass its gloomy portal.
Jesus lives! to Him the throne
Over all the world is given.
May we go where He is gone,
Rest and reign with Him in heaven!"

Little did they think who sang and listened, that the last "trembling breath" should so soon be drawn. On the following Thursday she retired to rest, apparently improved in health, and in cheerful spirits; but, soon after midnight, heart pangs came on, and, after a sharp, brief struggle, she fell asleep in Christ. Her mortal remains were interred in the grave-yard belonging to the Baptist church at Ross, amidst the tears of many. Of that church she had been for many years a member, and in its welfare she took the liveliest interest.

The service was conducted by the Rev. W. G. Lewis, of Cheltenham; and, on the following Sunday, an appropriate discourse was preached by the Rev. R. Lewis, his youngest son, now ministering to the church at Ross.

While the sorrowing survivors grieve at her sudden removal, they can but rejoice that she was, to a great extent, spared the pain of a conscious parting with those she loved so tenderly. For herself they have no fear, knowing in whom she had believed, how simply she trusted, and how fully she followed Him. "Jesus only" was her confidence; and this notice cannot be more fitly concluded than by quoting the last verses of one of her most recent compositions*:—

"When the vale of death I'm treading,
Never to return again,
When its shades, around me spreading,
Hide me from the help of men,
Jesus only
Shall be with me there and then.

"When in heaven I bow before Him,
Trace His love's continued stream,
And in perfect songs adore Him
Where His unveiled glories beam.
Jesus only
Shall be my eternal theme."

* Book Society. "Leaflet," No. 100.

THE MISSIONARY HERALD

DISTRESS IN JAMAICA.

It is with the deepest concern and regret that the Committee of the Baptist Missionary Society ask our readers' prompt and earnest consideration of the following facts, with regard to the condition of the people of Jamaica.

During the past two years the island has suffered most fearfully from drought, so that the provision grounds, on which a very large portion of the peasantry depend for subsistence, have failed to afford them the means of support. The suffering thus occasioned has been severely aggravated by other causes. The American war has not only diminished the supply of bread stuffs, but made dearer what has come to hand. The increase in the cost of cotton goods, from the same cause, has been rendered more oppressive by the heavy customs' duty, which increases with the higher value of the articles, while at the same time the means of purchase have been largely diminished by the deficiency of employment on the estates and plantations.

The want of employment, and the failure of the provision grounds, has therefore plunged large portions of the population into the depths of poverty. Their clothes are become ragged, and multitudes are almost naked. Petty thefts and the robbery of provision grounds, arising chiefly from absolute want, have more than doubled, rendering it necessary in the judgment of the Governor of the Island, to build new prisons and to inflict heavier punishments.

All moral and spiritual improvement is brought to a stand. Schools are being broken up and the schoolmasters dismissed. The attendance at public worship has greatly declined, owing to the want of decent clothing. The pastors of the churches and congregations, dependent on their people for support, necessarily participate in this suffering, and unless promptly assisted will be deeply involved in debt, or driven from their posts. Thus one calamity will be added to another.

We submit, for your kind consideration, a series of extracts from letters received by the Committee, which cannot be read without great pain. The Committee will be glad to receive from you and your friends such contributions, either of clothing or money, that you may be able to bestow, and to relieve, to the best of their ability, this great distress. Whatever can be done should be done quickly, and no time will be lost in forwarding to their afflicted brethren, whatever may be entrusted to their care.

Extracts from a Speech of the HON. A. WHITELOCK, *in the House of Assembly.*

"He (Mr. Whitelock) would make one assertion which could not be gainsaid—that taxation could not be extended; not one farthing more could be imposed on the people, who were suffering peculiar hardships on the increased value of wearing apparel, which was now taxed beyond all bounds. Actually they were paying 38 per cent. now, when 12½ per cent. was before considered an outrageous *ad valorem* duty. Cotton goods, including osnaburghs, and all the wearing apparel of the labouring classes, have increased 200 per cent. in value; what was fourpence per yard, is now selling for a shilling per yard. Therefore the people are now paying three-halfpence of duty in every yard of cloth instead of a halfpenny, which has been justly described as a heavy impost. The consequence is, that a disgusting state of nudity exhibited itself in some parts of the country. Hardly a boy under ten years of age wore a frock, and adults, from the ragged state of their garments, exhibited those parts of the body where covering was especially wanted. The lower classes hitherto exhibited a proneness for dress, and we could not believe such a change would have come over them but for their destitution, arising out of a reduction of their wages at a time every article of apparel was tripled in value." * * *

"This year's decrease in imports foreshadow what was coming. Sugar was down again to £11 per hogshead. Coffee was falling. Pimento valueless. Logwood scarcely worth cutting. Moreover, a sad diminution effected in our chief staple exports from a deficiency of rain."

From the REV. J. CLARK, *Brown's Town.*

"Crime has fearfully increased. The number of prisoners in the penitentiary and gaols is considerably more than double the average, and nearly all for one crime—larceny. Summonses for petty debts disclose an amount of pecuniary suffering which has never before been experienced, and applications for parochial and private relief prove that multitudes are suffering from want—little removed from starvation.

"Our congregations—I cannot speak of all parts of the island, but of this particular portion of it—which for nearly thirty years have been crowded, frequently to overflowing, are diminished one-half. Contributions are so reduced that we cannot pay our way; exclusions are so numerous as to cause the deepest anxiety; conversions, I fear, there are none. In consequence of the excessive droughts and prevailing epidemic, spiritual distress and depression are aggravated by poverty and affliction."

"Our prospects for the young are gloomy in the extreme. Parents do not send them to school. Brother D. has had to give up his schools; my teacher at F—— has left and gone to ———, as the people would not pay the small fees; and the Education Society has withdrawn the five pounds they had, for two years or so, kindly given. All the reports I have from Kingston, Spanish Town, &c., are discouraging, and withdrawal from the means of grace seems to be universal over the island. What is to become of the people I know not. In fine weather and good roads we have from 150 to 300 people instead of 1000. As to income, it has sorely fallen off."

From REV. J. CLARKE, *Savanna la Mar.*

"We had two weeks ago eighteen cases on the calendar for our Circuit Court; ten and twelve are being sent to prison from our petty courts almost weekly. Assaults, house breaking, robbing of provision grounds, prevail as they never did before, and the Governor in his opening address to the House of Assembly recommends a return to *flogging* and the *treadmill* to put a stop to the dire evils that afflict the land. I might give you sheets filled with quotations from letters from

many of my brethren, to show you that the disease affects the whole island; but I suppose most who write you will tell their own tale of distress and painful apprehension."

From the REV. G. MILLINER, *of Bethsalem.*

"You perhaps have been informed of the bad state of the island physically morally, and religiously. I never witnessed such a depressed state of things. Were it not for the promises of God's word I should despair of seeing any improvement. But God can and doubtless will, in his own good time, chase away the darkest cloud and cause light to arise out of darkness."

From the REV. W. M. WEBB, *of Stewart Town.*

"Sin abounds on every side, and the love of many in the churches seems to be waxing cold. Whether from want of money, or from want of clothing, or from want of both, perhaps from want of all, our chapels are very scantily attended. The only Sabbath on which we may count for a pretty good congregation is the Sabbath of the Lord's Supper. There is no doubt many of our poorer members have not the necessary clothing to appear even decent in the House of God. You may judge of the state of our finances."

"The day-school now has sadly decreased in numbers, the one at Gibraltar I have closed for the present until I can see my way clear to support it.

From the REV. B. MILLARD, *of St. Ann's Bay.*

"The general state of trade is very bad. The labour market is overstocked. Hundreds of people cannot get work, and the scarcity of ground provisions throughout this district, together with the want of rain (save the last week in May), renders the pressure the greater.

"The general cry is *everywhere* 'Money is scarce, clothing is enormously high, living is difficult.' One consequence is, that our means to carry on the schools will lessen, and the difficulty of parents to clothe their families will be increased."

The following Extracts are from various private letters.

"Many of the friends say they are making an effort to bring something for the Jubilee Fund next month, but everything is so dear and money so scarce, that I fear we shall get but little in. Many of them cannot come to chapel for want of decent clothing. There seems to be the same cry at every station, and the schools are very low. Mr. D. says he never felt so much discouraged as he does now with the condition of things."

"Everything is so very high that we are getting quite bare. I am greatly in need of a piece of calico, but cannot afford to buy it at 1s. 4d. a yard." * * * * * *

"Everything is so dull and discouraging now, and clothing is so dear, that parents say they cannot afford to buy clothes for their children to come to school."

"There is much sickness all around us and great distress. We had Mr. W. last Sunday. The congregation was good, but the collection very small. There are a few offerings for the Jubilee Fund, but they are small and come in very slowly. Mr. B. preached the Sunday School sermon on the 27th, and made a collection, which amounted only to six dollars.

"In spiritual things we are far behind. The pressure of the times seems to operate sadly against our spiritual progress; still we are making efforts to strengthen the things that remain lest they also die. In money matters we are also very low.

"It is with regret I have to say that recently there has been a sad neglect of the house of God on the Sabbath day in this district. In these parishes the people are willing to work, but there is no employment."

"Save a week in May we have been suffering very much from dry weather. The drought has been very severe. Canes have been put in two or three times, and burnt up. Ground provisions have not grown, and accordingly we are not A 1 here. Crops, business, food, money, are at Zero. It is hard work for some, and many of the people cannot get clothes for themselves and families."

"The distress of the people is great. Bread-kind scarce and dear. Employment difficult to obtain, and wages very small. The pimento crop is short and will not, it is feared, pay for picking. Our congregation have been sadly reduced by the inability of large numbers of the people to provide clothing for themselves and children. * * * * * * This will be the saddest year the Baptist Mission in Jamaica has ever known. Some brethren write to me about leaving; they cannot, they say, remain without being ruined and disgraced."

"Labour in Jamaica is fifty per cent. cheaper than it was ten years ago, and the necessaries of life the people have to purchase are fifty per cent. dearer.

"In some parts of the country rain is much needed. Next year's sugar crops in this parish will be very small. Estates that make usually 250 or 300 hogsheads will not make more than 150 or 160, and others in proportion. We have had a few showers lately which have been special blessings."

"One-half of our people cannot come to chapel for want of clothes, and a large portion cannot get food to eat. The little the drought has left the thieves are stealing. The applications for help are beyond one's power to meet."

"We are passing through trying times. No work for the people, consequently no money and no food."

"You will be sorry to hear that Brother ——— has been sick—quite a sudden attack. He is better again; but I have many fears of his health. His pecuniary anxieties are a great burden. His family expenses so large, and his church income sadly falling off. I do not know how some of the brethren, with large families, are to get through their difficulties."

THE INTALLY GIRLS' SCHOOL.

BY MRS. KERRY.

The girls' school has steadily increased in numbers during the year. Two of the elder girls have been taken home by their parents that they might be married. One has been married from the school. One dear child has died (we hope in the Lord); one has accompanied her mother to Delhi. And we have still thirty-seven boarders and two day pupils.

I am thankful to say that God has began to show us His blessing. Three of the elder girls have been lately baptized and received into the church in Intally, over which Mr. Wenger is pastor. They are adorning their profession, and, I trust, exercising a good influence over their companions.

This blessing has not come unsought, but I felt convicted of a want of faith when it came; for I had hardly expected it.

I feel that the success of my school up to the present time is encouraging, as it shows the progress which has been made by education. Others have laboured, and I enter into their labours. When first I commenced I had Chinta as a teacher. She was trained by Mrs. Sale, who, as soon as she began her school, needed her. I was distressed at losing Chinta, for I had not the means to pay a European just then. Ram Khrishna's daughter, a widow, offered herself. I engaged her, and she has in many respects done better than her predecessor, from possessing a *status* in our little Christian community, and having more experience. The moral influence she exercises is very good.

I have often been very short of funds during the year, but only once quite out

of money. Friends here help me as much as they can, but I should be glad of a little more from home.

The cyclone which has done so much damage in Calcutta, has caused us much distress, in the entire destitution it has thrown our poor native Christians into. As soon as possible after the storm Mr. Kerry went down to the villages to see what was left, and to encourage the people. He has made three journeys, and goes again to-morrow; this time in good heart, for the Circular-road congregation have contributed £64, and other friends have added about £20. The General Relief Committee have entrusted £30 for relief of the starving poor of all classes.

To-day an educated Hindu called and brought £15 collected amongst his friends and the pupils of a native school, saying that they preferred giving it into his hands rather than to the large fund, because he would himself dispense it. These sums appear large, but are trifling in comparison to the numbers suffering and their helpless poverty. We bless God who has put it into the hearts of so many to help to feed the hungry and clothe the naked.

My husband fears that great sickness and death will result from the cyclone. Nearly all the people had their houses broken down. The rain was excessive during the storm, and after two days it recommenced, and what the wind left the water destroyed. The decaying matter has rendered the water unfit to drink, and the stench is fearful. There is always danger in going amongst the rice fields at this time of year, but now the risk is greater, for bodies of men and cattle lie unburied in all directions. Mr. Kerry came home ill from his last journey. I trust he may be preserved safely this time.

AFTER THE CYCLONE.

BY THE REV. GEO. KERRY.

This is my fifth trip to the South villages since the storm. I have been much pleased at having been enabled—through the kindness of their friends in Calcutta, particularly the Rev. Mr. Leslie, and of the Cyclone Relief Committee—to carry a large measure of relief to the sufferers from the storm. More than £100 was raised specially for the relief of *our own* native Christian brethren; and the Relief Committee placed in my hands £530, the greater part of which has been disbursed by my own hands. One day, just before starting on one of my journeys, I was much pleased by receiving a visit from a native gentleman, who is the head master of "Seal's Free College." He told me that he had known me at Howrah, and that seeing my letters in the newspapers describing the distress of the people, and announcing my intention of going among them to carry relief, he had made a collection among his teachers and pupils, amounting to £10, to which his mother had added £5, and a Hindu widow four shillings. He then gave me £15 4s. for the relief of the poor of any caste or creed, according to my own discretion. He said he would rather give it to me than to the general fund, because I should go and give the money myself, and he and his friends would know that it all went directly to the relief of the poor. I was much gratified by this incident. I had quite forgotten the young man; in fact, he had grown from boyhood to manhood; but he remembered me, and seemed pleased to renew his acquaintance with me.

The Commissioner of Nuddea divided that part of the 24 Pergurnnahs which had been most devastated by the storm into eleven circuits, and obtained eleven persons to inquire into the amount of loss and suffering, and then to administer relief. I took the circuit in which Khari is included. Amongst the people there I have distributed £450. The area of my circuit is upwards of fifty square miles, and I

think must contain a population of from thirty to forty thousand people. Of course my own Christian people obtained their share of the relief; but the distribution of so much money among so many people, brought me into very close and kindly communication with all the people of the neighbourhood of Khari, North, East, South, and West. I hope this may indirectly tell favourably upon the spread of Christianity among the people. I am not, indeed, sanguine of any immediate and speedy good result; there must, however, have been some good influence exerted. Jacob Mundal was associated with me in this good work, as was Jonah; so that my native co-workers have been exalted in the eyes of the heathen, and I doubt not have earned, and will obtain, a large measure of respect and attention from the people in the future.

I frequently reminded them that I was a "Padré Sahib," that is, a Christian minister; that the Christian religion taught us to feel for the poor, especially for our Christian poor. Then I showed by my treatment of the Christians that they were *my brethren*. I admitted them to my presence in the boat freely, whilst others had to remain without. Apart from the lesson I wished to convey, this was necessary, because of the immense number of people who came to me, and the smallness of my boat. I took one afternoon for preaching in the market-place, and had a much larger and more attentive audience than I have ever before seen.

Then a lesson was given in a practical way respecting the Sabbath and Christian worship. On the last Sabbath afternoon I was at Khari, quite a number of Hindus came to the service held in the chapel, and listened and observed with great apparent interest as the service progressed.

In many of the districts the people are getting over their greatest difficulties, for the crop has not been destroyed; but in the neighbourhood of Khari the salt water has come in, and has ruined the greatest part of the rice crop. The next year the people will suffer much from want of food. I hope to be able to give them a great measure of relief from the Funds of the Cyclone Relief Committee, but I hope to combine this hereafter with more direct mission work.

I have suffered much from fatigue and exposure in these journeys, undertaken at the most unhealthy season of the year, and have come home from my last journey with my nervous system much upset.

It is my desire when the distress is got under to spend a considerable portion of the coming year at Khari, and to visit all the villages where I have given relief, for the purpose of plying them directly with the Gospel message.

Since the storm two families of Hindus have renounced caste, and have begun attending Christian worship, and I have heard of two others whose minds are inclined towards the Christian people. I doubt whether any of these are influenced chiefly by a concern for the salvation of their souls, though I think that has something to do with their conduct. Judging by what has occurred in former times of general distress, it is probable that many will renounce Hinduism and be counted among the Christians *in name* at least.

A VISIT TO RHOTUK AND RONA AND THEIR ADJACENT VILLAGES.

BY THE REV. J. WILLIAMS, OF DELHI.

February last, 1864, two of our native preachers and myself went on a tour to the Rhotuk district, and during our journey visited many villages and hamlets, where the people welcomed us with their good attention.

On the 12th we visited Mukra, where we got a fine congregation, composed of Pundits, Brahmins, Bunyas, Shoodras, Mohammedans, &c., who readily assembled together, gave good heed to the word, and seemed much pleased with our message. Having finished our addresses, and returned to our tent, many of the Hindu community followed us, and brought with them some of their learned Pundits, in

order to inquire more thoroughly into the things pertaining to the kingdom of God. We had a very interesting conversation, and the Pundits seeing the excellency of the Gospel, and its suitableness to the moral and spiritual condition of man, confessed openly, to the great astonishment of their friends, that Christianity was far superior, in point of purity and spirituality, to their own religion.

13th.—This morning we arrived at Bahadur-ghur, where we remained two days, preaching both morning and evening in its bazaar. The attendance was large, and the people kindly favoured us with their good attention. Being not sufficiently satisfied with what we had told them in the bazaar concerning the way of life, many of them accompanied us to our pavilion, and stayed there for hours, hearing us explaining more extensively the conditions of salvation. They appeared greatly delighted in the good news, and we were much pleased with their becoming behaviour and continued interrogations. The people received many tracts, and assured us they would carefully read them. When departing they bade us adieu with their kind salams.

15th.—We spent this day at Rhod, where we got a large number of people to hear us. We addressed them twice, and they seemed glad to hear of one who could save them from the coming wrath.

16th.—To-day we marched on to Samal and Kalour, and visited them both. The inhabitants of these villages are chiefly composed of farmers, most of whom are of the Brahminical caste. In each village we soon got a very interesting lot of people to hear what we had to say, and they most attentively hearkened to the Divine story of the Cross. At Samal we had a short discussion with one of the Pundits present, respecting the difference between the incarnations of their gods and that of Christ. This being explained to the Pundit's satisfaction, he publicly avowed in the presence of the multitude that there was something more sublime and glorious in the manifestation of Christ in the flesh, than in the incarnations of their devtas; "provided," he said, "the statements of the Sahib respecting the matter are true."

17th.—We pitched our tent this morning near a village called Keri, where we preached to a great number of people. On entering the place I was astonished to witness so many of the inhabitants crowding to us, and manifesting such an intense anxiety to hear the Gospel. There were doubtless from three to four hundred people listening to us, most of whom spoke very favourably of the truths we proclaimed. Before our leaving the village we had a very pleasant conversation with two of the Pundits respecting the Divine origin of the vedas and shastres, which were proved to them, in a short time, to be of mere human invention. The two Pundits were rather sorry of the discussion, and the people were surprised to hear us refuting so successfully the statements of their teachers. Many of them wanted us to believe that we were an incarnation of the Diety, and for that reason their Pundits could not withstand our Divine knowledge, neither gainsay any of our arguments.

18th.—Leaving Keri between five and six o'clock this morning, we arrived at Rhotuk about eight, and having made the necessary arrangements, we went out to the bazaar, and preached to a very numerous congregation. The place where we stood in the principal street of the city was so crammed by the people that a person could scarcely pass by. The audience behaved exceeding well, and listened most attentively. Many of them freely expressed their approval of the Gospel, and manifested a spirit favourable to its truths.

Two Mohammedan doctors paid us a visit, and began to question us in the Arabic language, which was foreign to me. But as our beloved brother, Imam Masih, who lately joined our mission here, and was with me at the time, is a good Arabic scholar, and can speak that tongue fluently, he took them up, met them well on their own ground, and proved to them from their own books that their religion was false, and that they had no hope, whilst continuing disobedient to Christ, to obtain happiness hereafter. The debate ended well, and left good impression on the minds of the people.

20th.—Quitting Rhotuk we went across the country towards Rona, visiting Kalour on our way there. Having arrived at Rona our dear brother Subha Chund joined us, and we four conjointly preached the word to the villagers. I was exceedingly glad to see the courage and zeal with which our brother Subha Chund addressed his own people and acquaintances. He fearlessly proclaimed in their presence that Christ was the only Saviour, and that they could not possibly be saved unless they would believe in Him. My sincere conviction is that our brother's heart is in the work, and is worthy of being imitated by many of his Christian brethren. We preached here to a very large and interesting congregations, and listened to us most attentively, many of whom expressed their approbation of Gospel truth, and confessed they were ready to join us at any time, had they the courage to break their caste, and bear the consequence. My candid impression is that many of these people are Christians at heart; but for the fear of their relations and others have not as yet come out and made a public profession of Christ. During the three days we remained here, four or five individuals used to come over secretly to our tent at night, and join us in reading the Scriptures, in prayers, and in celebrating the praises of God.

From Rona we took our homeward course, proclaiming the things pertaining to the kingdom of God in the same villages wherein we preached before, confirming the people in the truths of the Gospel, and admonishing them to flee to the Saviour from the wrath to come.

A TRIP TO BARASET.

BY BABU GOOLZAR SHAH.

During the Rev. Mr. Johnson's last visit to Calcutta in July, he expressed a strong desire to visit our new station at Baraset, in order to strengthen the hands and encourage the heart of our much esteemed fellow-labourer, Ram Krishna Kobiraj. Accordingly, in company with the pastor of the Colingah church, he set out for Baraset on Saturday, the 23rd of July last.

Baraset is a station but recently occupied by our Society, and it is cheering to be able to report that the work of the Lord is prospering there. The missionary stationed there is abundant in his labours, sowing the seed of the kingdom in season and out of season, and the impression made upon his hearers is most salutary. There is a spirit of earnest inquiry amongst the people, and of many of them it may be truly said that they are not far from the kingdom of God.

July 23rd, 1864, Saturday.—We started for Baraset at 8 o'clock in the morning, and arrived there at about 12. We found that brother Ram Krishna was out preaching; but the mission school was in healthy operation, and we accordingly examined the boys. Their acquaintance with the Holy Scriptures is very creditable, and to every question that was put to them we received intelligent answers.

After brother Ram Krishna had returned from his preaching excursions, we received from him the utmost cordiality, and were delighted in Christian fellowship with one another; he provided for us a hospitable meal, of which we partook with joy in our hearts as the bounteous gift of our beneficent Lord and Saviour. After earnest prayer and supplication for the Lord's blessing, we sallied forth at four in the afternoon with the Word of God in our hands, and our adorable Redeemer in our hearts, as the heralds of His Cross, and began to beseech men to be reconciled to God. We took our stand at a conspicuous place. Not far from the magistrate's cutcherry there are many shops, and all those who came to buy and most of the Amlah of the cutcherry came to hear us. Mr. Johnson preached, and showed the people the error of their ways.

The atonement made by our Lord and Saviour Jesus Christ was fully explained, and the transforming power of the Holy Spirit was dilated upon.

After Mr. Johnson had finished, brother Ram Krishna held a discussion with one who came forward with questions; his objections were fully refuted, and the unmistakable impression left on the minds of our hearers was, that these Chris-

tians have gained the day. After the discussion had ended, I again pressed upon the audience the necessity of closing with the overtures of salvation through a once crucified but now risen and exalted Saviour.

We closed the day with much Christian conversation and in speaking of the Lord's work in different parts of His vineyard. The Lord's name be praised for such Christian fellowship. After commending ourselves to the keeping of our good Shepherd, we retired to rest.

Lord's day, 25th July, 1864.—Six young men, students of the Baraset Government School, came to us from the distance of four miles to inquire into our most holy faith and to receive copies of the Scriptures. Their village is often visited by brother Ram Krishna, and they also come to him to receive instruction in the Bible: they are very interesting young men, and they respect the Christian religion, but, unhappily, they have not yet made up their minds to cast in their lot with the people of God. We spoke to them about Christ crucified, the wisdom of God, and the power of God unto salvation, and gave them books.

The public worship of God was celebrated as usual. Mr. Johnson preached from Rom. 1st chapter, 12th verse. Besides the two Christian families residing at Baraset, there were present four Hindus and three Mohammedans.

After service, Mr. Johnson spoke to the Mohammedans and Hindus, who formed a portion of his audience. He especially spoke to one of the heathen teachers of the mission school, who is in an interesting state of mind, and who, it is probable, in the Lord's good time will be received into the church by the rite of baptism. The only impediment in the way of his making a public profession of his faith, is his old mother; but when he is fully established in the love of Christ, he will feel that every earthly tie ought to be snapped asunder, when it comes in competition with Him who poured out His soul unto death in order to redeem us, and who now from the right hand of His Father visits the humble cottage of the true believer, and sees of the travail of his soul and is satisfied.

One of the four Hindus before alluded to belongs to the Karta Bhoja sect; he sang many hymns in praise of our Divine Redeemer. It seems that these hymns were originally composed as a part of the devotional exercises of the Karta Bhoja sect; but when his understanding was opened to see that Christ is the only light that enlightens the world, he expunged from those hymns every objectionable or non-Christian idea, and they can now be fairly put side by side with any hymns in our own collection. We must say that our spirits were much refreshed by those hymns, and although the person who sung them was only, Nicodemus-like, coming to Christ by night, yet we could not fail to recognise in his heart the germs of true faith; and He that gave Nicodemus boldness to go to Pilate and demand the body of the Lord in order to give Him an honourable sepulchre, may yet give boldness to this hymnologist at Baraset to make a public profession of his faith.

Brother Shah held a discussion with a Brahmist, and spoke of the necessity of the Atonement. This Brahmist maintained that faith in one God is enough to secure our salvation without a Mediator. We showed that as sinners we are obnoxious to the just displeasure of God, and as God's immutable justice renders it necessary that sin should be punished, we have no means of escape. But the Lord Jesus is the Lamb of God who taketh away the sins of the world; He has died as a substitute for sinners; and in Him "justice and mercy have met together; righteousness and peace have kissed each other."

At 12 o'clock, when our audiences had dispersed, we partook of the hospitalities of our Christian friend, and after commending him to God and the word of His grace, we took an affectionate leave of each other. May the Lord's blessing rest upon Baraset, and may His servant, who He has set as a watchman to warn the people there, be abundantly watered in his own soul, and be the means of communicating refreshing streams of salvation to those amongst whom he is labouring, and may he rejoice over thousands who shall form his crown in the day of Christ when the Lord will make up His jewels. "They that turn many to righteousness shall shine as the stars for ever and ever."

A VISIT TO SAN SALVADOR.

BY THE REV. JOHN DAVEY.

I have visited San Salvador, and enclose you a few lines respecting it. As the passage to Windward often consumes a good deal of time, in consequence of calms and head-winds, I went in the steamer employed by the Government for conveying mails to the out islands, and landed at the Bight. Here we have a church of thirty-three members and a good Sunday-school. In the immediate neighbourhood are an Episcopal place of worship, the only one in the island, and another belonging to the native Baptists, at which I preached once during my stay at the settlements. From the Bight I proceeded to Port Howe, where our native teacher resides, having removed there about a year and a half ago to take charge of the Government school established there. The road lies through an estate, formerly owned by one Colonel Poitier, but recently purchased by some gentlemen in England for the purpose of raising cotton. I travelled with the agent from Nassau and met him again at the estate, viewing the ruins of what was once a respectable house, and which he intends to repair and inhabit. He will clear a thousand acres if he can obtain hands. Having preached at Port Howe, I proceeded with our teacher to Devil's Point, which is a large settlement, though most of the people belong to the native Baptists. They have a good substantial chapel, in which I preached to a large congregation. We have in the neighbourhood thirty-one members, who have commenced building a place of worship for themselves. Before I left I visited the sick, and among them was a very feeble old man dwelling entirely alone in a miserable hut, destitute of almost every comfort. Just before I saw him he had burnt his right arm dreadfully in attempting to light a fire, and was suffering much pain. But he bore it with stoical indifference, sitting motionless as a statue. I could not help thinking how much the advocates of slavery would have praised the "domestic institution," had they witnessed the case. Provision is made for such cases by the Government, but the poor are strongly prejudiced against the asylum and the poor-house, and will not avail themselves of the benefits which they offer. From Devil's Point I travelled to Knowles', the Cove, Industry Hill, the Bluff, Bennet's Harbour, Roker's, and Dumfries, preaching every day, and distributing books and tracts among the people. I never found the churches in a more peaceful or hopeful state. Several persons have been baptized this year already, and there are more desiring baptism. The population of the island in 1861 was 2,378, and the statistics of our churches at the close of last year were as follows:—

	Members.	S. Scholars.	Inquirers.
Dumfries - - - -	51	56	4
Bennet's Harbour - -	34	74	6
Roker's - - - -	19	27	4
Bluff - - - -	60	71	3
Industry Hill - - -	33	30	10
Knowles' - - -	66	54	8
Bight - - - -	33	49	7
Luckey Mount - -	26	26	9
Port Howe - - -	44	42	6
Devil's Point - - -	31		
Total - -	397	429	57

We have ten chapels in the island capable of seating 1,500 people, which were erected and are kept in repair by the people themselves, and I was glad to notice some improvements in some of them. The rough benches had been removed, and decent seats, with backs, supplied their place.

A BAPTISM IN SAN FERNANDO, TRINIDAD.

BY THE REV. W. H. GAMBLE.

We have been privileged to administer the rite of believer's baptism in San Fernando.

On the 25th ult., Good Friday indeed, I had the pleasing duty to discharge. Two females and one male were immersed in the waters of the Gulf of Pariah.

Near to the chapel there is a pleasant and sandy beach, and, at the proper hour, the waters are in every way convenient.

We met, a few of us, in our neat little chapel about seven o'clock in the morning; and, after a few words of prayer and praise, we walked quietly to the sea-beach. At the place many were gathered, expectant of the coming scene. All were curious, never having witnessed a baptism; some were gay, and some were grave.

I read the words which record the baptism of our Lord, spoke a few appropriate words, and prayed. While going into the water, leading a candidate, the company on the shore sang a hymn. The land rises abruptly to the eastward of the shore, pleasantly shading us from the rising sun. The water was without a ripple, and the sacred song sounded sweetly along the silent shore. As the rite was about to be administered, the hymn ceased, and the voice of the Baptist alone was heard. The novelty of the scene, the calm morning, the suppressed feeling, the solemn words, were overpowering to many, and caused some even to shed tears. Oh that those emotions may result in true acquaintance with, and genuine love for, Christ and His cause!

We retraced our steps to the chapel, and there, after a solemn prayer-meeting the ordinance of the Lord's Supper was celebrated.

During this same week, many have been the services of the Roman Catholics, and many the people who have attended upon them; but I fear with very little profit to their souls.

The churches in the country are, I believe, making progress gradually in the knowledge of Divine truth, but they, in common with us all, are dull scholars in the school of Christ.

We keep up in San Fernando, as in Port of Spain, the monthly united prayer-meetings, and we trust that God will graciously hear our prayers for His Spirit and blessing.

MISSIONARY MOVEMENTS.

CALCUTTA.

The *Shannon* arrived in Calcutta on the 21st November, and Mr. and Mrs. Pearce have landed in excellent health. One meeting of the brethren has taken place, to consider the question of establishing the proposed Theological class under Mr. Pearce's charge; but the final arrangements are not yet determined. Mr. and Mrs. Sampson have secured a passage in the *Hotspur*, and were expected to sail early in December.

TWENTY-FOUR PERGUNNAHS.

Mr. Kerry has been much occupied in relieving the necessities of the many thousands of the people in the villages to the South of Calcutta, who have suffered so severely from the cyclone. Funds to the amount of six or seven hundred pounds have been placed at his disposal for this purpose, by private friends as well as by the Calcutta Committee formed for their relief. In this he has been assisted by two of the native brethren, and has made five or six visits to the district. The unhealthiness of the country from the vast quantity of decaying animal and other matter is very great.

DACCA.

The native church has formed a committee to try to keep their chapel in repair, and have established a weekly free will offering, as well as a subscription, to aid

inquirers who may need hospitality, or for other Christian objects. This is a fruit of the address of the Committee to the native Christians. A youth of the Kaysth caste has left his family, and broken caste, in order to become a Christian. Mr. Supper hopes well of his sincerity. A convert has also been baptized, by name Guru Das.

BENARES.

Two persons connected with the regiments stationed here have been baptized. The missionaries have also attended the Sonepore mela; they met there the brethren, Kälberer, Edwards, and McCumby.

COLOMBO: CEYLON.

Mr. Pigott writes that he has been much encouraged in his work lately. He was about to baptize three Europeans on the Sunday after he wrote. Mrs. Pigott had been obliged to visit Kandy for her health.

CAMEROONS RIVER: AFRICA.

Mr. Smith reports that much itinerating work has been accomplished, and with the dry season the brethren hope to extend their journeys still further. At their Church meeting two persons were accepted for baptism. A third candidate has been removed to the Church above. One backslider also has been restored. Mr. Fuller was about to proceed to John Aqua's Town.

VICTORIA: AMBOISES BAY.

The Mission families here have suffered much from want of provisions, the natives fearing the small pox refusing to approach the village. They were preserved from starvation only by cultivating the land themselves. The people are actively employed in building a small chapel.

HOME PROCEEDINGS.

The first public meeting in connexion with the new interest at Kensington, was held during the past month, and attended by the brethren Chown, S. G. Green, and Bion. The Rev. F. Trestrail attended meetings at Windsor and Staines, the Rev. J. Robinson accompanying him to these places, subsequently visiting Wraysbury and Colebrook, and late in the month both were present at Dunstable. Rev. Thomas Evans has advocated the claims of the Society at Blaina, Llanwennarth, Nanty-glo, Penycar, Tredegar, Rhymney, and Cheltenham. In seven of these places he obtained, on an average, more than *eighty new subscribers*, making in all five hundred and forty-one. If a similar success attends his labours past and to come in the principality, Wales will exceed in liberality every other district.

This is the last month but one of the financial year. At present the prospect is just escaping a debt. But this is owing chiefly to the balance in hand last year, so that the expenditure overruns the income. We respectfully ask our Secretaries and Treasurers through the country, to be prompt in their remittances, and we cherish the hope that the result will yet exceed our anticipations.

NOMINATIONS FOR COMMITTEE.

We beg to call particular attention to the following notice in regard to the *nomination* of gentlemen eligible to serve on the Committee. It is very important that no one be nominated who is not known to be willing to serve in case he is elected. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in, and they must be in the hands of the Secretaries on or before the 31st March. No name can be placed on the list after that day.

We are glad to announce the safe arrival of Mr. and Mrs. Diboll at Madeira December 30th, all well. By this time they have, doubtless, landed at Sierra Leone, their future sphere of labour.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from December 20th to January 20th, 1864.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

	£	s.	d.
Annual Subscriptions.			
Bilbrough, W. H., Esq.,	1	0	0
Cannings, Mrs., Finch Dean	0	10	6
Carthew, P., Esq	5	0	0
C. R.	1	1	0
Edmonds, Mr. J. M.	1	0	0
Evans, Jas., Esq., per "Record"	2	0	0
Evans, Rev. W. W.	0	10	6
Francis, Mr. J.	1	1	0
Gibbs, S. N. Esq., Plymouth	1	1	0
Hewett, Rev. J. H.	0	10	6
Pewtress, Mr. J. W.	1	1	0
Rouse, Rev. G. H., M.A.	1	0	0
Shoobridge, Rev. S., for *W. & O.*	1	1	0
Sturge, Rev. A.	1	1	0
Tipping, Mr. Richmond	0	15	0
Wiltshire, Rev. T.	1	1	0
Donations.			
A Friend, per Rev. E. Edwards, Chard	50	0	0
A Friend at B.B. for *China*	1	0	0
Bible Translation Society for *T.*	300	0	0
Clowes, Mrs., Brighton	1	0	0
Davis, Mr. Alfred, Clapton. Family Box for *Miss Saker's School, Camaroons*	0	17	6
J. M. K.	1	1	0
Young Men's Missionary Association at Messrs. J. and R. Morley's (moiety)	9	16	9
Under 10s.	0	5	0
Legacy.			
Eddrup, the late, Wm., Esq., of Brixton-hill, by Rev. E. P. Eddrup.	90	0	0
London and Middlesex.			
Arthur Street, Gray's Inn Road— Contributions by Y. M. M. A.	0	14	0
Blandford Street— Collec. *W. & O.*	1	10	0
Bloomsbury— Collec. for *W. & O.*	9	2	11
Contributions	110	1	11
Do. for *Chitas*	1	1	0
Do. for *Serampore*	1	5	0
Brompton, Onslow Chapel— Collection for *W. & O.* moiety	2	10	0
Camberwell, Cottage Green— Collec. for *W. & O.*	1	1	0
Camberwell, Mansion House— Collec. for *W. & O.*	1	10	0
Camden Road— Collec. for *W. & O.*	13	4	2
Contributions Sunday School	3	12	7
Devonshire Square— Contributions Sun. Sch. per Y. M. M. A.	2	7	5
Edmonton— Collec. for *W. & O.*	7	17	3
Hampstead— Collec. for *W. & O.*	5	5	0
Hawley Road— Collec. for *W. & O.*	5	5	0
Highgate— Collec. for *W. & O.*	4	0	0
Islington, Barnsbury Hall— Collec. for *W. & O.*	2	12	6
Do., Cross Street— Contribs. on Account	22	0	0
Do., Salter's Hall— Collec. for *W. & O.*	6	16	5
James Street— Collec. for *W. & O.*	1	1	3
Newington, Ebenezer Chapel— Contribs. by Y.M.M.A.	0	16	8
Regent Street, Lambeth— Contribs. Juv. Society	3	11	3
Shacklewell— Collec. for *W. & O.*	1	1	1
Shepherd's Bush, Oaklands Chapel Contribution	0	10	0
Shouldham Street— Contribs. Sun. School	2	10	0
Tottenham— Collec. for *W. & O.*	2	0	0
Walworth, Arthur Street— Collec. Sun. School	2	16	2
Bedfordshire.			
Blunham— Collec. for *W. & O.*	0	5	0
Contribs. for *N.P.*	0	1	6
Cranfield— Contribs.	1	10	0
Houghton Regis— Contribs.	26	5	9
Sundon— Contribs.	2	0	6
Thurleigh— Contribution	1	0	0
Berkshire.			
Beech Hill— Collec. for *W. & O.*	0	13	6
Blackwater— Collection	1	2	8
Farringdon— Collec. for *W. & O.*	0	14	4
Contribs.	10	13	7
Newbury— Collec. for *W. & O.*	1	10	0
Reading— Collec. for *W. & O.*	5	15	0
Contribs. on Account	10	0	0
Windsor, Victoria Street— Profits of Lecture by Mr. J. R. Phillips	1	6	9
Wokingham— Collection	6	0	0
Profits of Lecture by Mr. J. R. Phillips	1	18	4
Buckinghamshire.			
Great Brickhill— Coll. for *W. & O.*	2	0	0
Great Marlow— Coll. for *W. & O.*	0	8	0
Long Crendon— Coll. for *W. & O.*	0	10	0
Winslow, Tabernacle— Coll. for *W. & O.*	0	5	0
Cambridgeshire.			
Cambridge, St. Andrews-street— Contribs. Sun. School, for *Mrs. Kerry's Schl., Calcutta*	11	6	7
Chesterton— Coll. for *W. & O.*	0	10	0
Cottenham, Old Baptist Chapel— Coll. for *W. & O.*	1	0	0
Gamlingay— Coll. for *W. & O.*	1	7	0
North East Cambridgeshire.			
Barton Mills— Coll. for *W. & O.*	0	10	0
Contributions	14	2	6
Do. Sun. School	0	4	4
Do. do., Mildenhall	0	18	7
Brandon— Collection	1	13	0
Burwell— Collection	3	14	3
Isleham— Contributions	7	10	3
Soham— Contributions	2	9	4
	31	2	3
Less expenses	2	0	6
	29	1	9
Cheshire.			
Chester— Contribs. Sun. School.	1	0	6
Gillbent, Grove-lane— Coll. for *W. & O.*	1	0	0
Stockport— Coll. for *W. & O.*	0	15	0
Cornwall.			
Hayle— Coll. for *W. & O.*	0	4	0
Grampound— Collections	4	10	0
Redruth— Contributions	23	2	9
Less expenses	0	8	0
	22	14	0
Devonshire.			
Barnstaple— Coll. for *W. & O.*	2	4	6
Dartmouth— Contributions	2	11	0
Less expenses	0	14	0
	1	17	0
Chudleigh— Instead of acknowledgement in last month's *Herald*, read as follows:—			

	£	s.	d.
Chudleigh—			
Contributions	23	1	9
Do. for *N. P.*	19	12	0
Do. for *China*	12	0	0
Profits of Lecture by Mr. J. R. Phillips	2	6	4
Exeter, South Street—			
Coll. for *W. & O.*	1	0	0
Lifton—			
Coll. for *W. & O.*	0	2	8
Plymouth—			
Contributions	1	2	2
Collec., Ann. Meeting (omitted in Nov. *Herald*)	27	9	10
Torquay—			
Coll. for *W. & O.*	3	10	0

DORSETSHIRE.

Bourton—			
Coll. for *W. & O.*	0	7	0
Bridport—			
Coll. for *W. & O.*	0	12	0
Dorchester—			
Coll. for *W. & O.*	1	10	0
Iwerne—			
Coll. for *W. & O.*	0	9	3
Poole—			
Coll. for *W. & O.*	1	15	9
Weymouth—			
Coll. for *W. & O.*	1	12	6

DURHAM.

Sunderland—			
Contribs., Bethesda	17	18	5
Collec., Sans-street	7	0	0
	24	18	5
Less expenses	0	18	5
	24	0	0
West Hartlepool, Tower-st.—			
Coll. for *W. & O.*	0	8	0

ESSEX.

Burnham—			
Coll. for *W. & O.*	0	15	0
Earls Colne—			
Coll. for *W. & O.*	1	0	0
Ilford—			
Contributions	3	4	0
Loughton—			
Coll. for *W. & O.*	3	13	0
Contributions	3	9	4
Great Sandford—			
Coll. for *W. & O.*	0	6	0

GLOUCESTERSHIRE.

Bourton-on-the-Water—			
Coll. for *W. & O.*	1	0	0
Kingstanley—			
Coll. for *W. & O.*	1	0	0
Longhope, Zion Church—			
Contributions	0	14	0
Tetbury—			
Coll. for *W. & O.*	0	5	0
Thornbury—			
Coll. for *W. & O.*	0	12	0

HAMPSHIRE.

Barton Cliff—			
Contribution	0	10	0
Do. for *W. & O.*	0	10	0
Broughton—			
Coll. for *W. & O.*	2	0	0
Crookham—			
Contributions	1	18	6
Do. Sunday School	0	12	6
Freshwater, Isle of Wight—			
Coll. for *W. & O.*	0	6	0
Newport, Isle of Wight—			
Coll. for *W. & O.*	2	0	0
Contribs. for *Hindu girl Georgina Ratcliffe*, care of *Rev. J. C. Page*	5	0	0
Profits of lecture by Mr. J. R. Phillips	1	0	2
Niton, Isle of Wight—			
Contributions	5	3	4
Southampton, Carlton Rooms—			
Coll. for *W. & O.*	2	12	6
Wellow, Isle of Wight—			
Coll. for *W. & O.*	0	11	0

HEREFORDSHIRE.

Garway—			
Collec. for *W. & O.*	0	10	0
Hereford—			
Collec. for *W. & O.*	1	0	0
Ross—			
Collec. for *W. & O.*	1	5	0
Stansbach—			
Collec. for *W. & O.*	0	14	0
Contribs. for *N.P.*	6	16	2
Whitestone—			
Collec. for *W. & O.*	1	0	0

HERTFORDSHIRE.

Hitchin—			
Collec. for *W. & O.*	5	10	0
Markyate Street—			
Collec. for *W. & O.*	0	6	0
St. Alban's—			
Collec. for *W. & O.*	5	4	1
Sarratt—			
Collec. for *W. & O.*	0	16	8
Tring Newmill—			
Collec. for *W. & O.*	1	10	0

HUNTINGDONSHIRE.

Huntingdonshire Auxiliary. Contribs. on account by W. Paine, Esq., Treasurer	60	0	0
Ramsay—			
Collec. for *W. & O.*	1	10	0
Winwick—			
Collec. for *W. & O.*	0	5	0

KENT.

Bessell's Green—			
Chipstead, near Sevenoaks. Collec. for *W. & O.*	3	5	8
Borough Green.—			
Collec. for *W. & O.*	1	1	6
Contribs.	0	3	9
Brabourne—			
Collec. for *W. & O.*	0	11	2
Crayford—			
Collec. for *W. & O.*	1	10	0
Greenwich, Bridge-street—			
Collec. for *W. & O.*	1	17	0
Eynsford—			
Contribs.	0	18	0
Lee—			
Collec. for *W. & O.*	9	1	3
Lewisham Road—			
Collec. for *W. & O.*	4	0	0
Matfield Green—			
Collec. for *W. & O.*	0	13	6
Sevenoaks—			
Collec. for *W. & O.*	1	10	0
Contributions	17	5	1
Do. S Sch. for *N. P.*	0	18	6
Smarden—			
Col. for *W. & O.*	1	1	0

LANCASHIRE.

Birkenhead, Grange-lane—			
Collection	13	19	10
Do. S. Schl. & branch	16	3	11
Do. do. for *N P, Delhi*	12	10	0
	42	13	9
Less paid for Juvenile Missionary Heralds	6	2	5
	36	11	4
Bootle—			
Collec. for *W. & O.*	2	12	5
Bury—			
Contribs. for *N P.*	0	11	6
Goodshaw—			
Collec. for *W. & O.*	0	15	0
Liverpool, Athol-st. (Welsh)—			
Collec. for *W. & O.*	0	10	10
Do., Soho Chapel—			
Collec. for *W. & O.*	1	0	0
Do., Myrtle-street—			
Coll. for *W. & O.*	53	0	7
Do., Pembroke-street—			
Coll. for *W. & O.*	15	12	11
Do., Brunel-street—			
Coll. for *W. & O.*	2	4	1
Oswaldtwistle—			
Coll. for *W. & O.*	1	0	0
Rochdale, West-street—			
Collec. for *W. & O.*	4	10	0
Wigan, King-street—			
Collec. for *W. & O.*	0	17	0

LEICESTERSHIRE.

Leicester, Charles-st.—			
Collec. for *W. & O.*	2	0	0
Oadby—			
Collec. for *W. & O.*	0	10	0
Sheepshed—			
Collec. for *W. & O.*	1	0	1
Syston—			
Contribs. for *Makawitte Chapel Fund, Ceylon*	0	11	0

LINCOLNSHIRE.

Brocklesby—			
Contributions	2	0	0
Great Grimsby—			
Collec. for *W. & O.*	1	10	0
Lincoln, Mint-lane—			
Collec. for *W. & O.*	1	0	0

NORFOLK.

Aylsham—			
Collec. for *W. & O.*	0	10	0
Downham Market—			
Collec. for *W. & O.*	1	14	6
Great Ellingham—			
Collec. for *W. & O.*	0	13	2
Great Yarmouth Old Baptist Church—			
Collec. for *W. & O.*	7	10	0
Necton—			
Collec. for *W. & O.*	0	10	0
Norfolk Auxiliary—			
Contribs. on account, by J. J. Colman, Esq., Treasurer	68	16	0
Norwich, St. Mary's—			
Collection for *W. & O.*	15	1	8
Do., St. Augustine's Gates—			
Collections for *W. & O.*	0	15	0

	£	s.	d.
Northamptonshire.			
Aldwinkle—			
Coll. for *W. & O.*	0	10	0
Ellsworth—			
Coll. for *W. & O.*	0	15	0
Bythorne—			
Coll. for *W. & O.*	0	7	6
Hackleton—			
Coll. for *W. & O.*	1	0	0
Kislingbury—			
Coll. for *W. & O.*	0	7	0
Long Buckby—			
Coll. for *W. & O.*	1	1	0
Brayfield—			
Contribution	0	7	0
Moulton—			
Contributions.....	3	16	0
Northampton—			
Contribution	1	0	0
Do., College-street—			
Coll. for *W. & O.*	5	10	0
Do., Princes-street—			
Coll. for *W. & O.*	2	2	0
Pattishall—			
Coll. for *W. & O.*	0	10	0
Ravensthorpe—			
Coll. for *W. & O.*	1	4	0
West Haddon—			
Contribs. Sun. School, for *N. P.*	0	7	4
Woollaston—			
Coll. for *W. & O.*	0	6	9
Northumberland.			
Bedlington—			
Coll. for *W. & O.*	0	4	0
Newcastle-on-Tyne, Berwick-st.—			
Coll. for *W. & O.*	6	0	0
Donation for do.....	4	0	0
Nottinghamshire.			
Carlton-le-Moorland—			
Coll. for *W. & O.*	0	10	0
Collingham—			
Coll. for *W. & O.*	0	10	0
Newark—			
Contribution	0	5	0
Nottingham, Derby-road—			
Coll. for *W. & O.*	6	3	6
Oxfordshire.			
Banbury—			
Coll. for *W. & O.*	1	0	0
Hook Norton—			
Coll. for *W. & O.*	1	0	0
Thame—			
Contribution	2	0	0
Shropshire.			
Maesbrook—			
Coll. for *W. & O.*	0	5	0
Wem—			
Coll. for *W. & O.*	0	8	4
Somerset.			
Bedminster, West-street—			
Coll. for *W. & O.*	0	12	0
Bossingtebridge—			
Coll. for *W. & O.*	0	12	7
Contributions.....	1	15	0
Bridgewater—			
Coll. for *W. & O.*	0	4	4
Chard—			
Coll. for *W. & O.*	2	0	0
Frome, Badcox-lane—			
Coll. for *W. & O.*	2	0	0
Frome, Sheppards Barton—			
Coll. for *W. & O.*	2	12	0
Hatch Beauchamp—			
Coll. for *W. & O.*	0	12	0
Keynsham—			
Coll. for *W. & O.*	1	2	0
Montacute—			
Coll. for *W. & O.*	1	0	0
Taunton—			
Coll. for *W. & O.*	1	6	0
Yeovil—			
Coll. for *W. & O.*	2	0	0
Staffordshire.			
Brettell-lane—			
Collections for *W. & O.*	1	0	0
Hanley, New-street—			
Collection for *W. & O.*	2	0	0
Tipton, Princes End, Zion Chapel—			
Collections for *W. & O.*	1	1	0
Suffolk.			
Bury St. Edmunds—			
Collections for *W. & O.*	2	0	0
Contributions	1	17	0
Charsfield—			
Collections for *W. & O.*	0	15	0
Ipswich, Stoke Green—			
Collection for *W. & O.*	2	0	0
Somerleyton—			
Collection for *W. & O.*	1	0	0
Contributions	10	1	4
Ditto Juvenile.....	1	11	0
Walton—			
Collection for *W. & O.*	0	10	0
Surrey.			
Haslemere—			
Collec. for *W. & O.* ...	0	15	0
Upper Norwood—			
Collection for *W. & O.*	13	7	8
Sussex..			
Brighton, Bond Street—			
Contribution	2	0	0
Forest Row—			
Collec. for *W & O*	0	5	0
Lewes—			
Contributions.	21	14	6
Warwickshire.			
Alcester—			
Collec. for *W & O*	1	3	5
Contributions.....	10	9	5
	11	12	10
Less expenses.....	0	8	0
	11	4	10
Birmingham—			
Collec. for *W & O* (moiety)	6	7	2
Contributions.....	15	8	0
Legacy of late W. Dawes, Esq. of Lee Bank, Birmingham	50	0	0
Dunchurch—			
Collec. for *W & O*	0	8	6
Henley-in-Arden—			
Collec. for *W & O*.....	1	10	0
Husband's Bosworth—			
Collec.	1	5	0
Less expenses.....	0	3	0
	1	2	0
Stratford-on-Avon—			
Collec. for *W & O*.....	1	6	0
Warwick—			
Collec. for *W & O*.....	2	0	0
Wiltshire.			
Calne—			
Collec. for *W & O*.....	10	0	0
Chippenham—			
Collec. for *W & O*.....	1	10	0
Goodington Stimbridge—			
Collec. for *W. & O* ...	0	3	6
Trowbridge, Back Street—			
Collec. for *W & O*.....	3	0	0
Contribs. on Account	15	0	0
Worcestershire.			
Atch Lench, Dunnington, &c.—			
Collection for *W. & O.*	0	10	9
Contributions.....	10	13	5
Pershore, Old Baptist Church—			
Collec for *W. & O.* ...	1	0	0
Redditch—			
Collec. for *W. & O.* ...	0	10	0
Stourbridge—			
Collect for *W & O*.....	1	6	0
Worcester—			
Collec. for *W & O*	2	0	0
Less Anniversary expenses, not deducted in last account.....	1	13	6
	0	7	6
Yorkshire.			
Barnsley.—			
Collec. for *W & O*	1	10	0
Bradford, Hallfield Chapel—			
Collec. for *W & O* ...	3	14	1
Do., Zion Chapel—			
Collec. for *W & O*	8	12	0
Brearley, Luddenden Foot—			
Collect. for *W & O* ...	0	10	0
Burlington—			
Collec. for *W & O*	0	12	0
Farsley—			
Collec. for *W & O*	2	0	0
Horkinstone—			
Collec. for *W & O*	0	7	6
Keighley—			
Contribution	0	5	0
Do. Sunday Schools ...	1	0	7
Meltham—			
Contribs., Juvenile ...	3	3	0
Millwood—			
Collection for *W & O*	0	5	0
New Malton—			
Contributions	6	6	0
Do. Sunday School...	0	11	7
Rawdon—			
Contributions Sun. Sch	1	13	9
Rishworth—			
Collections for *W & O*...	0	5	0
Salterforth—			
Collections for *W & O*...	0	12	3
Sheffield, Townhead-st.—			
Contributions 32	0	0	
Wakefield—			
Collection for *W & O* ...	0	10	6
York—			
Collection for *W & O* ...	9	16	0
North Wales.			
Denbighshire.			
Wrexham—			
Collection for *W & O* ...	1	4	3

	£	s.	d.
SOUTH WALES.			
Brecknockshire.			
Brynmawr Calvary—			
Collection for *W & O* ...	0	8	0
Carmarthenshire.			
Swydd Caufynddin, Bethlehem—			
Contribs. for *N. P.* ...	0	1	9
Do., Carmel—			
Contributions for *N P.*	0	2	6
Glamorganshire.			
Canton, Hope Chapel—			
Collec. for *W & O*.....	1	10	0
Cardiff, Tredegarville—			
Collec. for *W & O*	2	5	0
Swansea, Mount Pleasant—			
Collec. for *W & O*.....	3	0	0
Do. Waterloo Hall—			
Collec. for *W & O*.....	1	0	0
Monmouthshire.			
Abertillery—			
Contribs.....	2	13	5
Beaufort—			
Contributions	0	11	0
Langwm—			
Contributions.....	3	2	0
Llanvihangel Ystrad—			
Contributions.....	1	3	9
Nash—			
Contributions.....	1	17	0
Newport, Commercial-street—			
Collec. for *W & O*.....	5	0	0
Pontaberbargoed—			
Contributions.....	3	6	7
Raglan—			
Collec. for *W & O*	0	10	0
Skenfrith—			
Contributions	2	10	0
	20	13	9
Less district expenses	1	12	6
	19	1	3
Extra Contributions in Monmouthshire, by Rev. T. Evans—			
Blaenau Gwent—			
Collections	1	14	10
Blaenau, Salem—			
Collections.....	2	0	7
Llanwenarth—			
Collections.....	2	2	1
Nant-y-glo Hermon—			
Collections.....	3	13	0
Ebbw Vale, Nebo—			
Collections.....	4	7	0
Tredegar Siloh—			
Collections.....	4	3	0
Rhymmy Penuel—			
Collections.....	2	16	9
	20	17	3
Radnorshire.			
Prestign—			
Collections for *W & O*...	1	0	0
Contributions for *N. P.*	0	13	4
Do. for *Calcutta Fund*	1	5	0
SCOTLAND.			
Brandenburgh—			
Collection for *W & O*...	0	5	0
Burra, Shetland Isles—			
Collections for *W & O*...	0	5	0
Elgin—			
Collections for *W & O*...	1	2	6
Galashiels—			
Collections for *W & O*...	1	7	3
Glasgow, Blackfriars Gallowgate—			
Contributions of Sunday School for *N P*	0	12	0
Perth, South-street—			
Collections for *W. & O.* 2 years.....	2	0	0
IRELAND.			
Coleraine—			
Coll. for *W & O* (2 yrs.)	2	4	0
FOREIGN.			
New Zealand, Nelson—			
Ralph Turner, Esq.....	5	0	0

FOREIGN LETTERS RECEIVED.

Africa—Cameroons, Fuller, J. J., Nov. 29th; Pinnock, F,. Oct. 21st; Saker, A., Nov. 8th, and 30th; Smith, R., Nov. 27th and 28th.
Asia—Benares, Etherington, W., Dec. 5th; Heinig, H., Dec. 5th.
Berhampore, Bailey, W., Nov. 30th.
Calcutta, Lewis, C. B., Nov. 22nd, and Dec. 3rd.
Chenroo, Laughton, R. F., Sept. 24th, Nov. 15th.
Colombo, Allen, J., Nov. 16th; Piggott, H., Dec. 16th.
Dacca, Supper, F., Nov. 11th.
Delhi, Williams, J., Nov. 22nd, Dec. 6th.
Dinapore, Gregson, J. G., Dec. 13th.
Howrah, Pearce, G., Dec. 7th.
Intally, Kerry, G., Dec. 8th.
Ferozepore, Shem Chunder Dutt, Nov. 11th.
Yentai, Kloekers, H. Z., Dec. 8th; McMechan, W. H., Nov. 7th and 13th.
Europe—France, Guingamp, Bouhon, V. E., Dec. 31st.
Norway—Christiana, Hubert, G., Jan. 10th.
Off Madeira, Diboll, J., Dec. 30th.
West Indies—Bahamas, Turk's Islands, Grand Cay, Rycroft, W. K., Dec. 9th.
Nassau, Davey, J., Dec. 17th.
Hayti, Port-au-Prince, Baumann, W., Dec. 7th.
Trinidad, Law, J., Dec. 5th.
Jamaica—Brown's Town, Clark, J., Dec. 5th and 23rd.
Four Paths, Claydon, W., Dec. 23rd.
Kingston, Oughton, S , Dec. 9th.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends :—

Young Ladies' Missionary Working Association, Graham-street Chapel, Birmingham, for a box of useful and fancy articles, nett value £34 14s., for Mrs. Sale, Calcutta.
Mrs. Heritage's Adult Class, Naunton, Gloucestershire, for a box of clothing, value £9 10s., for Rev. J. Diboll, Africa.
Mrs. Hassall, Clapham, for a parcel of reports and magazines.
Mrs. Brown, Northampton, for a box of clothing for Rev. J. Clark, Brown's Town, Jamaica.
Friends at Newbury, for a parcel ditto, for ditto.
Friends at Baptist Church, Bristol-street, Edinburgh, for a parcel ditto, for ditto.
Mrs. Milbourne, for a parcel of clothing for Mrs. Knibb, Jamaica.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 33, Moorgate Street, London; in Edinburgh, by the Rev. Jonathan Watson; and John Mac Andrew, Esq.; in Glasgow, by John Jackson, Esq.; in Calcutta, by the Rev. C. B Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co's., White Hart Court, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

FEBRUARY, 1865.

A WORD AS TO THE FUNDS.

It is of the utmost importance that our friends through the country should make every effort to get in all subscriptions and collections; and we trust they will do this where arrangements cannot be made for a deputation to visit them. The removal of the late esteemed Secretary has caused, as was to be expected, a slight derangement of plan and arrangements in regard to some places, but we feel sure that this will not be allowed to prejudice the Society's interests in any way.

The intelligence from the missionaries present some features of interest and encouragement, and we trust the perusal of the accounts they send will induce our friends to use every effort to place the funds in as good a position as they have ever been. These are not the times to permit our Missions to fall back in efficiency, which they will do if not adequately supported. At present we are hopeful, but no effort must be repressed, and no support withdrawn. The Committee need all the sympathy and aid which can be afforded to them, and our brethren in Ireland need them as much as ever. May they be vouchsafed in the richest fulness, and the work done enjoy an abundant blessing, through the churches' believing and earnest prayer.

BANBRIDGE.

The Rev S. J. Banks writes from Banbridge:—Our readers are well aware that in consequence of the removal of the Rev. W. S. Eccles to Ballymena, our friend has succeeded to the pastorate of the church in that town.

"I should much like to send you many interesting facts relative to the progress of the cause of Christ in this part of Ireland; but you are aware that the comparative short time of my residence here will not allow me to venture far in such a task, yet most cheerfully do I comply with your request to send you all I can by the earliest post.

"Yours to hand yesterday afternoon, just as I was leaving for one of my country services, about two Irish miles from this town, to preach at the house of an old farmer, over whose head has passed more than fourscore winters, and who, to all appearance, is now drawing towards the close of his earthly pilgrimage; his feet are firmly fixed on that rock which never moves, even the Rock of Ages.

"On entering the room the good old man welcomed me to his bedside, to which he was now confined, and taking me by the hand with the warmest expressions of Christian love, he wished me many blessings of a spiritual nature, and above all, that the presence of the Great Master of assemblies might be felt, and crown the meeting with Divine success. Cheerfulness and contentment were seen in his countenance, and reflected the peaceful state of his mind. This father in Israel held my hand for some time, while by his conversation he gave evidence that he knew the language of Canaan, and understood his Heavenly Father's will, and could say, 'my times are in Thy hands,' also concerning His testimonies, 'they are the rejoicing of my heart.'

"The service was held in the same room, which (though the night was very rough) was well filled with people, who had come one or two miles; and as I with pleasure saw the attention with which they listened to the Word; I did hope and pray that the Lord would own and bless His Word. I endeavoured to speak very simply

from the words a friend of publicans and sinners;' after the sermon and the prayer was offered, the old farmer, who had then raised himself in bed, commenced praying, and with much earnestness sought a blessing on the meeting, commending to God's care all present with much solemnity; we then parted hoping to meet each other in the great meeting above.

"Yesterday morning I visited a poor woman who has been the subject of affliction for two or three years, and is now confined to her bed; she is the wife of one of our members. I have seen her several times during her present illness, and found her in much bodily pain, but in peace of mind; when I first saw her I was anxious to know on what her hopes were founded, but was soon satisfied as to their being in Christ alone for the complete salvation of her soul. She said God had led her to see herself a poor helpless *sinner* during her long season of declining strength before the time of the revival, but still *she said* that was a *most blessed time* for her, and now she felt that Christ had pardoned all her sins, and that *he would never leave her*—most firmly does she believe in this. When we see the poverty of such, and the discomfort in which they live, and yet hear the statements grace has taught them to make, it does show the reality of that religion which James calls 'Pure Religion.' The other day when sitting by her bed, she said, 'I was thinking in the night if God should please to take me *now*, I would not change my lot for the Queen's.'

"I felt very thankful to the kind friends of the Dorcas Society, at Canterbury, for the box of clothing sent through the Mission House.

"The new spot of labour to which I feel satisfied the Lord has been pleased to call me, I commenced on probation on the 21st of August, 1864, and this being my first visit to Ireland you may suppose I found the people, and very many of the habits, to me, very strange. Yet I soon found the strangeness to be more of an external than of an internal nature, for I did not pass the first Sabbath without tracing the features of the same family, and evidently brethren and sisters in Christ Jesus, and consequently were no more strangers and foreigners but fellow citizens with the saints and of the household of God.

"On the 15th of last month we had a Tea-meeting, at which about 150 sat down to partake of the social cup, with much good feeling. After tea a public meeting was held of a very united nature, representing the different sections of the Christian Church of this town.

"The Rev. H. Lindsey, Wesleyan minister took the chair; we were also favoured with the presence of the Rev. R. Anderson and Rev. John Rutherford, Presbyterian ministers. Our brother John Taylor, of Tandragee, also the Primitive Wesleyan minister, Rev. Andrew Leach; each of the above manifested much of the spirit of brotherly love, and embodied in their remarks the doctrinal, experimental, and practical features of the Gospel. The senior Presbyterian minister, Rev. Robert Anderson, of about thirty years residence in this place, gave us a sound evangelical address on church prosperity, and in giving me the right hand of Christian fellowship heartily welcomed me to the Banks of the Ban, and as a fellow worker in the great cause of Christianity. We dispersed about eleven o'clock, delighted with the spirit of unity which pervaded the meeting.

"With respect to myself it will interest many to learn something of my labour in this land.

"We have about nine preaching stations besides our chapel, and at these different stations I preach as often as I can, they are well attended, and much attention given to the Word from time to time, which often encourages me to step out cheerfully these rough winter nights to meet those assembled to hear of Jesus Christ and Him crucified.

"Our Bible class, lately commenced on Monday evenings, is encouraging, we trust the Lord will make this class a blessing to many.

"Last Sabbath morning we commenced a Prayer-meeting at half-past ten, and as our regular service does not begin till twelve o'clock, I feel this will supply a want

I have much felt since I have been in this part. Oh! that the Lord might bless all the means He permits us to employ for the benefit of souls, and the glory of His holy name."

ATHLONE.

Our esteemed brother, the Rev. Thos. Berry, communicates the following information concerning the progress of God's work.

"My dear Brother,—I rejoice that I have once more the privilege of writing to you, for it not only brings before me old times when you were amongst us, working hard for the Master, but it gives to our Mission a public testimony that we do what we can, by your taking charge again for a short time. In our late beloved Secretary we were indeed happy, and our prayers follow him.

"Through the past month, blessed with good health, I have been as occupied in visiting and preaching through my wide district—in Ferbane, Tullamore, Rahue, Moate, Baglin, &c., &c. In each town and village I am cordially welcome, and in each dwelling joyfully received.

"In consequence of the tide of emigration, I have lost many members, and as all denominations emigrate, the congregations suffer diminution; and yet still thank God I have the joy to see mine as large as any other Dissenting congregation.

"Latterly I have had applications for baptism from this town, Moate, and Tullamore, and I hope soon to have to report additions to the churches. The present is a time of deep distress and great mortality. The poor are poorer than I have ever known them, and if friends would send me aid, either in clothing or small sums, it would be a blessing indeed. Scarlatina and fever are carrying off old and young, and deep is the affliction in many families. I do what I can in these cases.

"Last week, some thirty miles from this, I visited an old member in her ninety-eigth year, in full possession of all her faculties, glorifying God in her old age. When I visited on Friday for reading, and prayer, and communion, I supposed she was near her end, but when I called on Saturday, I found her sitting up and dressed. 'Oh,' she said when I entered, 'our God still answers, the prayer of faith is still prevailing.' Another aged member weak in body in the same locality affords me equal joy in my visits.

"In consequence of having the charge of the little churches at Athlone, Moate, Rahue, and Ferbane—the members of the three latter being widely scattered—much time is occupied in visiting, but I have to bless God that these visits are sanctified, and will add attraction, for they are a means of bringing many to hear, and some to Jesus—latterly a solicitor was converted, and applied to me to be baptized. A lady in the same town says she will obey the Lord, and assures me others are to follow. The Lord has given me great favour with the pious upper classes of all denominations, and the poor joyfully receive me. Indeed, now in my sixtieth year, I have more of blessing, and see more good, and stranger still, have better health than when I was young. God bless you.

Very respectfully and affectionately,

THOS. BERRY.

DURING the days of our Lord's ministry it was said, "To the poor the Gospel is preached." This may most emphatically be uttered concerning the labours of the agents of this Society. The Rev. Jno. Brown, M.A., of Conlig, thus writes:—

"I received your letter on Saturday as I was passing through Newtownards, to visit a dear dying young woman who resides at Dundonald—one of my stations, about eight miles from this. She was baptized by me about seven years ago, and has given uniform and steady evidence of love to Christ. She has been a sore sufferer ever since I knew her; but her sufferings are nearly ended. About a

month ago we lost a useful member by death, who was wont to conduct prayer-meetings, &c. He was one of 'the poor of this world, but rich in faith, and an heir of the kingdom which God hath promised to them that love Him.' He died in the union-house at Newtownards. Perhaps you will say, 'It is a disgrace to allow a church member to die in a poor-house.' I once would have been disposed to say so myself, but experience has modified my ideas. The fact is, we are very thankful for a union-house to go to. The poverty of the manufacturing class is extreme—every winter worse than the preceding—and as my people nearly all belong to that class, no one can help another. Fever, too, has been prevailing here, but we have been mercifully preserved. Lately we lost a family by *emigration*. They lived in Newtownards, and I was wont to preach in their house; but I am glad to say the meeting is still kept up at the request of the new tenant. Another family have placed themselves under the pastoral care of our esteemed brother, Mr. Henry, of Belfast. Opposite these losses we have had some additions; but our loss has been greater than our gain. Lately I baptized a very excellent young man from *Bangor*. The manner of his application somewhat surprised me, as he had never spoken to me before, nor had I ever seen him that I was aware of. On the *second* Sabbath of his attendance at the chapel, he came forward at the close of the service, and asked me when he could be baptized. On conversing with him, I found he thoroughly understood the Gospel, and having made inquiries as to his character at the gentleman with whom he was serving his apprenticeship, who was a good man, and an elder of the Covenanting church, from whom I obtained a most honourable testimony in his favour, he was baptized and added to the church. He is likely to be useful. About *seventy* children are taught *free* at our day-school, who, I believe, would be entirely neglected but for it, as they all belong to the poorest of the poor. You are aware that the school is carried on without any cost to the *Society*. But we would be exceedingly thankful if some kind friend would send us a few articles of clothing for the almost naked children. Mrs. Cozens very kindly contributes £5 per annum for the support of the female teacher."

Contributions received on behalf of the Baptist Irish Society, from December 21st, 1864, to January 18th, 1865.

	£	s.	d.
LONDON—			
Camberwell, by T. Pewtress, Esq	15	12	3
Edmond, J. M., Esq., by Rev. J. H. Hewett.	1	0	0
Hewett, Rev. J. H.	0	5	0
Hanson, Mr. W.	0	10	6
Hepburn, A. P., Esq.	1	1	0
Rouse, Rev. G. H., LL.B.	0	10	0
Lucy, R., Esq.	0	10	0
Stent, Rev. J.	0	10	6
Alloa, by Mr. A. Gechaen	0	18	0
Ballina, Mr. E. McDonnell	0	10	0
Brighton, Mr. Carter, 2 years' subscription	2	0	0
Clommel, by Mr. A. L. Cooke	4	5	9
Cheltenham, by Mrs. Beetham—			
Mr. T. Whittard	0	10	0
Falmouth, by Mrs. Freeman—			
John Freeman, Esq., 2 years' subscription	2	0	0
Miss Krabbe	0	2	6

	£	s.	d.
Harlow, by Rev. F. Edwards, B.A.—			
Collection moiety	2	2	0
Rev. F. Edwards, B.A.	0	10	6
Ipswich, Stoke Green, by Rev. J. Webb	12	17	6
Irvine, Scotland, Miss Watt	0	10	0
Little Houghton, by Mr. Howes	0	15	0
Llanelly, by Mr. D. Evans	1	14	8
Norwich, by Mr. J. C. Norton—			
Collection at St. Mary's	13	15	9
Plymouth, by Mr. Popham	2	4	0
St. Ives, Mr. Thomas Rose	1	0	0
Thame, Oxon, Mr. E. Dodwell	1	0	0
By Rev. E. Hands—			
Wantage £3 6 6			
Wallingford 4 8 10			
Wokingham 3 15 10			
Blackwater 3 0 3			
	14	11	5
Dividend on £922 12s. 8d. India Stock	22	9	9

ACKNOWLEDGMENTS.

A parcel of blankets and warm clothing from Mrs. Beetham, of Cheltenham, for Rev. T. Berry, of Athlone.
A parcel of useful articles from Mrs. Risdon, Perabore, for Rev. W. S. Eccles, Ballymena.

THE MISSION is now truly encouraging. Several of the Churches bid fair to become self-sustaining. The funds now devoted to those places will then be applicable to other important spheres of labour. In the meantime, the Committee have to ask for augmented supplies to enable them to fulfil engagements which the remarkable religious movement in Ireland rendered it incumbent upon them to undertake.

*** CONTRIBUTIONS are respectfully, yet earnestly, requested; and will be thankfully received at the BAPTIST MISSION HOUSE, 33, Moorgate-street, London, E.C., by THOMAS PEWTRESS, Esq., the Treasurer; or by the Rev. F. TRESTRAIL, Secretary *pro tem.*

THE

BAPTIST MAGAZINE.

MARCH, 1865.

MAN'S PLACE IN GEOLOGY.*

By P. Cazalis de Fondouce.

The most ancient traces of man do not go further back than that geological period known as the diluvian. These deposits, composed of pebbles and sand, are constantly found to cover the other strata of the earth's crust, and are consequently of an age comparatively recent. The naturalists of the last century saw in the fossils of the tertiary era the remains of a gigantic human population; but their recitals are no better than legendary tales. From the earliest periods of history the great bones which have been accidentally found, were thought to have belonged to men, to giants, heroes, and demigods. The Greeks took the kneepan of an elephant for that of Ajax. Pliny speaks of the skeleton of a giant which was brought to light by an earthquake, and tells us that the Spartans discovered at Tegea the body of Orestes, which was seven cubits, or nine feet nine inches, long. In the fourteenth century it was the giant Polyphemus whose remains were found at Trapatini, in Sicily. In the sixteenth century the town of Lucerne placed in its museum, on the word of Professor Felix Plater, a giant whose skeleton had been found on its territory, and kept it there in spite of the precise demonstration of Blumenbach that it was the skeleton of an elephant.

From the gypsum of Aix, in Provence, have been obtained fragments resembling pieces of human skulls, which are now recognised as portions of the shell of the tortoise. In 1829, at Gagnis, near Montfermeil, a fossil skeleton was discovered in a stratum of the same geological period as that of Aix. It was a human skeleton, they said. A great stir was made, till at length it was found to be the bones of a pachyderm. On the other hand, the fossil man of Moret, near Fontainebleau, is a true human skeleton; but, so far from being a fossil of the period to which the bed in which it was found belongs, it is not more ancient than the battle of Paris. But the most interesting fact is the following.

In 1725 there was found at Œningen, in Switzerland, in a quarry opened in strata of the miocene, or perhaps pliocene period, a skeleton in a state of remarkable preservation, incrusted in a block of argillaceous schist. The Swiss naturalist, Schewchzer, described it, in 1726, as a human skeleton, and in 1731 made it the subject of a special publica-

* From the *Revue Chrétienne*.

tion entitled, "*Homo Diluvii Testis.*" This discovery made a great noise. The famous fossil was named Andreas, or the man *par excellence;* the Preadamite, or the predecessor of Adam: and the poetry of enthusiasm went so far as even to give it the title of Theoscopos, or he who has seen God.

But as this enthusiasm died away, it gave place to more rigorous investigation. Peter Camper, in 1787, recognised the fossil as the skeleton of a reptile: but he was mistaken in thinking it that of a lizard. It was Cuvier who plainly determined its true character, and the Preadamite is now ranged with the batrachians, by the side of the great salamander of Japan. Modern naturalists have clearly proved that the traces of footsteps which are found in the strata of the secondary period, must, in a similar manner, be attributed to gigantic birds or pachyderms.

Where, then, do we find the earliest traces of man?

Geology teaches us that the rocks, from which comes the soil on which we walk, owe their origin to two causes—to the action of fire, or of water. The last or sedimentary rocks, have been deposited by the waters, enveloping at the same time the remains of animals and vegetables that lived at the epoch of their formation. These beds, thus successively deposited, are so much more recent as they lie one above another; and as the fauna and flora have been successively extinguished and renewed, since the commencement of life on the globe, so we observe in every successive bed, or to speak more exactly, in every system of beds, great differences in the fossils or organic remains which they enclose.

We observe further, that the population of any system of beds is always an advance on that of the preceding system. This advance does not consist in a radical superiority of one species over another, but in a general elevation of the entire series beyond that of the preceding one; and it is especially to be remarked that in the series of geological ages the heads of groups are usually found in the more recent strata. Thus man, the most perfect of created beings on earth, has appeared in the latest period of all.

Geologists have established among the sedimentary strata three principal divisions. These are—1. The primary era, or the *palæozoic;*—2. The secondary era, or *mesozoic;*—3. The tertiary era, or *kainozoic.* After the tertiary commences the actual period, which is characterized by the presence of man, or by the fauna now existing. The question we have to solve is, where to find the most ancient remains of man? or to find where the tertiary period ends and the present begins. In my opinion man does not even date from the beginning of the last epoch of all.

Sir Charles Lyell has divided the tertiary strata into three groups, according to the species of fossils which characterize them; the *eocene* group, or lower; the *miocene* group, or middle; and the *pliocene* group, or upper. The *pliocene* group he again divides into lower and upper. In the last subdivision this eminent naturalist places the glacier deposits, and those of the caverns which constitute the diluvium of authors. To form a *post pliocene* period, which he divides into *post pliocene* and *recent*, he reserves the ancient alluvial plains, peat bogs, &c.

The line of demarcation between the tertiary period and the quarternary, or actual period, seems to me very difficult to establish in the present state of science.

I believe, nevertheless, and it is the opinion of several distinguished

palæontologists, that the glacier deposits and those of the caves, or in one word, the greatest part of all that which geologists have hitherto called *diluvium*, ought to be considered as belonging to the actual period. In short, if we take into consideration the present mammiferous population of Europe, abstracting man and domestic animals, one is struck with the fact that it is reducible to sixty species, more or less; whereas it is much more considerable in Africa and in India, where the lion, the tiger, and other great carnivora abound. But the mammalia of Europe become as abundant as those of the above countries if we count the species found in caverns, or buried in glacier and diluvial deposits. These consist of hyænas, bears, lions, panthers, elephants, rhinoceroses, horses, oxen, stags, and they make for Europe a fauna in every respect equal to that of Africa and India. We can in the same way complete the fauna of America by an examination of its quarternary species. This is why we think that the beginning of the actual, or quarternary period, must be placed at the point where that fauna, which forms the complement of our actual fauna, begins.

Now, in this period, where must we place the origin of man? This can only be decided by a study of details. The work of Sir Charles Lyell, on the "Antiquity of Man" furnishes us with an analysis of all that has hitherto been published on this subject.

Owing to particular circumstances, variations of temperature, movements of the soil, the differences of altitude in mountains and valleys, there was at the commencement of the quarternary epoch a long period of time during which the glacial sea pushed its floating ice as far as Denmark, Holland, and England. At the same time the glaciers which crowned the snowy summits of the Alps and the mountains of Wales, extended to distances so considerable that the traces of the first are found nearly as far as Lyons.

During this period there were successive elevations and depressions of the surface of the earth, movements which still take place at certain points, but which at that earlier period produced changes in the channels of the waters, as shown to us by the elevated terraces of gravel or mud that border certain streams, and those great plains of rolled flints which we call diluvial. Then lived animals and vegetables, some of which have been perpetuated to our own days in the same regions they then occupied; others have completely disappeared from the life of the globe, or are now only found in other lands. Among the larger animals we may mention the cave bear, the rhinoceros tichorrhinus, the cave tiger, the primitive elephant, the ox, the great stag, in a word, all that extinct fauna to which allusion has already been made.

It is in the beds which belong to the close of this period that we find for the first time in Europe vestiges of the human species. These consist of fragments of primitive industry, and a human jawbone found in the diluvial deposits of the basin of the Somme, with bones of the elephant and hippopotamus. Analogous remains, under the same conditions, are found in the valley of the Ouse in England; and without doubt human bones are mingled in the caverns of Liege, with those of the mammoth and the cave bear. As for the human bones, and the remains of man's industry, found in certain caves in the centre of France with the bones of animals, believed to be of the same period as the preceding, Mr. Paul Gervais has proved

that they are not associated with the remains of any of the larger mammifers, that lived only in the earliest times of the quartenary era. This at least is the case with the caverns of Bize, in the department of Aude, of Laroque and Poutil in Herault, and of Poudres in Gard.

Elsewhere, in Denmark, in Holland, in England, in Switzerland, and in France, other vestiges of the primitive populations have been found and studied, under conditions of less antiquity, although very ancient.

With regard to the recent discoveries made in the valley of the Somme, by Messrs. Boucher de Perthes and Rigollet, Mr. A. Gaudry read at the Academy of Sciences, in the sitting of October 3rd, 1859, a paper in which are the following conclusions, and which are accepted by most learned man :—

"1. Our forefathers were contemporaries of the *rhinoceros tichorrhinus*, the *hippopotamus major*, the *elephas primigenius*, the *cervus somonensis*, and a large species of ox but recently destroyed.

"2. The soil called diluvial by geologists has been formed (at least in part) since the appearance of man. Its formation has without doubt been the result of the great catastrophe, the memory of which remains in the traditions of mankind."

But while some say that man is very ancient on earth, since he was contemporary with these extinct species; others, on the contrary, contend that this merely proves, that these species have disappeared much more recently than was before believed. Following out this last idea, it is affirmed, that all these species did not disappear at the same epoch, but successively, and that this process of disappearance and extinction is going on even in our own days. In fact it suffices for the extinction of a species, that for a certain length of time the births do not compensate the effects of mortality. This result may be owing to a change of climate, arising from some movements in the soil, a change that may occasion the destruction of some races and the migration of others; or it may spring from that perpetual war which animals make on each other.

"In every great division of animals," says Joseph de Maistre, "nature has chosen a certain number to devour the rest. There are insects of prey, birds of prey, fishes of prey, and beasts of prey. There is not a moment of time in which some living thing is not devoured by another. At the head of these mumerous races of animals man is placed, whose destroying hand spares nought that lives. He slays for food; he slays to clothe himself; he slays to adorn himself; he slays for the pleasure of attack; he slays to defend himself; he slays for instruction; he slays for amusement; he slays to kill. Mighty and terrible king, he has need of all, and nothing can withstand him!"

To support this line of thought, may be brought examples of species which have disappeared in historic times. The gigantic birds named *dinornis* and *œpyornis*, which not long since lived in New Zealand and Madagascar, and the droute, which inhabited the Isle of France, and the Mauritius, in 1629, are now extinct. The same has happened to the giant stag which the Roman nobles brought to England, on account of the excellence of its flesh, and which is depicted on certain ancient monuments. Geoffrey St. Hilaire considers the Erymanthine boar to be a lost species, and he has found among the mummies of the Egyptian catacombs two crocodiles, which have been named *lanceosus* and *lanciniatus*

but which no longer inhabit the banks of the Nile.

Finally, here is a fact so interesting that it must not be passed by. On the 16th March, 1361, Gilbert de Pierefont, lord and baron of Hierle near to Vigan, confirmed by a public act the liberties which the peasants of Aulas had enjoyed from time immemorial. In addition, he gave them some new privileges, amongst which was the right to hunt, not only the hare, the rabbit, partridges, and other game, but also the wild boar, the roebuck, the bear, and other wild beasts, which his predecessors had reserved for their own sport. On the 10th March, 1654, the people of Aulas had their liberties and privileges again ratified by Christoffle de Montfaucon, baron of Hierle, their lord. They represented to him, among other things, that they enjoyed "the liberty of hunting hares, rabbits, partridges, and other game, also stags, the wild boar, the roebuck, the bear, wolves, and other wild beasts, in all the said land and barony of Hierle." In the present day the stag, the wild boar, the roebuck, the bear, have entirely disappeared from the Cevennes; the wolf alone remains, and is vigorously chased. These are, not yet indeed extinct species, in the complete sense of the word, but they are so far as this country is concerned, and the bear will soon be utterly destroyed in the Alps and Pyrennees.

Thus many species of animals have become successively extinct since the beginning of the quarternary period, even down to our own times. It may very well be that man was contemporary with the end of certain species, such as the mammoth and cave bear, without having been created at the same time as these animals, and without having ever been contemporary with others, such as the *rhinoceros tichorrhinus*, which were the first to be destroyed. Man was the last creation of God, as we learn from the Bible. Science does not in the least contradict this fact, for it does not teach that He has since created other living beings. Man was created after certain quarternary species which had already disappeared from the globe; while others, like the cave bear, the mammoth, the gigantic-horned stag, which still lived when the first tribes of men spread over the earth, have become extinct since.

In conclusion, we must say that the antiquity which geology attributes to man is altogether relative, and that it can conjecture nothing as to his chronological age.

THE NINGPO MISSION.

BY THE REV. J. H. TAYLOR.

THE city of Ningpo, though one of the five ports opened to western commerce by the treaty of 1842, is probably less known in England than the cities of Shanghai and Fuchau, between which it lies. Its foreign trade is small, but the native city is large and important. Before the possession of the city by the rebels, it and its suburbs probably contained a population of 400,000 souls. Amongst them, and in the surrounding country, a little band of missionaries has laboured for many years. As elsewhere, the first years of labour were a time of much sowing and little reaping. Most of the earlier labourers have been re-

moved by ill-health or other causes to their native lands, or to other spheres of labour. Some have entered into the joy of their Lord. Their successors are now reaping the fruit of their labours; and while rejoicing in the success attending their efforts and ministrations, we would not forget the toils of those who went before. Soon those who sow and those who reap shall rejoice together.

In order to understand the nature of the work in Ningpo, it is necessary to bear in mind the existence of an instrumentality largely owned of God in the conversion of sinners and the building up of believers—namely, the translations of portions of Scripture, hymns, and other books and tracts, into the vernacular of Ningpo, expressed by means of the Roman character. Good composition in the written Chinese character is unintelligible when read aloud, even to the learned; it is addressed to the eye, not to the ear. To acquire the power of using it requires from seven to ten years of incessant study; and consequently but a very small part of the dense population is able to read. Their own vernacular, all, of course, *speak;* and by means of the Romanized colloquial, they may be taught to *read* it in a few months. In the writer's experience, about three months have usually sufficed for those who were engaged in daily labour, but who regularly attended an evening class. Boys in school, able to give up more time to it, often read nicely in a month.

The connection of the writer with the mission work in Ningpo commenced about the middle of the year 1856. He had been engaged in and around Shanghai in the north, and about Swatow in the south of China, for more than two years, principally in missionary journeys having for their object the wide dissemination of the Word of God in the written character. And having uniformly, and everywhere, had cause to regret the very small number of persons able to read and understand any book, not to say the Word of God, he was prepared to rejoice in the large measure of success that had attended the efforts of the missionaries in Ningpo in producing works in the Romanized colloquial, and inducing persons to acquire and use it.

It was not, however, till the middle of the year 1857 that the writer, in conjunction with his late lamented colleague, the Rev. John Jones, commenced regular missionary work in Ningpo. And the Lord soon gave encouragement. By the end of the year one dear native brother had not only himself received the truth and been baptized, but was manifesting much zeal for the conversion of his neighbours. During the next year five others were added to us, two of whom have since fallen asleep in Jesus; the others, with the one first baptized, are still living and serving the Lord. Of these four, two are now employed as preachers of the gospel, and one as Bible-woman. The remaining one is a private member of the church, but has been the means of the conversion of several persons.

During the year 1859, the six already in fellowship were increased to thirteen: there were not a few who really seemed to be seeking the Lord. A weekly united prayer-meeting, held in one of the most centrally situated chapels, was steadily continued. The missionaries of various denominations attended and took part, as did native Christians from each of the churches. This meeting was very much blessed of God: love and unity were increased, the work of God was deepened in the hearts of believers, and the needy state of the multitudes

around was more felt by the native Christians. More effort was put forth, new out-stations were formed, converts persuaded their friends and neighbours to attend the means of grace, and all felt much encouraged. The writer, who at this time took charge of the Ningpo Hospital for the gratuitous treatment of sick or wounded Chinese, was much refreshed by the earnest and hearty co-operation of the native Christians, and by the spirit of inquiry manifested both by in and out-patients, of whom not a few eventually joined the ranks of the Lord's people.

In the beginning of 1860 death made the first breach in the little band of converts mentioned above. An account of the happy departure of Mr. Dzing was given in the BAPTIST MAGAZINE for September, 1861, page 542. During the first six months of this year fourteen new members were baptized; and one person died, it is hoped, a Christian, without having received this ordinance. At this time the writer was compelled to return to England on account of health, and his colleague was left alone to labour,—and yet not alone, for God was with him. Some of the earlier converts became increasingly useful, and all the means of grace were blessed. During the latter half of the year six persons were baptized, and one unbaptized person, long an inquirer, fell asleep in Jesus.

The year 1861 commenced with much promise. Not merely were out-stations formed by members of the older and stronger missions at greater distances inland than heretofore; but Presbyterian and Episcopalian missionaries effected residences in the interior. It seemed as if the set time to favour the province of Chek-kiang were come. But tidings of the rebels became threatening; the out-stations, one by one, had to be abandoned; before the end of the year the city of Ningpo had fallen into their hands, and the little band of converts was scattered. The work was almost entirely suspended; the missionaries lost much of their property; many of the converts their all. To save the lives of the poor people, and to help to keep them from starvation, occupied the time and required more than the strength of the missionaries. All faces seemed to gather paleness. "What can we do?" was the universal cry: care for the soul, it was too often difficult or impossible to impress on those who were occupied with the one thought, how they were to live to-day. And yet even in the midst of this confusion and woe there were some who turned in their need to Him of whom they had heard without interest before,—to Him who is a refuge in time of trouble. And of several who died from violence and by disease at this time (though from various circumstances they were unbaptized), there is good hope that through grace they have entered into the rest of the people of God.

The idols were broken down: the temples were abolished. Human life was held very cheap. Property exchanged hands: the rich became poor, and some became rich. At such a time as this it is not to be wondered at that the love of some of the converts waxed cold, and that others fell into open sin. But to the glory of God, whose work it was, be it recorded, that most stood well, and that to not a few, this was a time of growth in grace. The providence seemed dark and mysterious, but the Lord was at work. The rough plough was breaking up the soil and opening it, and many a homestead, many a nest, did it tear to pieces in its progress. But by-and-bye the tide rolled backward, and once more peace prevailed. The people re-

turned to the sites of their former dwellings, and the cities, towns, and villages were repeopled. The gospel of the kingdom was again proclaimed, and fell into not a few softened and prepared hearts.

But this was not all. One and another of those who had manfully borne the burden and heat of this day of sorrow, who had stood up to help and to succour the needy and the distressed, began to fail and to droop. Mail after mail brought tidings that this brother was sick and nigh unto death, and that that brother had had to leave the field. The writer's late colleague long refused to leave the little flock to which he was so much attached; but at last succumbed to the attacks of disease, and sailed for England early in February 1863. His work, however, was done:—

"God whose service he had deemed best,
"Called home His servant to His promised rest."

He fell asleep in Jesus shortly after passing the Cape of Good Hope, and his remains were interred in St. Helena. The exact number of persons baptized, or who died in the faith, during the years 1861-62, the writer is unable to give; but from scattered notices in letters, &c., it appears that the number rather exceeded than fell short of thirty. Thus in five years and a-half upwards of sixty persons had professed to believe in the Lord Jesus.

On the arrival of the writer in England, in the end of 1860, he met with Mr. James Meadows, who greatly desired to give himself up to the work of the Lord in China. After much prayer he came to London in the latter part of 1861, and commenced the study of the Ningpo vernacular. He made very encouraging progress in this study; and, as the health of Mr. Jones was evidently failing fast; through the liberality of a Christian friend, he and his young wife were enabled to leave for China in January, 1862. He arrived in Ningpo in the month of June, and was soon able to commence missionary work. In the absence, from sickness, of Mr. Jones, in the month of September, and before Mr. Meadows was able to speak and preach with fluency, he conducted the meetings in part, by giving out hymns and reading portions of Scripture in the colloquial; while the native helpers would give an address or exhortation, and engage in prayer. In two months from this time he opened a day-school for native boys with the aid of a Chinese teacher, and when Mr. Jones left China his presence was invaluable. One of the American Baptist missionaries, Mr Lord, kindly consented to act as pastor in the meantime; to take one service each Lord's day, conduct the church meetings, baptize converts, and administer the Lord's supper. And this self-denying service of love he has continued to perform ever since. The other meetings, all the evangelistic work, the visitation of converts, &c., our brother Mr. Meadows has zealously and faithfully attended to, or superintended.

When his work commenced it was of a very uphill nature. Besides the difficulty of the language, the converts were still very much scattered, and the state of society was only slowly recovering from the violent upheaving to which it had been subjected. But by God's grace our good brother persevered, and success has crowned his efforts. Some of those who had been under discipline have been restored; others who were cold and dead have been quickened. The services of the brother first given to us, Mr. Nyi, have been blessed. One

of the members, a literary man, Mr. Cü recently went into a Buddhist nunnery and preached the gospel with such fervour that the Abbess, one of the nuns, and a neophyte about to take the veil, were converted and added to the church. The nun was very ill at the time that she was accepted by the church for baptism, and died before those accepted with her were baptized. The other two formed part of a band of sixteen who were baptized together by Mr. Lord; four of whom were from Mr. Lord's own church, the others from the little flock among whom our brother is so successfully labouring. Among this number was the mother of Mr. Cü himself; she has since fallen asleep in Jesus. Another brother, a simple countryman, has so fully preached the gospel in his own neighbourhood, that in going through it, for thirty or forty lee, (ten to thirteen miles), Mr. Meadows scarcely met with an individual who had not heard more or less of Jesus from his lips. Since brother Jones left, more than twenty have been baptized, and there were, in September, still remaining six candidates for admission. These have been received since, so that there have been in this little church, since the middle of 1857, not less than 90 persons who have professed faith in Christ—most of them by baptism though others have been removed by death without receiving this rite. Of these persons, a considerable number have fallen asleep in Jesus. Others, who reside in various parts of the interior (some of them more than 200 miles from Ningpo) have not been heard of since the irruption of the rebels closed all communication with that part of the country. Some, alas, having left their first love, and walking disorderly, have had to be suspended; while of others, there is reason to fear that their hearts never were right before God. The proportion of those living, and within reach, who are now in communion, is unknown to the writer. That there is cause for sorrow and humiliation on account of some, and for joy and gratitude to God on account of others, is evident. Will the Lord's people join us in prayer, that those who are still in the fold may be drawn nearer to the Saviour, and that the wanderers may be reclaimed? And will they ask, too, that grace and strength and consolation may be given to Mr. Meadows in his important, but lonely work? His partner was taken home in September, 1863. May he be increasingly used by the Great Head of the Church, and many believers be added to the Lord.

THE REV. ROWLAND HILL.

ENGLISH Protestants are not very fond of "relics," but they are fond of cherishing recollections of Britain's great and good men. If Rowland Hill did not belong to the class "great," he certainly belonged to the class "good," and he has secured for himself a niche, if a narrow one, in the religious history of England during the early part of the nineteenth century. We never heard him preach, but we read his "Village Dialogues" more than forty years ago, and wish that we could

experience *now*, from the perusal of any literature, the pleasurable emotions which the perusal of that work produced. The name of Surrey Chapel, like that of Exeter Hall, is famous among English Nonconformists. Multitudes of eloquent sermons have been preached there, and there that flame of missionary zeal has been fed with the sacred oil of the sanctuary which is to fill the world with heavenly light and glory.

In a few more years Surrey Chapel will probably be among the things of the past. The ruthless railway will have reduced it to ruins; but its "record is on high," and myriads of souls will for ever bless God that it was permitted to exist. We are glad to be assured by those who were acquainted with Mr. Hill, that he was a *very good man*. We lately said to an aged Christian, who has moved much in secular and religious society, "Who was the best man whom you have ever known?" He replied, "Rowland Hill." His goodness was combined with much *common sense* and moral courage. At a time when millions of people in England looked upon vaccination with horror, Rowland Hill talked, wrote, preached in its favour, and performed the operation himself, for the benefit of thousands. His philanthropy attracted the attention of the Government of the day, and his residence was honoured by being made one of the public stations for the performance of vaccination. Like many great men, Mr. Hill was full of humour and wit, and, like Sir Thomas More, he could not help being humorous even in his last moments. A friend standing by his bedside said, "Mr. Hill, I heard of your illness on 'Change." "Did the *funds fall?*" was the quick reply. Sometimes he could be caustic as well as humorous. A lady whom he was showing the interior of Surrey Chapel seemed more inquisitive than was needful in reference to the price charged for the pews. The pastor parried the question for some time, but finding that the curiosity of the lady must be gratified, he said, "These pews, madam, are for the *guinea*-pigs, these for the half-guinea pigs, and the rest are for the swinish multitude." Mr. Hill was often unconsciously humorous, as the following incident will prove, which was related to us by the late Dr. Leifchild:—When the Doctor was a young man at college he was appointed to conduct a week evening service at "Surrey." The devotions being over, Mr. Leifchild commenced his discourse, but not without some trepidation, arising from the *genius loci*, and when he had finished his exordium a smile in the faces of several of the audience did not tend to increase his self-possession, and by the time he had reached the middle of his "first head" the smile had become so general that he felt himself compelled to read the people a lecture, both for their want of reverence in the sanctuary, and of kindly consideration toward the youthful preacher. For a little while the audience displayed a little more decorum, but by the time the preacher had reached the middle of his discourse the smile had returned, had become general, and had given place to an audible titter; thereupon the preacher closed the Bible, vacated the pulpit, and retired to the vestry, to expostulate with the elders concerning such unseemly behaviour. One of the elders soon entered, accompanied by Mr. Hill, but he only replied to the young preacher's complaints by smiling and looking at his pastor for an explanation. The matter was soon cleared up. Mr. Hill had seated himself in the front pew of the organ gallery, behind the pulpit, from a kindly de-

sire, probably, not to embarrass the young man by his visible presence, but in full view of the congregation. There, unconsciously to himself, he testified his approval of the sermon by stroking his cheeks and chin, in his own peculiarly comic way, and thus gave the heartache to the preacher, who in after years, in that same pulpit, delivered discourses with pleasure to himself and with much profit to a multitude of hearers. The following anecdote concerning Mr. Hill we had from a trustworthy friend, and as we have not seen it in print (so far as we remember) it is worth recording, showing as it does, how effective even a homely fact may become in the hands of a talented preacher:—A pious man, residing in London, was about to part with a relative who was emigrating to Australia. Wishing to do the intended emigrant some spiritual good, he invited him to go and hear Mr. Hill at Surrey Chapel. The invitation was accepted, the pious man fervently prayed during the service for the conversion of his friend; the prayer was heard, and an anecdote related by the preacher was the means of deciding the emigrant to give himself to Christ before he left his native land. "The other day," said the preacher, "as I was walking along Stamford-street, I saw a sight which very much surprised me. I saw a pig of his own accord following a butcher. When the man stopped the pig stopped, and when the man turned the pig turned to follow him. My curiosity was excited, and I followed the pig, who followed the man, until I saw them both enter a slaughter-house. I entered the slaughter-house too, in order to ascertain by what means the butcher had prevailed upon the pig to go so readily to ruin. 'Then you did not notice,' said the butcher, 'the box of beans under my arm? I tried him with them. Every now and then I pitched him a bean, and now I have him all right.' You see the moral of my story," said the preacher: "beware of the *devil's beans*, I beseech you, if you would escape the *devil's slaughter-house!*"

"JOB! LOOK UP!"

Our minister, five-and-forty years ago, was a quaint one, and brimful of Saxon sense and homely wit. One Sabbath-day he preached upon the 8th and 9th verses of the twenty-third chapter of the Book of Job:—"Behold, I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him." The introduction to the sermon began thus:—"The patriarch looked to the four points of the compass to find God, but he did not succeed; he looked forward and backward, to the right hand and to the left hand, but all in vain.—Job, you fool, you should have looked up!" Very good advice, friends, though not given by our minister in the politest possible form. "Look *up!*"

Are you poor? "Look up." Fix the eye of your faith and hope upon Him who has the resources of the

universe beneath His complete and constant control. "Look up!" bear up! and though the last sixpence is spent, and the last loaf cut, the infinitely Good Being will appear for your rescue. He who provided corn for His people in Egypt, who sent the angel to Hagar in the wilderness, and fed His prophet by the mouth of the ravens, will not forget you. Think of the sweet words of the sympathizing Saviour,—*His* words, who was sometimes, like you, reduced to a morsel of bread:—"Are not two sparrows sold for a farthing? Yet not one of them falleth to the ground without your Heavenly Father. Fear not, ye are of more value than many sparrows." Oh how often have we seen the words of the Psalmist come true; "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed"!

Are you suffering some severe bodily pain? "Look up." Look up direct to Him who has sent the affliction, or permitted it to come. We once knew a good man who was afflicted with a fearful cancer in the cheek; it grew worse every day, and he knew that it would ultimately consume one of his eyes. The wound was almost unbearable to those who were near him, and excruciatingly painful to himself, and yet religion made him very happy, and we have often sung hymns with him at cottage meetings, he himself setting the tunes. Afflicted Christians, "look up!" your afflictions come from a Good Being, and are sent to "work together for your good." The storms preserve the ocean from a poisonous stagnation, and afflictions do the same for the Christian's soul; the fragrance of the flowers and the sweetness of the fruits need for their production the cold winds of winter, as well as the balmy air of spring and the sunbeam of the summer, so the biting winds of affliction are as much needed to ripen the flowers and fruits of holiness, as the services of the sanctuary or the private means of grace. Then "look up," afflicted brother! Strive to feel as Paul felt when he penned those noble words of his, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

Are you severely tempted? "Look up." Do not look at the temptation; that will do no good; it may only fascinate you to your ruin, as the serpent is said to be able to fascinate the poor bird. "Look up" to God; He will enable you to "add to your faith, courage," and to say, "How shall I do this wickedness, and sin against God?"

Are you deeply depressed in mind? "Look up." Probably some reader of these lines is subject to fits of mental darkness, just as poor Cowper the poet was, just as Luther was, and as other good men have been; and, probably, you are ready sometimes to "prefer strangling to life." "*Look up,*" dear friend! Christ sympathizes with you, for His "soul was exceeding sorrowful, even unto death." Pray to "the Father of your spirit to give you strength to pass bravely under the cloud." Don't be like the sheep in the fable, who, when the flock heard a dreadful noise near them, advised that they should all leap into the well near which they were standing.

"Beware of desperate steps; the darkest day,
Wait till to-morrow, will have passed away."

Are you drawing near to the *hour*

of death? "Look up," Christian! The poor body is, perhaps, racked with pain; look up, you will soon be in the blest land, whose inhabitants never say "We are sick." Disease is doing its worst upon you, and Death will soon claim you for his prey; but do not fear! "This corruptible shall put on incorruption, and this mortal shall be clothed with immortality, and then shall be brought to pass the saying which is written, Death is swallowed up in victory." Look up! and sing,

"There are my home and portion fair,
My treasure and my heart are there,
And my abiding home:
For me my elder brethren stay,
While angels beckon me away,
And Jesus bids me come."

JOHN CENNICK, THE EVANGELIST OF NORTH WILTS.

(*Continued from page* 95.)

THE RIOT ON HAMPTON COMMON IN 1743.—This outrage took the form of a personal assault on Thomas Adams, of Rodborough, a lay-preacher and a friend of George Whitefield's, whom the populace threw first into a lime-pit and then into a brook. Cennick had suffered on the same spot two years previously through the ill-usage of a company of soldiers, led on by one of their officers. On Whitefield himself, though often preaching at Hampton, no one had as yet laid violent hands. Subsequently, and in other places, his own turn came for sharing in the abuse from which none of the evangelists of that day were quite exempt. On the present occasion, confident in the protection of the Government, he seems to have speedily made up his mind in favour of a legal prosecution in the King's Bench; though this was not till after he had vainly appealed, in his friend's behalf, to a local clerical magistrate, who met his demands with recrimination and reproach. The trial eventually took place at the Gloucester Assizes in the spring of 1744, and resulted most signally in favour of the lovers of good order. The counsel for the prosecution on opening the case, reminded the court that rioters were not to be reformers, and that his Majesty had nowhere put the reins of Government into the hands of mobbers, nor made them either judge or jury. Another counsel on the same side gravely recommended to the jury's consideration the advice of Gamaliel, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." The witnesses having then given their evidence, the first counsel for the defendants laboured hard to prejudice the minds of the jury against all reputed Methodists in general; urging that enthusiasts of this order were such pests to society that, in his opinion, any private person who should take upon him to suppress them was to be regarded as a friend to his country. His brother counsellor following in the same strain, contended that the Methodists themselves would generally be found to be the authors of these riots. In Staffordshire, for instance, they had recently gathered

in such mobs that the military were called out to suppress them. In the neighbouring county of Wiltshire, too, there was at this very moment a cause depending of the like nature, all tending to show that the Methodists were not of the mild pacific spirit they pretended to be; that Mr. George Whitefield himself was for ever travelling about from common to common, making the people weep, and then picking their pockets, under pretence of collecting money for a colony in Georgia; with much more to the same effect, to the infinite amusement of the spectators in court. But the summing up of the learned judge speedily put the question upon a legal basis, and reduced it to a constitutional issue. All the defendants were found guilty, and in the evening of the same day Whitefield preached from the words of the Psalmist, "By this I know that thou favourest me, since thou hast not suffered mine enemy to triumph over me." In a letter four days after he thus summarises the affair: "The rioters are brought in guilty, and I suppose will have an execution issued out against them next term. I hear they are hugely alarmed, but they know not that we intend to let them see what we could do, and then to forgive them." Strange, that the very next of his recorded letters should contain the narrative of a savage attack made upon himself while in bed, in his lodgings at Plymouth, by a drunken naval officer named Cadogan, who belaboured him with a gold-headed cane till his repeated cries of "murder" at last brought succour and deliverance. He was strongly advised to prosecute the offender, but steadily refused to do so, being well satisfied that the publicity which the affair had created, attracted thousands more to hear from his lips the Gospel message; besides which, he was just on the eve of embarking for America. As a citizen, George Whitefield was well aware that he could call into action the retributive exercise of his country's laws. As a Christian, and one holding a very high commission in his Master's service, he remembered at the same time that it was impossible to escape the personal hatred of many of the unregenerate; and he went on his way "sorrowful, yet always rejoicing."

In respect of the quarter from which the persecution of that day was likely to arise, it cannot but strike the attentive student of English history (and the remark is made without any wish to detract from the martyr-honours of such men as Whitefield and his associates), how wide was the difference between the social position of the new-risen Methodists and that of the Puritan and Nonconforming Confessors of a previous age. Under the Tudors and Stuarts, Dissenters had been crushed by Government prosecutions as well as outraged by the lawless violence of individuals; but having by the exercise of active virtues no less than by the passive endurance of unnumbered wrongs, at last emancipated themselves from priestly despotism and secured for ever their right to liberty of worship, they had now come to be regarded as the firmest supporters of the dynasty which expelled the tyrants. Their reproach was so far rolled away, that the name of a Dissenter was now the surest warrant of faithful adherence to the Hanoverian succession, and uncompromising defiance of Jacobite treason. No wonder therefore that when the Wesleyans arose, the liberal Court of George II. viewed without alarm and even with approval such a large accession to that class of his Majesty's subjects, and promptly extended to them the pro-

tection of those laws which as Dissenters they enjoyed, though the name of Dissenters they disclaimed. This statement is in nowise damaged by the fact that the new preachers once and again were made the victims of popular violence; for the mob had not lost the scent for blood to which they had so long been trained, and there was not wanting in every county a discontented crew of "Gothic gentry" and political parsons ready to feed the latent appetite. But wherever the sentiments of the Government were understood and accepted, there persecution was frowned down. At Bristol the magistrates promptly quelled the riotous spirit of the populace and placed the Methodists in perfect security; and if the London mob was more violent, the injured party had the satisfaction of being informed from high authority that they had no need to suffer the indignities that were heaped upon them, since the justices of the peace had received particular orders from the Government to afford them full protection.*

Still the Apostolic declaration standeth true, that "they that will live godly in Christ Jesus shall suffer persecution;" and as this is a moral result independent of political bias, the spirituality of some of the new leaders was capable of awakening the hostility of degenerate Dissenters as well as of clerical partizans. This was signally illustrated in the attack made on Charles Wesley in the town of Devizes, shortly after the Rebellion of "Forty-five," which, though it was organized by a Jacobite curate of the Scots house of "Innes of Innes," was also encouraged by two of the principal persons of the borough calling themselves Presbyterians. John Wesley was so confident of the Whiggism which then prevailed in the councils of that borough that he had repeatedly assured his brother Charles that the enemy had no chance of getting up a hostile mob in Devizes, but the event proved how easily the depraved passions of the human heart will sometimes override the maxims of prudence. Thus they all had their crosses of one kind or another; and what is equally manifest too, they all had their separate and distinct vocations; so that, while we shrink from the office of comparing the inner life of one with that of another, we may admire the wisdom which selected such different instruments for the work of the ministry. But not any longer to anticipate events, we must now go back to the more private annals of those few sheep in the wilderness whom Cennick had gathered from the hamlets of North Wilts.

* Dr. Bennett's "History of Dissenters," iii., p. 163.

"October 29th, 1743.—Brother William Godwin, a farmer of Little Somerford went to his long home in a joyful manner. He had been a zealous person in the Church of England for about forty years, but could not be satisfied in his mind about his future state. The third year before his end he heard Mr. Whitefield preach at Malmesbury, and was awakened. From this time more than ever he began to desire to have his salvation ascertained to him. He heard me often, as did his whole house, and got me many times to preach there, always behaving kindly to me, yet constantly experiencing an uneasy state of mind, till it pleased God, while he was out in his fields, to manifest His love to him, and from that time he continued happy and cheerful to the last. He was a steward of Brinkworth Society, and beloved by all the awakened for his faithfulness and tenderness. In the beginning of his sickness, which proved to be a fever, he strove to comfort his poor wife (who was also a 'sister,' and has since followed him), and to reconcile her to his departure, and he let no opportunity slip of telling his mother and brother of his happy estate. To the latter he said, 'You may look upon me, brother, and see that I am a dying man, and yet you see I am not afraid: I know that my sins are forgiven, and that I shall go to heaven.' As he lay in the agonies of death, he called all his children to his bedside, and told them he was going to our Saviour, and desired they would love and be obedient to their mother;

after which he laid his pale hand upon their heads and blessed them. He then kissed them and his wife, and finding himself going, bade them sing some verses till he had expired. They began to sing with many tears, and he with a bright and heavenly aspect softly joined them till he could not be heard, and then, with eyes sparkling with joy, he clapped his hands several times, and with a smile ended his days. Many of his village, and those who saw his departure, will not forget what a sweet feeling he left behind him, and even his enemies could not help being affected. He was buried at Little Somerford, and has on a stone over his grave these lines:—

'Here lies a witness of the Lamb of God,
Who washed his garments in the Saviour's blood;
And, in the full assurance of the faith,
With joyful shoutings closed his eyes in death.'

"Not long after this, sister Anne Baker followed the other souls, who, in their season, went to the marriage of the Lamb. She was first awakened when I preached at Castlecombe, and continued athirst for redemption till after the next Christmas, when it pleased the Holy Ghost to glorify the Son of Man before her in His suffering form. It was as if He stood before her with all His wounds, and bade her put her finger into the nail-prints and thrust her hand into His side, and be not faithless but believing. This was so felt in her heart with Divine power, that she cried out, 'My Lord and my God.' She continued thenceforward in union with her eternal Husband till her happy change; nor could she hide her joy and bliss from all her relations.

"On Friday, October 30th, she was at Bristol, with sister Bryant of Seagry, to visit the awakened people in that city, and in a few days returned home to her mother at Littleton-Drew, where she lived, having first said to several in Bristol, 'I believe I shall not be long here.' This journey was a singular blessing to her, which she signified often, and was observed to be uncommonly delighted in comumnion with our Saviour, so that many times she was overheard to say, 'Oh, let Him kiss me with the kisses of His mouth!' On Sunday, November 6th, she walked alone to Tytherton to a love-feast, returned on Monday, and on the following day fell ill of the small-pox. She was sensible that it would be the occasion of her departure to the Lamb, and therefore said to her weeping mother, 'You must now give me up; I am not yours, I am the Lord's.' She could not be persuaded to forbear singing day and night; and during the whole of her sickness she spoke as one who was already with the Lord. It was a great satisfaction to her to have some sisters about her whom she dearly loved, as sister Harry of Dunley, and sister Howell of Bristol. With these she spoke cheerfully and freely till November 23rd, when, after the endurance of excessive pain, which left her quite faint and worn out, she uttered with a low voice the words, 'I have overcome,' and then, without the least groan, she fell asleep, about 6 o'clock in the morning. She had desired to be buried at Tytherton, but as it was difficult to bring her so far in her infectious state, her mother agreed to have her laid with her relations in the quaker's burial-ground at Lower Stanton. She was a single woman, aged about twenty-two years.

"Sunday, December 18th, Mr. Whitefield administered the sacrament to the societies in Tytherton Chapel. To this year, 1743, belong many remarkable occurrences which should be noticed. *First.*—As a young man of Christmal-ford was wrestling with another in play, he got such a fall that he died on the spot; but before he expired he confessed that he had done wrong in hurting and opposing the Brethren, and besought those about him not to do it, but to believe that they were the people of God. *Secondly.*—As one Smith, of Foxham, was coming from Devizes with Thomas Sympkins, he so derided and blasphemed the doctrines I taught, that the other (who was no good man) was shocked, and begged him to forbear, but while he still persisted his horse stumbled, and in his fall he dislocated his neck, so that he grew black and foamed at the mouth; but the other, setting his knees to his shoulders and pulling his head, his neck came to rights, and in about an hour he recovered himself and spoke; but his horse rose no more, and died immediately. *Thirdly.*—Also one Gough, of Tytherton, threatened to discharge foul water on our people who passed to hear the preaching, but was seized with such violent pain in the bowels and purging that night, that he relinquished his purpose, for it was so bad as to endanger his life.

1744.

"In the beginning of this year I rebuilt and altered the dwelling-house at Tytherton. On the 11th of March, sister Elisabeth Pinnel of Cocklebury, went to eternal rest, who, because she belonged to our society was denied burial by our parish minister; and afer I had twice sent to him to bury her at his peril, and he refused stiffly, I buried her before my own door at Tytherton, March 13th, and had a blessed opportunity at her funeral. This was the beginning of the burial-ground there, and this sister had the honour to be the first corn sowed there. She was a single woman, about twenty-seven years of age. On the 27th of March brother Clifford, of Brinkworth, followed her. He was awakened the first day I preached at his village, and was one of those who shared deeply in the persecution of Stratton (as above narrated), where he had his head broken in three places and his whole body bruised in trying to keep the blows from me.

He was one of the chief persons in building Brinkworth school or meeting-house, and was afterwards a steward of that society. He was a sincere friend to all the awakened souls, and continued so to the last. He departed of a fever, and was buried in the churchyard of his own parish, aged forty-seven years. On the 22nd March, sister Rachel Pinnel followed her daughter and went to the Lord, and was buried at Tytherton; she was a widow, aged about 47.

"On the 25th I preached again at Stratton St. Margaret's, where all was still and quiet, and the tumult and opposition entirely ceased. On the 3rd of April, at my special desire, the first Association of our ministers and preachers, which had been kept in Wilts, took place in my house at Tytherton. There were present the following preachers:—Mr. Whitefield, Howell Harris, John Cennick, Joseph Humphreys, and Thomas Adams; and the following 'exhorters:'—William Humphreys, Isaac Cottle, Thomas Lewis, and Thomas Beswick.

"Soon after this meeting the constables and tything-men troubled and vexed our brethren by threats and attempts to impress them; and at Corsham, myself, brothers Cole and Richard Scott, were seized by the constables; but on my speaking plainly with them, and letting them know I was a freeholder and telling them it would be at their own peril if they held me, they allowed me to go, but they detained the other two brethren in prison, from whence, by order of a justice, they were sent under a guard to Salisbury, from which place they found means to escape. The justice who committed them blamed the constables for not bringing me, saying, in open court, that, though I was a freeholder, he would have made me serve in the wars. This gave encouragement to all to trouble our people more and more, so that sister Skeat's house was broken open at midnight, under pretence of seeking for vagrants; and the same was done in two houses at Tytherton, and the inhabitants kept in constant fear. I heard of this while I was in London, and I wrote to the Chairman [of the Wilts Quarter Sessions], or Chief Justice, named Hungerford, giving him an account of all the legal proceedings of this nature, and entreating him to see into the matter, and redress the sufferers. The same was also told to Justice Houlton, of Seagry, and a stop was at length put to these outrages.

"On August 10th I began a society at Bath with four men and ten women, and took it into the plan [*i.e.*, association] of Wiltshire. In the month of October the stewards of Wiltshire disputed with brother John Edwards, whom they did not like to hear; and as he was overforward to preach, it came to an open difference, so that they plainly desired him to go to London, and he was much offended, and complained. The stewards were reproved for dealing so roughly with him.

"In November, this year, the parson of Avebury encouraged the mob to disturb brother Cook in his preaching; and when it was dark, they tied a rope across the bridge over which many of the auditory had to pass, by which means a young man and an old woman were thrown into the brook, and both almost drowned, or smothered in the mud and water. The woman's arm was broken, and both of them were much bruised and hurt. On the 26th December, being St. Stephen's festival, brother Cook preached for the last time at Avebury, near Marlborough. His text was, 'We that believe do enter into rest.' All present observed with what grace and power he spoke. He said, 'Now we are not afraid to die; for the sting of death, which is sin, is taken away. When death stung our Saviour he left his sting in His wounds.' He said also that Jesus Christ is our proper rest, and that souls need not go further to be happy. That same evening he fell sick of what proved to be small-pox, and was obliged to call up Mrs. Wiltshire's family, at whose house he was stopping. They thereupon sent to Clack to brother Bryant, desiring him to let somebody come to nurse him, since in this distemper *they* could not. A brother and two sisters were immediately sent, who had an opportunity of witnessing his resigned and affectionate behaviour under all his misery, till the 4th of January, when he departed cheerfully to the Lord. Providentially I passed through Avebury the next morning on my way from London, and hearing how both the minister and the people of that parish, from fear of the small-pox, opposed his being buried there, I gave leave for them to bring him on to Tytherton; and so at the dead of night, on Saturday, he was brought privately on a horse, and on Sunday morning early, about two o'clock, I looked out at the window, and with a melting heart, I saw his dear corpse laid to rest beside the others directly fronting the door. He was a single man, and had been brought up a weaver near Stroudwater, in Gloucestershire. He was of very little note among the Methodists till about the 5th of September, 1744, at which time, in the Association at Bristol, he began to have a true insight into the Gospel, and so preached it till the next Association in London (17th December), when he was fully persuaded, and overjoyed in the Saviour during the few remaining days he lived here below. He was about twenty-nine years of age, of a strong constitution, and of a very pleasant and good disposition, more especially after his conversion.

"On the 12th June, 1745, there was another Association held at Tytherton, whereat sixteen ministers were present. 13th June—I bought the Home-close. 29th June.—Sister Mary Skeates, of Foxham, a widow at whose house we generally preached for some years, went to another life, aged sixty. She had been lame many years, and was glad to lay

down a tabernacle which had so long wearied her. She was buried at Tytherton at her desire. 3rd July.—I sowed another little corn in the burying ground, named Roger Tanner, an infant, who fled to Jesus on the 1st instant. On the 24th, brother John Weeks, senior, of Brinkworth, aged about seventy-two years, went happily home to our Saviour. He had been with us from the first of the awakening, and got an assurance of our Saviour's love to him a good while before his departure. On the 29th, also, Charles Westfield, a single brother of Foxham, departed this life in a lovely frame of mind. He lingered a long while, but kept close to his Redeemer, and waited with an insatiable thirst to be with Him, which desire was granted in the 28th year of his age. He was a carpenter by trade, and was chief in building the chapel at Tytherton. He lies buried by brother Cook. 26th September.—Brother Otteridge, of Langley-Burrel, brought his little son Jonathan's corpse and laid it in Tiverton to rest with the others. 11th November.—Mary Tanner, a pretty sister,* went home, having died in child-bed, and was buried at Tytherton."

Cennick, from time to time, published several of his sermons, to which he appears to have been stimulated by his fellow-labourer, George Whitefield. The following recommendatory preface to the one entitled "The Bloody Issue Healed," was dictated by the generous heart of that friend during a visit to Wiltshire in the winter of 1743; soon after which, as we have already seen, Whitefield embarked for America, little dreaming that during his absence this beloved companion would quit his fellowship and throw up his services at the Tabernacle. On the causes of this separation we shall have to speak in our next paper.

* That is, one who was consistent or gracious.

PREFACE TO THE READER.

"I have read over the following sermon, and think it plain and scriptural, and sweetly adapted to the capacities of the poor, for whose benefit it was preached and is now published. Surely the Spirit of the Lord is upon the author, and the Lord has indeed anointed him to preach the Gospel to the poor. I cannot, therefore, but own and honour him, though not sent forth by external imposition of hands; and I trust all our young preachers will be enabled to publish some of their discourses, for a testimony of the present, and benefit of future ages. They [posterity] will judge more impartially, and greedily embrace what many of the present generation will reject. I am, courteous reader, thy soul's friend and well-wisher, "GEORGE WHITEFIELD.

"*Brinkworth, Dec. 19th*, 1743."

CHRISTIANITY IN INDIA.

ABOUT two years since, three Christian men, members of the Society of Friends, visited India, influenced simply by the desire of promoting the future welfare of the cause of Christianity in that vast empire. They spent some time in Calcutta, Bombay, and Madras. They had an opportunity of observing European and native society in the chief towns of the north-western provinces, and some of the remoter districts of the Himalayas, and in the Punjaub. They also visited various parts of the Malabar Coast, Bangalore, and Mysore. Before their return home, after a sojourn of fifteen months, they addressed to their fellow-countrymen, and other friends in India, a few thoughts suggested by their visit, having reference mainly to the religious aspects of the country, which have been reprinted for private circulation. Their testimony to the beneficial effects of Christian missions, so thoroughly sincere and unprejudiced, is invaluable, and must be deeply gratifying to their promoters. From the paper, which is very brief, we make a few extracts, which, we believe, will interest our readers:—

"In so wide a field, any observations brought forward must necessarily be of a general and cursory character. We find races, languages, and religious systems differing greatly from each other; the relics of old civilizations, idolatrous religions, or a false faith, giving abundant evidence of those moral corruptions which the Apostle of the Gentiles so pointedly alluded to as the result of a departure from God, in those who 'while they knew God, glorified Him not as God' (Rom. i. 21). On the other hand, throughout this great empire, we pass from point to point where the Christian mission has been established, and where its influence is shown, either in the modification of Heathenism, the gathering of communities or congregations, or the establishment of schools where the Bible forms a part of the educational course.

"As strangers, we have perhaps been most impressed with the *indirect* effects of missionary labour and other agencies. We have heard of temples deserted, offerings to idols diminished, and sacred rivers and localities less frequented. Surely these are presages of better things to come, when 'thick darkness' shall no longer 'cover the people.' We rejoice, not without lively hope, in the number of our fellow-countrymen, as well as Americans and Germans, who believe themselves sent out especially for the spreading of the truth among the heathen, declaring to them 'the unsearchable riches of Christ,' who is 'the light to lighten the Gentiles.' We feel that the self-denying, patient labour of many of these is great. We are not insensible of their fatiguing itinerancies among the villages, and the exhausting monotony of the work in schools or amongst their flocks. We sympathize with them in the difficulties encountered through a faithful opposition to the tyrannical system of caste. They feel, too, the sad reality so often overlooked by the observer in a Christian land—viz., the effect of ages of moral perversion, and the deadening tendency of surrounding influences, on the mind of the sophisticated Asiatic. But some seed 'falls on good ground;' and it is cheering to see in various places native converts who bring forth the fruits of the Spirit, 'adorning the doctrine of God our Saviour.' May such greatly increase! Whether as school teachers, or ministers of the Gospel, or finding a service for Christ in any other sphere of life, they are the 'joy and crown' of those who have first gone forth to labour in the field. The mission schools appear to us most important parts of Christian agency.

"In two cases we have been gratified by finding the English Bible taught in schools supported by influential Rajahs in their own territories. We think we are not mistaken in observing a higher moral tone, or, if that term be too strong, moral *temper* of mind, in the recipient of Bible teaching, even when it does not result in the open renunciation of Heathenism. It is delightful also to hear of cases of conversion through the simple reading of Holy Scripture—the written word being applied to the heart by the immediate agency of the Holy Spirit. We cannot withhold the expression of our hearty sympathy with those devoted women, many of them the wives and daughters of missionaries, who are engaged in the great work of female education. We rejoice in the position this cause has gained, and the growing conviction of its indispensable importance to the future welfare of India.

"In mingling with our fellow-Christians during the course of this journey, and endeavouring to sympathize with them in their labours and prayers for the cause of Christ, we have felt that, as strangers to the practical part of mission work, we had much to learn from them, and very little, in reference to detail, which we could offer. We believe the feeling is general that the external resources of the Christian Church have been well-nigh brought into full play in the mission field, and often does the prayer ascend for a larger outpouring of the Holy Spirit. May we not profitably ask ourselves whether, while thus praying, we are faithful in the personal use of the privilege we possess? 'He who does not lean on himself or his own strength, but undertakes the mission work in all humility, going forth with prayers and tears to seek the lost, and waiting on the Lord for the early and latter rain, shall receive a blessing from God, and be preserved from many needless cares.'

"We would not undervalue any external agency, but, while we have our Lord's promise, 'Lo, I am with you alway, even unto the end of the world,' He has also said to us, 'without Me ye can do nothing.' While, therefore, in the results of past effort, we see abundant cause for thankfulness to God, the conviction is deeply impressed on our minds that the Church of the future must experience the work of the Spirit leading to more and more of simple dependence upon Christ. He, as a risen, glorified Saviour, is the ever-living Head of the Church on earth, in whom 'all the body, having nourishment ministered, and knit together, increaseth with the increase of God' (Col. ii. 19)."

With these concluding remarks

the great bulk of our readers will, we believe, fully sympathize. Grateful for past success, let the Church of Christ faithfully labour on in entire dependence on the Spirit of God, and soon the heathen will be converted unto Christ, and the whole earth filled with His glory.

COUSIN JOAN; OR, THE BETTER INHERITANCE.

A STORY FOR YOUNG PEOPLE.

By Cycla, Author of "Pattie Durant," "Daybreak," etc.

(*Continued from page* 102.)

Chapter III.

"Have you met anyone on the common? did you come home alone?" were the questions with which Mrs. Hinxman greeted her niece as Lucy entered the hall.

"I met Joan—Miss Forster—on Thorley Common, and she walked with me to the gate; I met her quite accidentally, and I intended to tell you that I had done so," answered Lucy, fearful that her aunt's anger would be aroused.

But to her surprise, Mrs. Hinxman made little comment on this meeting; Joan was not the one whom her aunt was just now most anxious that Lucy should not see; even the lateness of her return home was passed over without reproof, other and weightier matters occupied that lady's mind.

The remainder of the evening went by in comparative silence. Lucy's thoughts were dwelling on that resolve which she had uttered on Thorley Common, that, henceforth, she would take Christ for her Master, and on all the difficulties and perplexities which seemed to beset her path; and then they turned to this unknown woman and the meeting which was to take place on the morrow. And, meanwhile, Mrs. Hinxman, ignorant that they had already met, was planning how she could best keep the two apart, and congratulated herself that Mrs. Huxton, for that was the woman's name, had been dismissed from the Grange fully half-an-hour before Lucy's return, little aware that Mrs. Huxton had learnt of the young lady's absence from the servants, and had lingered in the avenue, determined to meet her.

The next morning Lucy found that her aunt had had a bad night, and would not rise till later in the day. As this was not an unusual occurrence, it occasioned little concern.

"It is only a bad headache," said Mrs. Hinxman's maid, "and my mistress will be glad to see you, Miss Lucy, directly after breakfast." But when, at the appointed time, Lucy was about to enter her aunt's room, she found that she had just fallen asleep. "And I don't suppose that you can talk to her for these three or four hours, miss," added Simmonds, not at all desirous that her mistress should be disturbed, and, in her anxiety, forgetting to tell Lucy that her aunt had wished her to remain in-doors until the afternoon.

As Lucy knew that Mrs. Hinx-

man's headaches, brought on by irritability or annoyance, were generally cured by a few hours' quiet after breakfast, she dressed herself for a walk on the common, wondering much if she would meet with the woman who had spoken so strangely to her the evening before.

It was not long before she perceived her; Mrs. Huxton had been waiting in the neighbourhood of the Grange for some time, and, coming to Lucy's side, she at once entered on the matter which had brought her to Thorley. And now, for the first time, Lucy heard the painful story of her parents' trials and her aunt's neglect.

"*It* was mostly owing to my young mistress being a Dissenter," continued the woman; "if she had gone to church, as your father did before he married her, Mrs. Hinxman wouldn't have minded her being poor, for she was a lady every bit. But the dissent it was that your aunt couldn't abide. I remember, when you was born, she wrote and offered to stand godmother for you when you was christened, and I can mind well how the master and mistress talked it over to themselves, and to me too, for I'd tended your mother ever since she could walk alone, and they always talked to me like friends. They didn't hold to christening, not they; my young lady was baptized after she was married, and she used to say that christening was just a ceremony of human invention, and couldn't do a child no good. And I don't see myself as it can, for the worst character I ever knew—Dick Stevens they called him—why, he died in a tipsy quarrel, after starving his children and a'most beating his wife to death scores of times; and I held him to the font for his mother, and saw the parson cross him on his forehead; so it was all done regular, and yet, a greater reprobate I never saw—christening hadn't done him no good. So I quite held with the young mistress when they settled to call you Lucy after your aunt, and not to have any ceremony about it; and so you were never christened, my dear."

"Yes, I was," answered Lucy. "Alfred and I were christened when we first came to live with my aunt; I have an indistinct recollection of it even now. I always thought that it was put off till then, because mamma had been too ill to see about it."

"It wasn't done because neither your father nor mother thought it a right thing to do. But your aunt she thought different, and told them they'd hear no more from her; no more they did. I've told you already how she neglected them, how my young lady pined day by day, and overworked herself with teaching music, morning, noon, and night, and then she sickened. 'Twas in the family to go off like that, though your aunt said, afterwards, she'd killed herself by taking cold when she was baptized; but it was no such thing, her mother and her sisters had all gone in decline, only she was the strongest, and might have kept it off longer if she had had the chance—I cannot tell. Any way, she died with ne'er a friend near her, only me; and none to work for her, except just myself; so you may guess there was scant comfort for her at the last. And yet there was never in a queen's palace such a peaceful, joyful time, as there was for her, in our poor little room, when her death summons came. 'For ever with the Lord'—them was her last words; and to hear her say that 'for *ever*'—such a triumph in her voice, while her wan, pinched face looked young and gladsome—Oh, my dear, I think heaven opened

to her a'most before she died, and some of its rays of glory fell on her dying face."

Lucy's tears were falling fast as she thought of the mother lost to her so long, and, presently, Mrs. Huxton continued:

"Then your aunt came and fetched you both away. The doctor had, somehow, found out that she was related to my mistress, and took on himself to write and tell her of her death. I had no hand in it. I'd worked for my dear Miss Maud, just for the love of her, and I'd laid my account to work for you two children when she was gone, but your aunt stept in between. It was her right, of course, but she might have done it kinder. I begged her to take me on: I told her how your mother had bid me never to desert her children, and I wanted no wages—'twas not for pay; but Mrs. Hinxman said nothing that had had to do with her that was dead should come anigh herself or you. So you were taken away, and I was ill for long after that; then I came here, hoping to see you, but I failed; and then I got an offer to go abroad with a sick lady, as her nurse, and we stayed in them foreign parts many a year, and only came home last autumn. So soon as we were settled, I came down here to find you again: it was on my mind to tell you your mother's last message."

"What was it?" asked Lucy, eagerly.

"She said that I was to bid you do right at all times, and put your trust in the love of the Father of the fatherless. She thought that your aunt's riches might, maybe, be a temptation to you; for she said, 'Tell her to seek after the true riches, and to look for a better inheritance than anything in this world—to let nothing tempt her to go against her conscience, but to bear all and do all for the love of the truth.' But my memory's failing me, Miss Lucy; I could have told you better a few weeks ago, before I got laid up at Mrs. Store's. Perhaps, if you let me see you again I shall remember better; and I would like to look upon your face once more, for 'tis so much like hers."

"I will indeed see you again," said Lucy. "Are you still at Mrs. Store's?"

"No; your aunt came a day or two after I met with the accident, and Mrs. Store was obliged to turn me out directly I could move."

"Where, then, are you living?" asked Lucy. "Tell me, and I will do my best to see you again in a day or two. I would be glad to be alone now, there is so much to think of," she added, wearily.

"I'm not living anywhere on your aunt's property, be sure. I wouldn't sleep a night under a roof that she owned. I heard of a cottage far away out of sight up yonder by Thorley Wood,"—and she pointed to the dark mass of trees that bounded the horizon. "It is just where her land ends, and there I found a lodging."

"Do you mean at Joe Fleming's, the poacher?" inquired Lucy, with momentary interest. "They say he's a rough, bad man. We drove past his cottage last summer, and I heard a terrible character of him. Is it safe for you to live there?"

"Joe is a bad man, and no mistake."

"You're right there; he drinks, and poaches, and fights: but what could I do? His wife is a poor, harmless, broken-down body, with no end of sickly children; and glad she was of my company and pay. I'd made up my mind not to leave Thorley till I got speech of you; so you see it didn't do to mind Joe's roughness: and he's not past mend-

ing, maybe. If the Lord has patience with him sure a fellow-sinner ought to have—that's what your mother would have said."

"Then I will endeavour to see you again as soon as I can," said Lucy, holding out her hand. "I will say good-bye now, for I must soon return, and I need to be alone first."

She truly did need to be alone. As she reviewed the past—as she thought of her young delicate mother, left to struggle in her widowhood with want and weakness—she felt that she could never bear to look on her aunt's face again. Anger and indignation filled her heart; the affection she had once felt for her seemed turned to hatred. She wandered to and fro, feeling that never could she re-enter the Grange, that between her aunt and herself there could be nought but enmity, till she reached the spot where Joan had pleaded with her the evening before, where she had vowed to be the servant and follower of a meek and crucified Lord. Amid the angry feelings that were raging in her mind, the thought flashed on her how unlike she was to Him. At the first temptation she had given way to unholy emotions. She had been glad to accept forgiveness for countless sins, and was now so unready to forgive the injuries of years that were past. And as she felt her own unworthiness to be called a servant of Christ, as she felt humbled by the knowledge of how easy it was to fall, her aunt's faults were looked at in a more merciful spirit; and though she knew that it would be difficult to meet her—difficult to keep her indignation under control—she prayed Him whom she wished to serve to help and sustain her. She had asked to be allowed to do some work for Him, and her prayer had been granted, though not in the way which she expected. She had thought of work *outside* of herself—such work as Joan was doing among the poor who attended her uncle's ministry; and these two hours on the heath had shown her that there was work to do *within*; that to subdue anger, to control impulse, to forgive injuries, to cultivate a humble and lowly spirit, was to serve Him as truly as to tend the sick or teach the ignorant.

Then she thought, with thankfulness, of how one, at least, of her perplexities was being solved. She had prayed to be guided aright in this matter of the Confirmation. Her great difficulty had been to reconcile her duty to her aunt with the dictates of her conscience; the revelations of the morning had done much to make her way clear before her. It was still true that her aunt stood to her partly in her parents' place, and that to her she owed almost a child's obedience; but in the very point where obedience seemed impossible, her parents had differed from her aunt no less than herself—she would have had their sanction, had they lived. So, with calmer feelings, Lucy returned to the Grange, and was soon summoned to her aunt's presence.

"I wished to see you before you went out, Lucy," said Mrs. Hinxman, who was reclining on a couch in the breakfast-room. "I did not wish you to leave the house this morning. There are two or three matters I must speak with you about. The first is your Confirmation; it takes place in three week's time, and Mr. Erskine, to whom I spoke of it a few days ago, has written to say that he will have a little talk with you to-morrow. You need not look alarmed; it is only a matter of form. However, as I wished to see him on very special business of my own, I have

asked him to come and dine with us at six to-day, and he can give you five minutes' examination in the course of the evening."

"But, aunt," exclaimed Lucy, bewildered at the suddenness of the arrangement, "I can't be confirmed; indeed I can't!"

"Not confirmed!" said Mrs. Hinxman, sitting up. "I have heard you give utterance to some very foolish speeches of late, learnt from your friend Miss Forster; but I never expected it would come to this."

"I have thought much about it lately," said Lucy, "and indeed I cannot be confirmed: I cannot see that it is right."

"Not right?—not right to perform a religious duty?"

"If it were a religious duty, then all the more need is there that I should do it reasonably and willingly," answered Lucy, with earnestness; "and therefore, aunt, as I cannot see it is to be my duty, I hope you will let this Confirmation pass, and give me time to study and to think."

"No," interrupted Mrs. Hinxman, in that tone of determination which Lucy knew so well; "I have arranged for you to be confirmed when the Bishop comes to Thorley, at Easter; and I have written to ask Mr. Erskine to come this evening to examine you. After your Confirmation I mean to take you abroad for some months—to Switzerland and to Italy, where you have so longed to go. I can see no reason for your refusing. As my niece, Mr. Erskine will only ask you a few questions as a matter of course: it is a ceremony every girl has to go through; in fact, at your age, it doesn't look respectable for you not to remain with me when I stay to the Communion. So I think it my duty to command your obedience in this matter, filling, as I do, your father's place."

"Neither he nor my mother would have commanded it," said Lucy; "you know they would not, and so do I, now."

"You have seen that woman—Mrs. Huxton?" asked Mrs. Hinxman, sternly, fixing her cold grey eyes on Lucy's face.

"Yes."

"Then let us understand one another," continued her aunt, in a voice of suppressed passion, "either you obey me implicitly, or you find for yourself another home. I will not argue with a child; it shall be decided this very day. If you are willing to meet Mr. Erskine at dinner with the intention of being confirmed next month, do so; but if you persist in your folly, I will not see you again; find another home before the evening, for I will have no rebels under my roof. Go to your friends, the Haynes's, if you choose; only remember, Lucy, they shall pay dear for harbouring an ungrateful girl. Their chapel is on my land, the lease falls in next year; I would have renewed it because of his kindness to your brother, but every stone of it shall be pulled down now. You will injure them as well as yourself. O Lucy," she added, in a gentler tone, "think of all you will lose; all this property will be yours one day, to enjoy or to do good with; will you give it all up for a foolish whim?"

"I *must* do right," pleaded Lucy.

"By which you dare to imply that I urge you to do wrong. I will not argue with you. It is your duty to obey without questionings; you have never disobeyed me yet; I shall expect to see you at dinner; only understand that I shall interpret your appearance then as a token that all these nonsensical fancies are at an end. I cannot believe that you will dare to disobey me; if you do—you know that I never break my word—

with my permission you never enter Thorley Grange again. Go, now, to your own room, and make your decision. If you cannot make up your mind to obey, I desire that you do not sleep beneath my roof to-night."

Lucy withdrew; she could not trust herself to speak. The turmoil of her mind was at first too great for collected thought: when she reached her room she could only throw herself upon her knees and amid sobs and tears, in incoherent words, ask help in this time of trial. Gradually she grew calmer, and then she strove to concentrate her thoughts upon the decision that must be made so soon. Many were the questions that arose in her mind and which needed to be answered one by one. Was it right, for a mere scruple of conscience, to cast away the rich inheritance with which she might do so much good? Was it right thus to throw aside the talent of wealth which God had given? She looked out at the fields and cottages that were part of her aunt's property, she thought of the wretched dwellings of the poor, of the untaught children, of the sick and needy, of the comfort she might bestow far and near,—was it right to give up all this, so wide a field of usefulness as might be hers? And yet could Christ be rightly served by wealth gained at the expense of truth? No, she must do right, the poor of Thorley were in God's hands, and He would do them good in His own time. Was it dutiful to leave her aunt after years of kindness? And to this Lucy could only answer to herself that it was her duty to go. As she came to this decision, all the anger at her aunt's cruelty and bigotry passed away, and very sadly she thought of the step she felt bound to take. Though Mrs. Hinxman had been too proud to appeal to her niece's affection, though she had only urged the loss of wealth, Lucy intuitively felt that there was some softness beneath all that pride and hardness, and knew that her decision would occasion great, though it might be concealed, sorrow. To remain at the Grange, and yet disobey her aunt, was a plan that never entered Lucy's mind; her knowledge of Mrs. Hinxman's character told her that there could be no middle course —she must either obey or go. Of her own sacrifice she thought but little, partly because she was in too excited a frame of mind to think of future discomfort, partly because at seventeen it seems comparatively easy to give up luxuries and to lead a life of hardship which has not yet been tried. She was more anxious about her aunt's power to injure Mr. Haynes; and then a plan occurred to her—she would not go to his house, she would seek shelter elsewhere; perhaps in time her aunt would relent; at all events, she would not be the cause of trouble to the friends whom she so truly loved.

Before it was quite dusk, Lucy's struggles were over and her decision made. With pale face and trembling hands she prepared to go. It had been a bitter conflict, a sore trial, and she had triumphed in a strength not her own. Now that she was prepared to make the sacrifice which her conscience demanded, though she felt subdued and almost broken-hearted, she yet felt indescribably blessed under the influence of Divine love. She had taken up her cross, and in so doing had come nearer to her Saviour; she had leaned on Him in her weakness, and had learnt more of His tenderness than she had ever learnt before, gaining such a knowledge of the loving-kindness of His heart as filled her soul, even in these moments, with unfathomable peace.

Mrs. Hinxman went into her

dining-room alone. Mr. Erskine had a previous engagement which prevented his coming, and Lucy did not appear.

"You need not summon Miss Lucy," she had said; "she knows the dinner-hour, and will come if she pleases;" and the servants looked strangely at one another, intuitively aware that something was amiss, yet not daring to say anything that could reach the ear of their mistress. No one knew what Mrs. Hinxman felt; her voice was sterner than usual, her orders were more peremptorily uttered, that was all.

Through the evening she sat with a book in her hand, though without giving any attention to its contents. For the first two or three hours she was simply indignant. She had never contemplated the possibility that Lucy might thwart her, she thought that her threat would be more than sufficient to crush all rebellion; and imagining that her niece was influenced by some girlish fancy rather than by a deep conviction, she had counted on the yielding gentle nature giving way to her stronger will. But now, though she fought against the fear that Lucy had really gone, she could not altogether stifle it, and listened shiveringly to the bleak March wind as it swept across the heath and seemed to die away in fitful moans among the Thorley woods. Once she rose and looked through the window at the night outside. The bare trees in the avenue were swaying to and fro as the keen blast passed over them, and dense clouds darkened the sky. Strive as she did to keep it out, the thought of Lucy's delicate health and fragile form would come into her mind; she was thankful when another hour or two had gone, and the household were dismissed to rest—the suspense about her niece would soon be at an end. As, followed by her maid, she passed the door of Lucy's room, her hand was stretched out to open it; had she been alone she would have entered, but pride restrained her, and she went on to her own apartment. A letter from Lucy was lying on the dressing-table. It contained but a few lines, begging her aunt to forgive her if she had done wrong in taking her at her word, saying that there seemed no other course since she could not promise to obey her in this one matter, and beseeching her not to injure Mr. Haynes, as she had not taken shelter there, and would not communicate with him or his family if it would draw on them her aunt's displeasure.

The letter fell from Mrs. Hinxman's hands. Not gone to Mr. Haynes!—where was she? And as the question passed her lips, her ear was listening to the wailing of the wind, to the heavy rain which now and again beat hard upon the window and told of the storm outside.

SHORT NOTES.

MAN NOT AN APE.—Some of our men of science begin to show a few symptoms of common sense with regard to man's place in the scale of nature. Professor de Filippi of Turin, while admitting the probability of some connection between man and the ape in their physical characteristics, thinks that we must not wholly depend on similarities of anatomical

structure. Man is something more than an ape with elongated legs, a wider facial angle, a larger skull, and a few more ounces of the phosphuretted paste which is called brain. His position in nature must be determined not merely by changes of form, or variations of physical existence, but by a comparison of his whole nature with that of animals. In the great advance of intellectual manifestations, displayed by all the races of men, when compared with even the highest apes, Professor Filippi sees a line of demarcation between man and the lower animals, "a distinction which has rather more value than that unfortunate little *hippocampus minor* about which so much has been said—a distinction which may be physically undeterminable, but which has more force than a whole series of sophisms." So man, after all, is *not* an improved gorilla.

THE FIRE KINDLED.—It is told of Tyndale, the eminent translator of the Scriptures into English, that Archbishop Warham spent a thousand pounds to buy up the copies that had been printed in order to burn them, and that thereby Tyndale was enabled to issue a more perfect edition, and in larger numbers. History is ever repeating herself. A short time since an agent of the Bible Society visited the town of Galatina, in Piedmont, and began to sell his Bibles in the market-place. His customers among the rural population were numerous. The rector of the parish hearing of it, called his priests together. The circulation of the Scriptures must be stopped. So they subscribed together to buy up the stock of the wandering Bible-pedlar. A large bonfire was lighted on the threshold of the church, a sermon was preached by the rector, on the dreadful heresy of reading the Scriptures, and the Bibles were committed to the flames. But alas! for the priests. The Bible-man's cart still contained a good supply, and he soon reappeared in the market-place, replenished his stall, and began business anew. The rector called a second meeting, but his priestly colleagues would subscribe no more. The fire only inflamed the curiosity of the people, and the light of life was kindled in many a benighted home.

EDUCATION OF DISSENTERS.—It is a common taunt from members of the Establishment, that Dissenters are illiterate; but from no lips does it come with less propriety. By the 77th Canon no man is to teach unless licensed by the Bishop, nor without subscription to certain of the Articles. The Act of Elizabeth punished a schoolmaster's absence from church with imprisonment. Similar disqualifications were continued by the Act of Uniformity of Charles II.; while the Universities were absolutely closed to Dissenters by the stringent subscriptions required. Some of these intolerant laws were repealed in 1779, others in 1812; but it was not till 1832 that the least relaxation was attempted in the exclusiveness of Oxford and Cambridge. The *Nonconformist* thus epitomizes the facts:—"A hundred years ago we could only teach on the license of a bishop; fifty years ago we could not teach without odious restrictions; thirty years ago we had no standing in the Universities; ten years ago we had no standing in the endowed schools; two years ago we were compelled to submit, wherever a National-school only existed, to any rule which the most bigoted clergyman might choose to lay down for the education of poor children: And now—reverse all these propositions." These beneficial changes in

our laws we owe to enlightened statesmen, *not* to the Church of England. Her Canons remain unaltered. Happily for us they do not bind the laity.

THE NATIONAL-SCHOOL AND DISSENT.—That the course taken by the Committee of Privy Council for Education with respect to the "Conscience Clause," is not without good reason, the following facts will establish. Connected with the congregation of the Rev. T. T. Gough, of Clipstone, are two very worthy cottagers of the name of Simons. The establishment of a National-school in the village, with a grant of £60 or £70 a year, soon led to the breaking up of all other schools for the peasantry, and now it enjoys a monopoly of education in Clipstone. The Simonses wished four or five years ago to send two of their children to the school, but as they were not christened, the vicar, who is a canon of Peterborough, and the curate refused their application. At length the parents, pressed by the necessity of giving their children some education, yielded. Their children were christened, and they were admitted to the school. Two years ago they wished to send to school a third child, and asked the curate's permission. It was granted, and for a few weeks the child received instruction. The curate then learned that the sacred rite of fontal regeneration had not been performed on the child, and as the parents refused this time to violate their conscientious opinions, the little heathen was in due course excluded from the school. The new vicar upholds the curate. So the clerical managers of this State-paid school refuse to allow the children of a citizen of the State to enjoy his share of the privileges provided by the revenue of the State to which he is a contributor; and we are told that the Establishment is the most tolerant of all the churches of Christendom.

THE DYING JEW.—The ancient Israelite died in the hope of the salvation of God. Not so the modern Jew. Rejecting that salvation, his dying bed is shadowed with sadness. It is a dark path on which he journeys to the realm of the unseen. Lately died at Metz, the literary Jew, Gerson Levy. It is thus he comforts himself as he is about to die:—"How consoling is our religion! It teaches us in the Mishna that Death works out the pardon of the sinner. For the Israelite, Death is the priest who attends the dying, who invites him to make a mental confession of his faults, to reconcile himself with man whom he is going to quit, and with God before whom he is going to appear, to break the ties which attach him to the earth, and to take his flight towards heaven." Then citing with enthusiasm the words of the Preacher—"When the end comes everything explains itself, everything becomes clear. Fear God and observe His commandments, for this is the whole *duty* of man"—he passed away. Denying Christ, the modern Israelite has lost the Hope of Salvation. The "consolation" which cheered old Simeon is lost, and even its expectation is perished.

"PITY THE SORROWS OF POOR OLD" PRELACY.—The griefs of our dignified clergy in Convocation assembled are perfectly heartrending. It is a grief—that Her Majesty's ministers will not listen to the cry for more bishops. It is a grief—that some of the Canons of 1603 have been set aside by Act of Parliament. It is a grief—that a new Canon about sponsors in Baptism, though the consi-

deration of it was licensed by the Queen, cannot get itself into operation for want of Parliamentary approval. It is a grief—that godly discipline cannot be revived. It is a grief—that the spiritual courts of the Church are in abeyance, and are not to be resuscitated. It is a grief—that the clergy must marry divorced persons, and must bury very wicked men with the sublime consolations of the Burial Service. It is a grief—that the judgment of the Convocation in "The Essays and Reviews" is illegal, and subjects its authors to the severest penalties. It is the greatest of all griefs, to use the Archbishop of Canterbury's own words, —that the law of marriage "violates his own conscience, and violates also the consciences of the clergy." Why *won't* Parliament "pity the sorrows" of these excellent men. Perhaps, because at any moment they can cut off this heavy burden of sorrows. As they have voluntarily assumed the position which brings upon them such sore affliction, they can at once put off their sackcloth by voluntarily resigning offices that can be retained only at the cost of so many tears.

THEOLOGY OF THE NINETEENTH CENTURY.—"The whole principle of the *development* of doctrine, whether *in or* OUT *of the Bible,*" is one of the three great characteristics of modern thought to be appreciated by theologians, mentioned by Dean Stanley in a paper on this subject recently published. In the same paper the Dean refers to Robertson's Sermons as "the most purely theological of our age, which all England has read with admiration." To these Sermons we must then look for the development of doctrine the Dean so highly values. The following extracts will most probably reveal it:—"Baptism is a visible witness to the world of that which the world is for ever forgetting. A common humanity united in God. Baptism authoritatively reveals and pledges to the individual that which is true of the race. Baptism takes the child and addresses it by name. Paul—no longer Saul—you are a child of God. Remember it henceforth. It is now revealed to you, and recognised by you, and to recognise God as the Father is to be regenerate. Baptism does not *create* a child of God. It authoritatively declares him so. Nay, faith does not create a child of God any more than baptism, nor does it make a fact. It only appropriates that which is a fact already."

This *development of doctrine,* then, is nothing more nor less than Universalism. It proclaims the sonship to God OF THE WHOLE RACE. The only difference between men is, that some know their sonship and others are ignorant of it. "It admits," according to Robertson, "those who have no spiritual capacity or consciousness to be God's children. It proclaims a kingdom, not for a few favourites, but for mankind. It protests against the idea that sonship depends on feelings. It asserts it as a broad, grand, universal, blessed fact. Take care. Do not say of others that they are unregenerate of the world. Do not make a distinction within the Church of Christians and not Christians. If you do, what do you more than the Pharisees of old? That wretched beggar that holds his hat at the crossing of the street is God's child as well as you, if he only knew it. You know it—he does not: that is the difference: but the immortal is in him too, and the Eternal Word speaks in him. Do not say, because the Church is separated from the world, therefore the world are not God's children. Baptism

proclaims a Church-humanity joined in Christ to God." Such is the development of Christian doctrine in the nineteenth century—the ripest, the most advanced phase of Christianity: "*out of the Bible*," truly, for it was never *in* it. And yet contemporaneously with this paper, is a publication of the Bishop of London, a preface to a collection of Privy Council Judgments in Ecclesiastical Cases, in which it is boldly asserted that "the Church of England is the great defence of pure Christianity;" and that "to it is committed the most important post in the whole world in maintaining the ancient faith." The courage of some men is marvellous. A bishop must have faith indeed in his lawn sleeves, or the credulity of the world, who could publish such a statement in the face of such documents. If the Church in which such development of Christian doctrine be found, be the great defence of pure Christianity, and the strongest fortress of the ancient faith, then feeble indeed is its defence, and its days are numbered.

THE NEW FORM OF SUBSCRIPTION.—The Commission appointed to revise the subscriptions of the clergy have presented their report, and it is now before the public. The old form of declaration passed by the reactionary Parliament of 1662, and which turned Puritanism into Dissent, ran thus:—"I, A. B., do declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book entitled the Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England, together with the Psalter, or Psalms of David, appointed as they are to be said or sung in churches, and the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons." The new form, which is intended as a relief for tender consciences, requires the clergymen solemnly to make the following declaration:—"I assent to the Thirty-nine Articles of religion and to the Book of Common Prayer, and of ordering of bishops, priests, and deacons. I believe the doctrine of the United Church of England and Ireland, as therein set forth, to be agreeable to the Word of God; and in public prayer and administration of the sacraments, I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority." Here we have a verbal distinction without any essential difference. When a man assents to a book without reservation, he assents to all and everything contained in it. The only real difference in the two forms is, that whereas formerly the clergyman was obliged to give both his assent and consent, hereafter he gives simply his assent. Assent is an act of the understanding, and consent an act of the will, and the clergyman is, therefore, required thenceforth to declare his intellectual, but not his willing agreement with the Articles of Religion and Book of Common Prayer.

ONCE A CLERK ALWAYS A CLERK.—While Mr. Bouverie's bill hangs fire in the House of Commons, the Inns of Court have brought the matter to a speedy issue, as far as the Bar is concerned. The question was raised whether a duly ordained clergyman of the Church of England was eligible to be called to the degree of barrister-at-law, and to practise in the courts. Twenty-five gentlemen from Lincoln's Inn and Gray's Inn, the Inner Temple and the Middle Temple, were appointed to

institute inquiries and to form a decision. They held their last meeting on Monday the 13th of February, when it was determined by a majority of twelve to eleven that ordained clergymen should henceforth be eligible for call to the Bar. Two of the representatives declined voting on account of their position on the Bench. In the list of barristers present on this occasion we see one eminent Nonconformist name. Are we to conclude that the liberal resolution on this grave and important question was determined by his casting vote? There can be little doubt that many clergymen who find that they have mistaken their vocation will hereafter resort to the Bar, to the manifest benefit of both professions. The main argument of the majority rested upon the enactments of the Pluralities Bill, passed during the present reign, which sanctions clergymen occupying themselves in secular pursuits, and, among others, as directors and managers of Insurance and other Companies. Under the old canon they would have been excommunicated. May we not infer that the indelibility of orders—though now only an ecclesiastical fiction—still remains intact, and that, as a clergyman would not be debarred from spiritual functions by assisting in the management of Insurance Companies, so he may hereafter appear in his wig in the courts of Westminster on Saturday, and in his surplice at the Abbey on Sunday?

CHURCH OF ROME IN MEXICO.—The Holy See is losing the sinews of its power. First, the new kingdom of Italy has laid its hand heavily on the ecclesiastical endowments which have been accumulating for ages. Then, the Emperor of Russia has closed the majority of the convents in Poland, and confiscated their possessions. And now, the Government of Mexico, though of untainted orthodoxy, has given the wishes of the Pope to the winds, and determined to secularize the vast ecclesiastical property of that rich and Catholic realm, and to proclaim universal toleration and religious liberty. These heavy losses are poorly compensated by the liberality, or even by the dying bequests of the converts to the Roman Catholic faith in England.

RE-MARRIAGE OF CONVERTS IN INDIA.—We stated in a former number that one of the most difficult questions connected with the spread of Christian truth in India was the position of converts, when their heathen wives repudiated them. We also described the plan adopted more than sixty years ago, in such cases, by the Serampore missionaries. We now learn that the Legislative member of the Supreme Council has with great skill and judgment drawn up a bill to legalize, under certain circumstances, the re-marriage of native converts to Christianity. The bill was introduced and discussed in January, when a most unexpected opposition was raised to it, as we are told, by a small knot of High Church Propagation Society's missionaries, on high sacramentarian grounds. Matrimony, we suppose, is considered by them to be equally a sacrament, whether performed under the sanction of the Almighty, or of Doorga. It is also stated that an equally small body of laymen "insist on the eternal validity of a Hindoo marriage, or even betrothal, under all circumstances except adultery." Some ten years ago there used to be reckoned about ten lay Puseyites and a half at the Bengal Presidency. It does not appear that their number has increased, or the strength of their doctrines diminished; but, although the considera-

tion of the bill has, in deference, as it would appear, to their scruples, been deferred to the next session, there can be no doubt it will become law, in spite of every attempt to plant the dogmas of Tractarianism, to some extent redundantly, in the soil of Brahminism.

Reviews.

A Hand-book on Christian Baptism. By R. Ingham. London: Simpkin and Co. 1865. 8vo, pp. 624.

On the title-page of the second edition of "Pædobaptism Examined," the late Abraham Booth has placed the two following mottoes. The first is from Daillé; the second, from Pascal:—

"This testimony of theirs, to me, is worth a thousand others, seeing it comes from such who, in my opinion, are evidently interested to speak quite otherwise."

"How happy it is to have to do with people that will talk *pro* and *con!* By this means you furnish me with all I wanted, which was to make you confute yourselves."

The principle here enunciated was carried out with great sagacity and research by Mr. Booth. He was not, indeed, the first to employ it in the baptismal controversy; for we find the admissions of adversaries freely used by Danvers, by Stennett, and by others of our earlier apologists. But the author of "Pædobaptism Examined" was the first to construct an argument, which, at every stage, should be supported by the concessions of opponents. He quotes largely from the writings of Pædobaptists of all persuasions. Lutherans, Calvinists, Congregationalists, Presbyterians, professors of Protestant Universities, are summoned to give evidence as to the meaning of Greek words, and the practice of the Church in former ages. "Nor can their testimonies," he says, "be hastily rejected, without incurring the imputation of gross ignorance, of enormous pride, or of shameful precipitancy."

Many Baptist writers have followed the line thus marked out, chiefly in shorter treatises, availing themselves of the admissions of more recent writers who, since the days of Booth, have touched upon the subject. Among the most useful of these minor pieces, is the "Scriptural Guide to Baptism," published by Mr. Pengilly, late of Newcastle. In this excellent manual, which has passed through very numerous editions, every passage of Scripture on baptism is quoted, and the Baptist view confirmed by extracts from expositors of Pædobaptist communions.

The bulky volume before us emulates the exhaustive research of Mr. Booth. The author, a general Baptist in Yorkshire, has endeavoured to produce every argument, to quote every available concession of adversaries, and to furnish a complete hand-book of reply. It is an immense repertory of statement, criticism, illustration, objections and answers, with a vast array of quotations bearing on every feature of the controversy. Could the question of the *mode* of baptism be settled by authority, by concessions of opponents, or by argument, this work ought to settle it for ever. It is an arsenal crowded with munitions of war. Every Baptist may feel himself thoroughly equipped for conflict, if he possess Mr. Ingham's armoury. We know not which to admire the most, the thoroughness with which Mr. Ingham has finished his task, or the extent of collections he has made. As an examination of the question from the stand-point occupied by most evangelical Pædobaptists, by all, in fact, who hold the paramount and unchanging autho-

rity of Holy Writ in all matters of Christian faith and practice, this handbook is complete. Perhaps few men, on either side, will venture to read it through. It is too encyclopædic for that. But, as a book of reference, we can scarcely conceive any argument for sprinkling or pouring, or against immersion, or in favour of it, which will not here be found stated or refuted, and the admissions of opponents urged with great force against their own side. Should Mr. Ingham be able to fulfil his purpose, by publishing another volume as full and complete as this on the *subjects* of Baptism, and we hope he may, we shall have a body of argument and proof that for many years to come will scarcely leave any room for addition.

It is a curious fact, in the history of theological polemics, that the view adopted by Baptists as to the mode in which the ordinance of baptism ought to be administered, should be capable of such overwhelming support from the concessions of adversaries. Ancient use, Church history, lexicons, commentaries, special treatises, in which other modes are either advocated or approved, can be adduced to a wonderful extent to establish the Baptist practice. As an illustration, take one instance only—that in which Pædobaptists admit that John the Baptist practised immersion. Mr. Booth quotes the testimony of not fewer than thirty-five eminent men in favour of this view, including such names as Calvin, Mosheim, Grotius, Drs. Hammond and Doddridge; the commentaries of the Assembly of Divines and the Dutch Annotators; the Confession of Helvetia, and the Magdeburgh Centuriators. Mr. Ingham, besides repeating most of these, adds at least twenty more, among whom are Olshausen, Neander, and Lange, in Germany; Bishops Sumner and Ellicott, and Drs. Alford and William Smith, in this country.

With such an array of unexceptionable witnesses, of testimonies by men who cannot be suspected of bias towards Baptist sentiments, the question naturally occurs, *why* the practice of sprinkling should be adhered to? How is it that our opponents do not yield to the force of arguments, which seem so irresistible that in every case we can quote their own admission in favour of the view we uphold? It may be worth while to inquire into the cause of this strange result.

Baptists, we think, have generally overlooked the fact, that these witnesses, in very numerous cases, maintain a principle which we wholly deny, but which enables them to escape the force of their concessions. Almost all churches, except those of the Congregational and Presbyterian order, hold, with the Church of England, that the Church "hath power to decree rites and ceremonies, and authority in controversies of faith," to alter the forms, while retaining what is deemed to be the *spirit* of the ordinances of Christ. If the fundamental principle of Protestantism be that Holy Scripture is the sole law of Christ's Church, and that its teaching must be obeyed without alteration, addition, or subtraction, then must any variation in practice or precept be contrary to Christian duty. If we say that on this, or any other subject clearly defined in Holy Writ, we may adopt what is expedient, may sacrifice the form to the essence, may say with Jacobi—(Kitto's Cyclo. i. 288) "*nature and experience* teach us to retain the baptism of children, now that it is introduced," may practice what is not at variance with the *principle* of the rite, though our act is at variance with the letter of the Lord's command, then have we adopted the fundamental principle of Rationalism. We have set reason above the Word of God. Churches so acting cannot rightfully condemn the Rationalism of the age, which, under the plea of adhering to the essential truths of Christianity, breaks the "mould of doctrine" into which the Church has been cast, and discards the words of Holy Writ for their so-called spirit. Rationalism simply carries to its legitimate conclusion the claim of expediency which such theologians have set up. If in any sense the human mind is to judge of the propriety of Christ's commands, whether this judgment be exercised by

councils, by synods, by courts of ecclesiastical judicature, or by individuals, then it may with equal right apply itself to question every law that the Great Legislator of the Church has given, and modify its obligation at pleasure. To our minds, the law of Christ, once ascertained, is binding to the letter. Reverence for His authority demands scrupulous and exact obedience. His will, when made known, is obligatory to the fullest extent. But if this principle be denied—as is done by those who, while admitting that Christ has commanded His disciples to be immersed, justify their disobedience to the letter of the command by some assumed right to vary its application or mode of performance—the controversy is carried into a wider field, in which the concessions of our opponents lose their force. We have to establish the binding nature of Christ's commands, in the letter as well as in the spirit, before such admissions can drive our opponents to a change of practice, or to an acknowledgment of defeat.

The case, however, is different, when the supreme authority of Holy Scripture to its fullest extent is admitted. Our Independent and Presbyterian brethren agree with us in this principle. Says Mr. Thorn, one of our most ardent opponents:—"Christ's laws are not to be abridged or enlarged, nor can they be improved by any sagacity or care. What is written we are to receive as from God, in order to become perfect in every good word and work." Dr. Davidson, in his "Congregational Lectures," speaks thus:—"A church has no power to decree rites and ceremonies, though they be not contrary to the written Word of God. To add any new ceremony must be unlawful, because men are incapable of discerning what is an acceptable part of Divine worship. To God alone it belongs to appoint whatever is to be done in the assemblies of Christians" (p. 317). We will add one more sentence from Dr. Wardlaw:—"In every instance in which the Lord of the conscience lays down a rule for us, we have nothing to do but to follow it" (Church. Estab. p. 8). Our Presbyterian brethren uphold the same fundamental law. Says Dr. Eadie, "The Bible is an infallible rule of faith and manners; it is a clear and perfect rule of duty" (Lect. on the Bible, p. 108). And Dr. Tweedie: "Every member of Christ's Church is interested in every ordinance of His appointment. What He was pleased to institute, we should carefully study, and carefully use as He designed" (On Baptism, p. 74).

In these statements we heartily concur. Every concession made in our favour by parties holding such sentiments can be used with crushing and irresistible force; for, on their own principles, disobedience to the ascertained will of Christ is a sin. But such concessions are rare. In Mr. Ingham's voluminous collections, we find very few from this wing of our opponents' army. They usually affirm that the word baptism means washing in general, without regard to mode; or that it is not limited to the sense of immersion; or that it signifies the application of water in any way; or that dipping is not baptism at all. These senses, indeed, run counter to a vast amount of evidence to the contrary, to the results of lexicography, and to the conclusions of criticism. It is hard to believe that the vast array of testimonies we are able to produce on the other side, can be fairly resisted. The rejection of it looks more like bias and prejudice than the conclusion of a sound judgment, and the fact that the practice of the Independent and Presbyterian bodies often falls short of their own definition appears to sustain this impression. Still, we are free to grant that to some orders of mind any amount of evidence is insufficient, and that where education and habit have full sway a very perverse opinion may conscientiously be held as true.

Many of our evangelical Pædobaptist opponents, however, mingle with their criticisms and reasonings principles as rationalistic as can be desired. A latitude of action as to the outward rite is claimed by some; the supposed danger and indecency of immersion weigh with others. Some think that in sprinkling

they substantially obey Christ's command, the letter of it being of no moment. Or again, immersion is inconvenient, and sprinkling is not forbidden. With some parties, baptism is altogether circumstantial and unimportant, is not essential to salvation, or the moral end of baptism is as well answered by one mode as another. With another class, it is sufficient that their usefulness would be sacrificed, were they to obey Christ's command to be immersed. In one very notable instance, Mr. Thorn has even trodden the path now made so famous by that arithmetician of Rationalism, Bishop Colenso. The Anglican Bishop uses his powers of calculation to prove that, as the writer of the Pentateuch assures us *all* Israel were gathered together at the door of the Tabernacle to hear Moses proclaim God's commands, and as this was impossible from their great numbers, the event never took place, the whole story is unhistorical. Colenso little thought that, in this style of criticism, he was only following in the wake of the Independent pastor of Winchester. Thus writes Mr. Thorn:—"From the best calculations I can obtain from Josephus, the number purified by" John the Baptist "could be little less than two millions of people, consequently he must have purified more than 12,000 per day. To have dipped them was impossible—even a tithe of them would soon have overwhelmed the strength and vigour of a giant" (p. 340). Strange that the Bishop of Natal and the Independent minister of Winchester should hunt in couple to run down the authority of the Divine record!

Now, all this avails nothing. If baptism *is* immersion, all such objections are frivolous; nay, worse, for they are subversive of that unquestioning obedience which we all profess to owe to the least command of our Lord. They contribute to the spread of a rationalistic spirit. They perplex and lead astray inquirers, and perpetuate those unseemly divisions in the Church of Christ which are the grief of its friends and the reproach of its enemies.

We conclude, then, that while the admissions collected in the volume before us are of little weight in our conflict with the first of the great parties referred to, since they claim the right to alter Christ's commands as circumstances may require, they are testimonies of great value in our controversy with Independents and Presbyterians, since they are the conclusions of men of unquestionable learning, and without bias in favour of the position we hold. With respect to both, however, our strength lies in a reverent and scrupulous obedience to the authority of the great Legislator of the Church, united with a just criticism and a sound interpretation of His Word. We are the advocates, as against all these parties, of the fundamental principle—that the Bible, and the Bible alone, is the text book of a Christian's faith and practice.

The Jewish Temple and the Christian Church: a Series of Discourses on the Epistle to the Hebrews. By R. W. Dale, M.A. London: Jackson, Walford, & Hodder. 1865.

It is much to be regretted that the popular taste of Englishmen has coincided with the convenience of ministers of the Gospel to substitute sermons on unconnected texts of the Holy Scriptures for a methodical and thorough exposition of the Sacred Writings in order. It is easier to write a good sermon than a good exposition; and it is far more likely that hearers will not have much trouble in following a preacher than that they can escape the labour of thinking whilst listening to an expositor. What wonder, then, that—whilst so many professed Christians wish to make public worship as little fatiguing as possible, and desire their ministers to be "unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument," so that they may be charmed or soothed by harmonies they need not try to recall—the characteristics of the pulpit in the present time are not a combination of profound Biblical learning and intense zeal for the salvation of souls, but rather a

marvellous dexterity in avoiding whatever would tax attention, and an evident desire to prophesy smooth things unto the people? We are drifting back towards that undesirable condition of the pulpit in the Establishment only a short time since, when fifteen minutes was held sufficient to "huddle up the work," and the congregations gratefully bowed in their seats, as the preachers, "with a well-bred whisper, closed the scene." Very short sermons, with next to nothing in them save platitudes about the grace of God, are at present much more commended than discourses which evidently prove that they are the production of a man who has studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; and the social influence of Christianity is just what such ministrations might lead us to expect. It is regulated by fashion instead of principle, and it is thought a sign of good taste not to draw the line too sharply between the friendship of the world and the friendship of God.

We are aware that the rectification of the evils which we deplore cannot be effected in a moment or by any change in public teaching merely. The loss of a vivid sense of a life hidden with Christ in God is not to be made good forthwith by the exhibition of the whole counsel of God. But *that* is the want of our times. When every Christian man and woman in England shall feel that their life in the flesh is but the manifestation of Christ living in them, many arrangements in existing customs could be easily made, and the tone and method of Christian teaching would be forthwith adapted to the new condition of the sons and daughters of the Lord God Almighty. Till that desirable condition is reached, we can only hope to find one here and there who will breast the current, and strive to recall men to the consideration of the exhaustless wealth of the Scriptures. May all such teachers have a portion of their reward, even whilst they are working amongst us, for great will be their reward in heaven!

We congratulate the congregation at Carr's Lane in Birmingham that they enjoy such ministrations as this volume throws open to the public. There is a frank, manly, genial tone, pervading it, which is much to our mind; and if the preacher betrays at times his consciousness that expository teaching is not the most acceptable form of ministering to a general congregation, we feel that he has made a gallant and successful attempt to win his hearers to his method. These discourses are models worthy of being studied by every minister amongst us who desires to see a higher style of Biblical teaching than now prevails made general, whilst to those who have recently entered upon such labours, they will show how the fruits of learned research can be used without pedantry, and be fairly applied to the questions of our own time. Mr. Dale informs us that they are printed from the notes which he prepared before delivering them, and apologizes on that account for the traces they show of varying health and vigour. We should have been glad had his time permitted, to have received his discourses in the form which would have satisfied his judgment and taste, but, as he lacks opportunity to recast them, we are glad that, in the present form, they are evidences of the conscientious care with which he has sought to prove himself a good minister of Jesus Christ.

It was his intention to have added to the volume "a few exegetical notes on the more difficult passages in the epistle," but he abandoned it on the insufficient plea that "perhaps the minister of a Nonconformist congregation, in the heart of a great manufacturing town, might be justly charged with presumption, if he ventured to intrude upon the territory of professional scholars." We should like to know why the circumstance of being "the minister of a Nonconformist congregation," should be a bar to the use of any man's critical skill. It is bad enough to have to bear with the arrogant assumptions of Anglican clergymen, that *they* are the men, and that wisdom will die with them, without being called upon to admit that for the fair use of his scholarship, "the minister of a Nonconformist congregation might be justly charged with presumption."

We think that any village doctor would laugh at such a plea, if his own observations enabled him to correct the statements and opinions of Owen, or Ferguson, or Walsh, or Jenner. Professional scholars, who have the heart of scholars, welcome all good men and true into their society. They charge with presumption only such persons, as pretending to have learning, discover themselves to be sciolists.

We wish Mr. Dale had carried out his "original intention;" for there are some passages in these discourses which might have been recast in consequence, and, as we think, with advantage. Thus, to take Heb. vi. 4-6, we are sorry that he has not branded with reprobation, as he ought to have done, the smuggling in of the "if" in verse 6. The passage really reads, "and have fallen away." It cannot be made to mean anything else. It asserts a fact, it does not raise an hypothesis; and this should have been carefully taught and expounded. So, too, to take another instance in the same chapter, we have a "hope set before us, which we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the Forerunner is for us entered." Mr. Dale interprets this as if the apostle were speaking of a ship's anchor, though we never heard of any man's "flying for refuge to lay hold on an anchor" for the sake of escaping death by drowning. We do not believe the apostle to have written nonsense, or to have used an image that every one might fairly laugh at. Just fancy a man in peril of death flying for refuge to the anchor embedded in the sand at the bottom of the sea! There could be nothing more ludicrous, unless it be the exposition of the Venerable Archdeacon Wordsworth; for he represents it as "reaching by a cable *laid out* of the ship, and not descending *downward* to an earthly bottom beneath the troubled waters of this world, but, what no earthly anchor can do, *extending upward above* the pure abysses of the liquid sea of bright ether, and stretching by a heavenward cable into the calm depths and solid moorings of the waveless harbour of heaven." But the apostle speaks of this anchor as entering into the holiest of all, where Jesus is now officiating as High Priest. The *temple*, not the *sea*, is therefore the sphere within which we must seek an explanation of the figure. The people who lay hold on this anchor "have fled for refuge" to *it*. They have been pursued by their fears as the messengers of a coming wrath, or by the judgment of God denounced against them as transgressors of His holy law, and, having no place of refuge in the wide world, they turn at last towards His temple. They enter its courts, they rush past its altar, they would fain cast themselves down before the mercy-seat; but the veil warns them not to intrude upon the presence of the Invisible God. They lay hold, therefore, of the stone "which entereth into that within the veil," and, as a Jew was safe from death within the Temple, they are safe, because Jesus as their Forerunner ministers on their behalf in the holiest of all. Such, in our judgment, is the true exposition of the passage—an exposition suggested, if we remember rightly, by the late Dr. Pye Smith, in his "Discourses on Priesthood and Sacrifice," but which we are not able to trace explicitly to him, through the forgetfulness of one who borrowed that book many years ago, but has not returned it to us. But let Mr. Dale refer to Wetstein, and he will see some capital illustrations of the metaphorical uses of an anchor; and in the second edition of his book, which we hope will soon be called for, he may recast the passages in which he comments on "the hope set before us."

Yet, whilst we regret what we think to be such blemishes in a good book, we thankfully recognise the firm grasp the author has of the argument of the apostle, and the emphatic terms in which he sets forth the things most commonly believed amongst evangelical Christians. We wish we had space to quote lengthy passages in illustration; but we must content ourselves with two extracts to show how he has interpreted the epistle for our own times. Thus, in a discourse on "Drifting from Christ,"

founded on Heb. ii. 1-4, he very truly says:—

"The idea [of the apostle] is that these Jewish Christians were in danger of being carried away from the Gospel of Christ, just as a vessel will be drifted down the stream, unless it is held fast by its anchorage, or unless there is constant exertion on the part of those who are on board to resist the current. There was a strong tide running, and, unless they gave earnest heed to the Gospel, they would be swept back into their old Jewish life.

"It is against this that they are warned. This is the kind of 'neglect' of which they are likely to be guilty. It was the neglect, not of those who are openly irreligious, not of those who positively reject the Gospel,—but of men who are gradually being carried away from the great objects of Christian faith and hope—like a boat whose head has been kept against the stream, hour after hour, but in which the rowers are almost exhausted, and which has now begun to drift back again.

"Is there not something like this in very many of us? The influences adverse to a pure, and healthy, and vigorous religious life among ourselves, are indeed very different from those of which these Jewish Christians were nearly overcome. We are in danger of being carried by the current, not into another religion, but into what is surely much worse—into mere worldliness and neglect of God altogether. We, too, may be 'diverted' from the things which we have heard, by the constant stress of thoughts and occupations from which we can hardly escape, but which it is our duty to master. The mind and the heart may be gradually filled with inferior interests until the word of Christ seems wholly quenched, and we become as completely secular in thought and feeling as though we had never believed at all. It may be continuous trouble, it may be quiet and uninterrupted happiness, it may be eager devotion to business, it may be a fierce struggle against poverty and misfortune, it may be sudden and unexpected and intoxicating commercial success, it may be intellectual activity and excitement, it may be absorption in public affairs; nay, it may be incessant activity in religious work; anything—everything that so occupies the mind as to leave little time or little strength or little inclination for giving 'earnest heed' to the things which we have heard, places us in the same danger as that of which the writer of this epistle warns the Christian Hebrews of his own time. We are likely to drift away from the highest objects of faith and love, and then to us the startling question is addressed—'How shall we escape, if we neglect so great salvation?'"

Again, take these passages from one of the parts of the discourse on "Ignorance and Apostasy," which, did space allow, we would transfer wholly to our pages. The text is, Heb. v. 12.

"I wish you to consider whether the very inadequate knowledge of Christian truth existing among ourselves is not traceable to similar causes [as operated in the Hebrews]. '*Ye ought to be teachers*;' and yet, is it not the common confession of many Christian people that they need to be taught again 'the first principles' of the Gospel? They make the confession without shame; they seem almost to think there is some kind of virtue in it. I believe that if they had lived eighteen hundred years ago, and an apostle had told them that he wanted to speak to them about Melchizedek, but found it hard to present the truth in a form sufficiently clear to be quite intelligible, they would have said that they would greatly prefer that he should leave the subject untouched; that they liked the simple Gospel—the simpler the better; that what they wanted was 'milk;' that they had no taste for difficult questions; that they liked to have their hearts moved; that this doctrinal teaching of which, unfortunately, he and some of his brethren seemed so fond, was quite above them, and did them no good; that there were many things in his sermons 'hard to be understood;' that they wished he would be more obvious; and that a Christian teacher was bound to be constantly repeating the elementary facts and truths of the Christian faith.

"Now, this inspired writer refuses to listen to anything of the kind. He does not for a moment admit that it was any fault in him to be reaching constantly after those Divine treasures which lay beyond the comprehension of some of his readers. '*Ye ought to be teachers*.' The cause of all the difficulty is that you have become dull of hearing. You are babes when you ought to be strong men.

* * * *

"Is not our inadequate knowledge of Christian doctrine, like that of these Jewish Christians, a sin rather than a necessity? Let me put it to some of you—directly and most seriously—whether you have ever given a little of the labour to the learning of those truths which lie beyond the elementary principles of our faith, which you gave to the learning of those elementary principles themselves?"

But we stay our hand, for we hope our readers will procure and read this excellent little book for themselves. We shall be glad to receive further contributions to our theological literature from Mr. Dale, and hope that, in spite of his marvellous modesty, he will not shrink, through dread of "professional scholars," from giving us all the help

he can in the interpretation of Scripture.

Money: A Popular Exposition in Rough Notes. With Remarks on Stewardship and Systematic Beneficence. By T. BINNEY. London: Jackson, Walford, & Hodder. 1865.

IN common with all who know him, we regret that repeated attacks of illness have compelled Mr. Binney to give up the idea of working up his rough notes in a formal treatise on systematic beneficence. But these "rough notes" are of great value, and we rejoice to have them in our hand. They prove that the vigour of our distinguished friend is but little, if at all abated; and that his mind is as fresh and as joyous in the pursuit of truth as it was when his name was in every one's mouth for his arraignment of the Church of England. There is, however, a mellowness of tone which comes of increasing years and increasing knowledge both of man and of God; and it has lent a winsome beauty to several passages in this volume. In reading it carefully through we have not met with so much as a phrase that could prompt a man full of "the love of money" to denounce the writer as uncharitable, or to refuse to listen to his arguments and appeals. What higher praise could we give it? Less would not satisfy our critical judgment.

The book is divided into three parts. In the first Mr. Binney shows that "money may be a bad thing;" in the second, that, "money may be put to a very good use;" and in the third, he treats of "stewardship and systematic beneficence." The evidence supplied by the Scriptures on these several topics is well arranged and judiciously enforced, so that the book is an epitome of what Christians are to be taught and bound to uphold in their conduct. We make no quotations, because we hope the volume will find its way amongst the wealthy members of our body, and be greatly blessed of God to their souls; and we also hope that our hearty commendation will procure its admission into all our congregational libraries and book-clubs. It is fitted to rouse the churches of Christ to their duty in respect of the money entrusted to their several members by the Lord.

The "errata," which are much more numerous than the published list refers to, reflect some discredit on the reader for the press. We hope that the next edition will be thoroughly purged of them.

There is a beautiful inscription prefixed to the volume, which we cannot deny ourselves the pleasure of transcribing:—

"To Samuel Morley, Esq.: In memory of a long friendship, and as a small token of respect for one who practically illustrates its principles, this book is inscribed by the Author."

Happy the pastor who needs no other or better commendation for his labours than such a living epistle, and who can, in the face of the Church and of the world, thus refer in the calm terms of truth to an example which we trust the grace of God will enable multitudes of our rich men to emulate. For friendship in this case has merely pronounced a testimony which those who know Mr. Morley best will with one voice approve. Long may he live to illustrate the good uses to which money may be applied, and to encourage the heart of his pastor at the same time!

A History of Christian Doctrine. By WILLIAM G. T. SHEDD. In Two Volumes. Edinburgh: T. & T. Clark, 38, George-street; London: Hamilton, Adams, & Co.; Dublin: J. Robertson & Co. 1865.

WE are glad to be able to speak of this work in terms of the highest praise. The author throws over the subject, not in itself a popular one, the charm of intelligible arrangement and of flowing language. He shows clearly how the doctrines of the Christian religion obtained, by the discussions of ages, a scientific construction and precision. It is deeply interesting to observe how the successive attacks of scepticism, directed

against all weak points, compelled, from time to time, more and more accurate statement, till Christian truth appears in an impregnable form. The loose and incoherent rhapsodies of the early fathers were soon displaced by the positions taken by the Apologists. The Apologist, again, is obliged to shift his ground, when a new antagonist appears. Such antagonists have never been wanting, yet, through all the controversy and strife, truth has still shone with a clearer lustre and more convincing evidence.

We think that the work before us is one of the most exhaustive treatises that we have ever seen. We have nothing in the English language that excels it in perspicuity of arrangement. The plan adopted by the author, if not free from some disadvantages, is natural and simple, and in its execution Dr. Shedd has happily avoided all obscurity of thought and expression. In this there is the greater merit inasmuch as the author had no guide in our own literature, and must have drawn all his material from foreign sources. There must be great power of original reflection, as well as command of language, to achieve this result in handling such a subject under these circumstances.

It gives us pleasure to observe that, while so many are contending against the faith of Christians, assailing it with violence and persistency, there issue from the press continually great works which, though not formal answers to the enemy, yet are in reality the best and noblest defences of our religion. On this point our author says, in his preface:—

"The history of Christian doctrine is one of the strongest defences of the Christian faith. It is a common remark that a powerful statement is a powerful argument. This is true of the dogmas of Christianity. But there is no statement of revealed truth more clear, connected, and convincing than that which obtains in the gradual and sequacious constructions of the Church from century to century.

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"Let this process, from beginning to end, pass before a thinking and logical mind, and it will be difficult for it to resist the conviction that here is science—here is self-consistent and absolute truth. It cannot be that the earnest reflection of all the Christian centuries should thus have spent itself upon a fiction and a figment. The symbol in which this thinking embodied itself must be the exponent of a reality. Such is the impression made, and such is the unavoidable inference.

"The argument of a profound and homogeneous system is universally conceded, is unanswerable."

We cannot pretend to give even the briefest outline of a work which embraces such a vast variety of topics. Perhaps the bulk of our readers would not thank us for a mere catalogue of titles, many of which would convey no idea to their minds. But, whilst these volumes will be of inestimable use to students and divines, we cannot help thinking that there are intelligent Christians other than these, who might, under Dr. Shedd's guidance, acquaint themselves with a subject which has hitherto been presented only in a dry and repulsive form. We would certainly advise them to try. It will not tax their powers of attention more than reading a common ecclesiastical history. We know no reason why this particular realm of knowledge should be regarded as the exclusive property of theologians. If a man takes pleasure in any serious reading at all, this work must please as well as profit. At least, that is the impression which it has left upon our mind, and with this we close our very brief and inadequate notice.

The Theological Works of the Rev. John Howard Hinton, M.A. In Six Volumes. Vols. II. & III. London: Houlston & Wright, Paternoster-row. 1864.

As we not long since called the attention of our readers to the first volume of this issue, we have not much to say, except that the second and third volumes contain, besides minor pieces, three of Mr. Hinton's most important performances, viz., "The Work of the Holy Spirit in Conversion;" "The Exposition of the Epistle to the Romans;" and the "Four Books on Immortality." The first of these, more than thirty years ago, produced an effect upon the Baptist churches which was positively startling,

as some of us are old enough to remember. It is, besides, most masterly in plan, argument, and style. The second is an application to the Epistle to the Romans of the principle which Bishop Jebb had found to prevail in many scattered parts of the New Testament, proving that they were composed in parallelisms after the manner of Hebrew poetry. The third is a reply to the various arguments of those who contend against eternal punishment, and insist that the doom of impenitent sinners will be annihilation. Mr. Hinton maintains that man is immortal, whether he be saved or lost. Agreeing with him on this point as we do, we are especially glad that his logical and powerful mind was directed to its discussion and vindication. No Baptist who has a library should allow the works of our best living divine to be absent from his shelves. All, perhaps, is not Gospel that he says, but all that he says is worthy of reading and consideration.

Remarks on the Antiquity and Nature of Man, in reply to the recent works of Sir Charles Lyell. By the Rev. James Brodie, A.M. Edinburgh: Johnstone, Hunter, & Co.; London: Hamilton, Adams, & Co. 1864.

Sir Charles Lyell's volume is a difficult one to answer, because the facts he alleges in proof of the antiquity of man are stated so confusedly, and so intermingled with one another, and require so large an amount of faith in the geologists on the part of those who are not thoroughly acquainted with this science, that the mind is bewildered and perplexed, and few are able to draw the line of separation between the real facts and the conclusions often unwarranted by the facts. Then, again, although Sir Charles Lyell evidently believes that man existed upon the earth far beyond the date assigned by the Mosaic chronology, and inclines to Mr. Darwin's theory as to the origin of species, he nowhere distinctly says so. He adduces a mass of facts and reasonings, which all go under the name of recent geological discoveries, the combined force of which makes a profound impression upon unscientific minds, and yet he shrinks from stating in plain terms what are the conclusions at which he has arrived. This gives an air of candour and moderation to his work, to the credit of which it is not entitled, for the facts are, in many instances, unfairly stated, and inferences are not warranted by their premises. For anything that Sir Charles Lyell's volume contains, the human race may not be more than three or four thousand years old. Mr. Brodie has done well in showing this. He has done it in a clear, philosophical, and eloquent manner. The Mosaic chronology can afford to wait until we have certain truth, instead of uncertain conjectures. Let all our readers who are doubtful upon the truth of Scripture on this head, consult the little volume before us. We commend it heartily to their attention.

Consideration: or, How can we Help One Another? By Emma Marshall, Author of "Lessons of Love," "Rose Bryant," "Rainy Days," &c., &c. London: Jarrold & Sons, 12, Paternoster-row.—The misery and suffering resulting from the mere want of consideration are simply and forcibly illustrated by little stories of the Cab Driver, Errand Boy, Shopwoman, Dressmaker, Mother, and Governess. Our young friends will be pleased with them, and the lesson they teach deserves the thoughtful attention of old and young.

The Lighted Way; or, Loving Words about Jesus. By Cousin Bessie. London: Henry James Tresidder, 17, Ave Maria-lane, E.C.—Short chapters on Christ, the Way, Redeemer, Bread of Life, Light, Shepherd, Door, Fountain of Life, True Vine, Life, and Friend of little children; beautifully simple, and calculated to attract and interest the young.

Regeneration by Water and the Spirit. A Sermon, by the Rev. S. A Walker, M.A., Rector of St Mary-le-Port, Bristol. Bristol: W. Mack. 1864. Pp. 19.—*Baptismal Regeneration, according to the Bible, the Prayer Book, and the Evangelical Clergy.* A sermon preached at Broadmead Chapel, by N. Haycroft, M.A. London: J. Snow. 1864. Pp. 28.—The Rector of St. Mary-le-Port, must, we should think, deeply regret

having raised in Bristol the question of Baptismal Regeneration and the Prayer Book. His sermon is at once feeble and contradictory; and has given an easy victory to the pastor of Broadmead. Mr. Haycroft's sermon is, however, a model of Christian courtesy and argumentative skill. It deserves a wide circulation beyond the boundaries of Bristol.

Biblical Commentary on the Old Testament. By C. F. KEIL, D.D., and F. DELITZSCH, D.D. Vol II. *The Pentateuch.* Translated by the Rev. J. MARTIN, B.A., of Nottingham. Edinburgh: T. & T. Clark, 1864. Pp. 484.—We had marked several passages for quotation, in which the authors of this valuable commentary have incidently but ably combated the crude criticisms of Bishop Colenso. We can only find space for the following. On Exodus xiii. 18, Bishop Colenso argues that it was impossible that the children of Israel could have possessed arms. "The children of Israel went up *harnessed* out of the land of Egypt." The word *harnessed*, he contends, on comparison with Joshua i. 14. iv. 12, and Judges vii. 11, must mean *armed*; that is, ready for war; our authors comment as follows:—"They went out equipped, and took Joseph's bones with them, according to his last request. *Chamushim*, from *Chomesh*, lumbus, that is, *lumbis accinctis* (with loins girded), or equipped, as a comparison of this word as it is used in Joel i. 14, iv. 12, with *chalutzim* in Numb. xxxii. 30, 32, Deut. iii. 18, places beyond all doubt; that is to say, not "armed," but prepared for the march, as contrasted with fleeing in disorder like fugitives" (p. 38). If Germany has largely contributed to the list of critical difficulties given in the work of the Anglican Bishop, it no less abundantly supplies the answers. Works like the present one ought to be in the libraries of all our ministers. We have again to comment on the style and perspicuity of the translation.

The Word of Promise; A Hand-book of the Promises of Scripture. By HORATIUS BONAR, D.D. London: The Religious Tract Society, 56, Paternoster-row.—In this volume the promises, or rather passages, of Scripture, suggestive of the goodness and mercy of God, contained in the Bible, are grouped together under the several heads of Promises for the Sinner, the Saint, the Church, Israel, the World, and Special Cases and Persons; with a prefatory chapter on "The Sureness of the Word." The idea is good, and the execution also. It is a suitable book for the dressing-table, the closet, and the sick room. It is a volume for the publication of which the Tract Society deserves the Christian's best thanks.

Quietness and Assurance for ever; being Brief Memorials of Jane Auchinlek Luke By her HUSBAND. London: Nisbet & Co. 1865, P.p. 200, crown 8vo.—Mrs. Luke was the estimable wife of a Scotch minister, and seems to have lived a life of devout and earnest piety. The brief glimpse of her inner experience, her peace and joy in believing, here presented to us, is calculated to strengthen our faith in the all-sufficiency of Christ to give the victory to our weak nature over affliction and death.

Jesus Revealing the Heart of God. By the Rev. JOHN PULSFORD. London: Elliot Stock. Pp. 63.—Some very beautiful thoughts, expressed in the usual quaint style of the author. We do not think the style adds to their worth, and wish Mr. Pulsford would, or could, express himself in more direct language and less mystic phrase.

The Work of Preaching Christ. A Charge to the Clergy of the Diocese of Ohio. By C. P. MCILVAINE, D.D., D.C.L., bishop of the diocese. London: Nisbet & Co. 1864. Pp. 64.—An admirable address from an American bishop to his clergy. It is emphatically evangelical, without any traces of the sacramental and sacerdotal theories of the Anglican Church. Bishop McIlvaine cleaves to Christ and Him crucified, to His righteousness and atoning sacrifice, as the only hope of the sinner.

Notes on the Gospels, Critical and Explanatory. By M. W. JACOBUS, Professor of Biblical Literature, in the Western Theological Seminary, Alleghany City, Pennsylvania. *John.* Edinburgh: Oliphant & Co. 1864.—Of equal merit, we think, with the preceding volumes by the same author, and likely, therefore, to prove useful to Sunday-school teachers and city missionaries.

Thorneycroft Hall—its Owners and its Heirs. Pp. 469. By EMMA JANE WARBOISE. Second Thousand. London: *Christian World* Office, 81, Fleet-street. —"Thorneycroft Hall" has already attained *much* popularity in the pages of the *Christian World*, and many will hail its reappearance in its present permanent and handsome form. The plot of the story is cleverly contrived, the individuality of the characters is well sustained, its moral teachings are unexceptionable in their tendency, and we, therefore, can confidently recommend it as a suitable present for our young people.

Intelligence.

MINISTERIAL CHANGES.

Mr. A. H. Knell, from the Metropolitan College, has accepted the unanimous invitation of the church at Bildestone.—The Rev. P. P. Rowe, M.A., has accepted the unanimous invitation of the church in Manchester-street, Oldham.—The Rev. S. Sykes has resigned the pastorate of the Baptist church meeting in Knowsley-street, Bury, Lancashire.—Mr. Lenny, of the Rev. C. H. Spurgeon's College, has accepted the unanimous invitation of the church at Downham Market, Norfolk.—Mr. D. Jones, of the College, Haverfordwest, has accepted the unanimous invitation of the Baptist church, Wyle Cop, Shrewsbury.—The Rev. G. Hester, of Loughborough, has accepted the unanimous invitation of the church at Cemetery-road Chapel, Sheffield.—The Rev. G. B. Thomas, of St. Neot's, has accepted the invitation of the church at Blenheim Chapel, Leeds.—The Rev. H. A. Tanner, formerly of Portishead, Somerset, has accepted the pastorate of the church at Over Darwen, Lancashire.—The Rev. H. V. Gill has resigned the charge of the Baptist church at Milford, which he has held for seventeen years, having accepted the unanimous invitation of the church at Lockerly, Hants.—The Rev. W. Green, of Chipping Norton, Oxon, has accepted the unanimous invitation of the church at Ebenezer Chapel, Cosely, Staffordshire.—The Rev. J. Lyon has resigned the pastorate of the Baptist church at Wrexham on account of ill-health.

OPENING SERVICES.

LLANDILO, RADNORSHIRE.—The Baptist chapel at this place having recently undergone considerable repairs and improvements, the re-opening services were held on the 10th and 11th of January. Sermons were preached by the Revs. G. H. Llewellyn, of Erwd, and D. Davies, of Dolau, and the Rev. G. Phillips, of Evenjobb. The subscriptions of the friends, with the collections of the reopening services, amounted to nearly £30.

COLNEY HATCH.—The opening services of the first Nonconformist place of worship erected in this suburban village were held on January 19th, when a sermon was preached by the Rev. Samuel Martin, of Westminster, after which a public meeting was held, presided over by Mr. Alderman Abbiss. A report was read, giving some account of the rise and progress of this infant cause, from which it appeared that the committee had received rather more than £600, had borrowed on mortgage £500, and had also the promise of a loan of £200 from the Baptist Building Fund. To repay the mortgage and remaining debts £900 are still required. Most of the neighbouring ministers attended and took part in the proceedings, and the friends responded to the appeals made by contributing most liberally about £135, including £20 in promises. A church was formed here in October, 1863, and now numbers sixteen members, the constitution being open communion and membership, but baptism to be administered to believers only.

ST. HELIER'S, JERSEY. — The opening services in connection with the St. Helier's Baptist church (recently formed in the island) were held on January 22nd. On January 19th a meeting was held for the purpose of welcoming the Rev. F. F. Medcalf (of Middleton), who was invited to conduct the services. On Tuesday, January 31st, five young persons were "buried with Christ in baptism." The following evening (Wednesday) they were admitted into church fellowship. These services are, we trust, the commencement of a revival in Jersey of the Baptist cause, which has for some years lain dormant.

RECOGNITION SERVICES.

NEW CROSS, LONDON.—January 24th, the Rev. T. J. Malyon, late of Regent's Park College, was publicly recognised as pastor of the church. The Revs. Dr. Angus, H. Baker, G. Martin, T. J. Cole, J. R. Walker, and S. Green, Esq., conducted the services.

MILFORD.—A very interesting meeting was held at Short-lane Baptist chapel, Milford, on January 31st, to set apart the Rev. D. George, of Pontypool College, to the work of the ministry. The Revs. T. Edwards, of Nayland; T. Burditt, M.A., Haverfordwest College; Dr. Davies, Aberavon; W. Owen, Middle Mill; Dr. Davies, of Haverfordwest; J. George, Llanthewy, Monmouthshire; J. H. Walker, Sandyhaven; D. Davies, Pembroke; W. B.

Bliss, M.A., Pembroke Dock, took part in the proceedings.

TETBURY.—A public meeting was held here the first week in February in connection with the settlement of the Rev. John B. Brasted. The attendance was large and gratifying. The Rev. T. Page, Independent minister, presided. Mr. Cavil, Mr. Pegler, the senior deacon, Mr. Mapson, and the Rev. J. B. Brown, of Cirencester, conducted the services.

BRIERCLIFFE, LANCASHIRE.—On Feb. 10th a meeting was held in the Baptist chapel, Briercliffe, in connection with the settlement of the Rev. W. Cheetham as minister. Addresses on appropriate subjects were given by the Revs. R. Evans, of Burnley; W. G. Fifield, of Goodshaw; R. Botterill, of Colne; W. Osborne, of Nelson; and E. Cowell, of Marsden (Independent). The speeches were interspersed with pieces of music from the singers, and altogether an entertaining and profitable evening was spent.

MISCELLANEOUS.

ONSLOW CHAPEL BROMPTON.—A meeting of the church and congregation was held on February 14th, to devise measures for the removal of the debt remaining on this place of worship. Promises amounting to nearly one thousand pounds, or 70 per cent. of the debt, were made, provided THE WHOLE could be raised. The aid of our readers is earnestly solicited in effecting this desirable object. A commodious chapel, with superior school and class-rooms, has been erected at an expenditure of more than £5,000; and if five hundred of our readers would send a sovereign to the pastor, the Rev. J. Bigwood, the debt would be extinguished. Will they not do so?

ROCHDALE.—New school-rooms, in connection with Duke-street Chapel, have been erected, costing upwards of £1,100; the whole amount having been generously contributed by Mr. H. Kelsall.

SHIPLEY, YORKSHIRE.—The foundation-stone of a new chapel was laid on June 21st, by Thos. Aked, Esq. The Rev. H. M. Stallybrass, J. P. Campbell, R. Green, S. G. Green, H. J. Betts, T. Pottenger, and others, took part in the proceedings. The estimated cost of the new chapel is £500.

QUARMBY, HUDDERSFIELD.—At the close of the old year a number of friends, who formerly worshipped at Salendine Nook, were formed into a church. The Revs. J. Barker, J. Hanson, J. Watts, J. Thomas, and J. Aust, conducted the services.

SALTER'S HALL CHAPEL, ISLINGTON.—January 31st, a public meeting was held to celebrate the completion of this commodious and elegant chapel. The chair was taken by Samuel Morley, Esq. A report of the circumstances connected with the removal of the cause from the City to Islington was read by Mr. W. Noble, one of the deacons; and the Rev. Jesse Hobson, the pastor, added, that during the progress of the works, by the wise arrangement of the architect and builders, the services had not been interrupted. The Revs. A. Raleigh, of Hare-court Chapel, J. H. Hinton, M.A., Andrew Fuller, Clement Bailhache, J. S. Stanion, A. McAuslane, Reuben May, and Thomas Brain, and J. Vanner, Esqs., took part in the services of the evening. This chapel was originally purchased for £3,750, and the outlay for various improvements, alterations, the formation of a baptistry, and other expenses, it is estimated will reach £4,950. Towards this, the sale of the old chapel has produced £4,000; about £450 has been collected.

RECENT DEATH.

MR. WILLIAM HUMPHREYS, WALDRIDGE, NEAR PRINCES RISBOROUGH, BUCKS.

IT has often fallen to the lot of the writer of this brief account to prepare memorials of departed friends, but he scarcely remembers ever having to do so with more mournful emotions than on the present occasion. He feels that he has lost a friend, a brother, and the church over which he presides a member of no ordinary worth. Amid the ravages of death in our families and in the Church of Christ, consolatory, indeed, to our throbbing hearts are the sublime announcements of sacred truth. Death is but a transition to the land of the living. We live to die here. We die to live for ever in scenes of matchless glory, where life, physical, moral, and spiritual, attains its highest perfection. He who sits on the throne will lead us to living fountains of waters—pleasures unutterable, eternal.

The subject of this brief sketch was born at Aylesbury, in the year 1812. He was brought up in the principles of the Established Church. When thirteen years of age he removed to Long Crendon. There he became acquainted with Baptists, and was induced occasionally to attend the services at our chapel in the village.

Very deep impressions were made on his mind by the faithful preaching of an aged

minister of the name of Mr. Brown. He felt, however, most unwilling to forsake the establishment, and bought books, fully hoping to be able to confute our principles; but not a long period elapsed before he was compelled to bow to the supremacy of truth.

Having removed to Waldridge, a farm in the neighbourhood of Ford, he attended the ministry of the Rev. W. Hood. His acquaintance with Divine truth became more extensive, his convictions more profound, and his determination to consecrate himself to the service of God more decisive. In the year 1842 he was baptized by the above esteemed brother, and received into the fellowship of the church under his care. Here for about twenty years he was faithful in the Master's vineyard, and was respected and beloved by both pastor and church. He sustained the offices of deacon and superintendent of the school for a lengthened period, and was ever ready for every good work. The neighbourhood felt that he was a man of God. In every attempt to spread the truth and bring souls to Christ he most cheerfully seconded his pastor. Early in the year 1862 he was led, by circumstances which need not be mentioned here, to transfer his membership to the Baptist church at Princes Risborough. He continued, however, to his dying day to aid the cause at Ford, and to maintain the most friendly intercourse with the people and minister. In January, 1864, he was chosen a deacon of the church at Risborough.

Mr. Humphreys' character presented a combination of excellences which unfortunately are too rare. He was devoutly attached to the sanctuary. No severity of weather, though he had to travel more than three miles, and no ordinary infirmities of body, were suffered to keep him from the means of grace. Every Lord's day he was in his accustomed seat, and invariably several minutes before the pastor ascended the pulpit. He manifested a profound interest in the truth, and oftentimes seemed entranced by the grandeur of its announcements. The last Sabbath he worshipped with us, scarcely a fortnight before his death, the theme of the morning sermon—the legacy of the blessed Saviour to His servants, "Peace be unto you"—appeared wholly to absorb his mind; and during the ensuing week it was the primary topic of his conversation.

Indifference to the services of the sanctuary, and listlessness under the word, were to him sources of painful feelings. His piety was earnest, and shed its radiant beauty on the whole of his life. He loved the duties of religion as well as its enjoyments. Indeed, his pleasures sprang not from vain imaginings, as is too frequently the case, but from the faithful performance of the high and hallowed duties which the Lord of the Church has enjoined.

He was a thoroughly generous man. Divine Providence had blessed him with prosperity in his worldly affairs, and never with a slack hand did he distribute to the necessities of the saints, or give for the support and extension of the cause of God in the Church and the world. He has been often known to spend the intervals between our services on the Sabbath in visiting the sick and afflicted, and relieving their wants.

In all his worldly transactions he was scrupulously careful, so that every one who knew him had the utmost confidence in his integrity and uprightness. For some time before his death our brother was visibly maturing for the better land. While he never made a parade of religion, he would occasionally drop a hint as to the bright inheritance he felt persuaded he had in prospect.

He was absent from the house of God but one Sabbath. While giving directions in the field to his foreman, he was suddenly seized with a fainting fit. He, however, rallied, and seemed for some days to improve. Sanguine hopes were cherished that he would recover; but He who errs not, mysterious as may be His ways, had ordered it otherwise. We wished to detain our brother on earth, but the hour of his going home had come. On the Monday before his dissolution the writer had a long interview with him. "I am willing to go," said he; "I have no fear, no anxiety whatever." Early on the following Saturday morning (November 12th) he cheerfully called to several members of his family who slept in adjoining apartments. Shortly afterwards his daughter took him his breakfast, but he had tranquilly departed. He had entered into rest. "Mark the perfect man, and behold the upright, for the end of that man is peace."

"Hark! don't you hear
The welcome cheer
Of the landed saints,
As one by one
They touch the strand
Of the heaven-gained land,
And their victory then 's won."

On Friday, the 18th, our brother's remains were committed to the grave in the Baptist burial-ground, Princes Risborough. The succeeding Lord's day morning the

pastor preached a funeral sermon to a large congregation, from the heart-cheering words, "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest henceforth from their labours; and their works do follow them."

The service was concluded by the Rev. W. Hood, of Ford.

J. J. OWEN.

Princes Risborough.

Correspondence.

THE ANTIQUITY OF MAN.

To the Editor of the BAPTIST MAGAZINE.

Dear Sir,—In the December number of your Magazine, you have an article on the Antiquity of Man, in which I find the following sentence:—"To ignore the proofs of the co-existence of man with extinct animals, and that at a very distant date, would be to shut our eyes to constantly increasing good evidence; to seek to account for it by a mere recent temporary rush of water, either river or sea, is trifling with facts." To this a note is appended which says, "This hypothesis mars the excellent work of Mr. Brodie, 'The Antiquity of Man.'"

I am happy to think that you, and other editors of religious periodicals, are prepared to take into calm and impartial consideration the arguments which some of our modern philosophers have brought forward in opposition to the statements of Scripture; and I trust that having been spoken of as "trifling with facts," you will permit me a few lines of explanation.

In this work on the Antiquity of Man, Sir C. Lyell adduces a variety of facts, from which he endeavours to prove, in the first place, that man has existed upon earth for many thousand years; and, in the next place, that man does not owe his origin to an act of creation, but that he has been produced by a slow process of development out of the ape. In my little work, I examine one by one the facts which he adduces: I quote the language in which he describes them, and then I show, that, in various cases, these facts are not fairly stated, and that in no case do they warrant his conclusions. I do not "trifle with facts," but I scrutinize them.

In regard to the cause which produced the gravel beds in the valley of the Somme, to which your correspondent refers, I shall give, with your permission, a brief abstract of the facts, on the authority of Sir C. Lyell, and any intelligent reader can form an opinion of the conclusions drawn from them.

The valley of the Somme is a narrow trough, or channel, about a mile in average breadth, and about fifty miles in length, which had been cut out of a thick bed of chalk at some former period of the world's history. The bottom and sides of this valley are covered with sand and gravel. In some places, this mixture of sand and gravel forms terraces, or "levels," on the side of the valley. There are two of these levels, one about forty feet above the bottom of the valley, and the other thirty feet higher. These terraces bear evident marks of having been formed by the action of water. In some excavations that have been made in them the bones of extinct animals have been found, intermingled with implements of flint, and, it is said, with some portions of the human skeleton. These excavations are sometimes from ten to twenty feet in depth. Some sea shells are found seventeen miles up from the mouth of the river. The whole district appears to have been raised above its former level at a comparatively recent period. These are the facts to which Sir Charles and your correspondent more especially refer.

There are some others which I consider necessary to be taken into account. The Somme drains but a limited district of country. The sand and gravel in its

bed are formed of the *dèbris* of the rocks found in that district: there are no fragments of more distant rocks. The fall of the Somme, while it passes through the valley, is only two feet in a mile, if it be even so much.

The hypothesis of Sir C. Lyell supposes that the valley of the Somme, scooped out of the chalk at some previous epoch, had, by some means unknown, been filled with the *dèbris* of the surrounding rocks, so that at the time when the present formations began the stream flowed along the upper level gravel, in which we find embedded the relics of man. It is then assumed that the river currents swept out the hollow to the depth of the lower level gravel, and afterwards scooped it out still farther down to the gravel covering the bottom.

The hypothesis of Mr. Prestwich, according to your correspondent, is, "That the present river action is wholly inadequate to account for the depth of the gravel beds; but that river action in the same general course, and periodical floods of far greater magnitude, furnish the true solution."

In opposition to these conjectures, I maintain that the facts to which I have specially called attention clearly prove that the river action of the Somme can never have been much greater than it is at present; and that, even if it had brought down a volume of water like that of the Mississippi or Ganges, so long as the declivity was only two feet in a mile, it could not have formed beds of gravel, though it might have filled the valley with mud.

The hypothesis I suggest is as follows:—"The appearances which the valley presents suggest to our minds the effects which we expect to find in a narrow estuary, or river, influenced by the tide. Let us suppose that the valley shared in the depression of which we see so many evidences in other districts, and that it was sunk a hundred feet below its present level. If we understand aright the description given of them, the lower level gravel would then be from five to ten feet below low-water mark, and the upper level gravel from five to ten feet above high-water mark. Between Abbeville and the ocean there would be an estuary too narrow and too shallow to admit of the entrance of currents from the ocean, excepting near the mouth, and consequently filled with fresh water, and containing chiefly fluvialite and terrestrial deposits. The "absence of marine deposits" does not prove that the mechanical influence of the tidal flux and reflux was excluded. Between Abbeville and Amiens there would be a continuation of this narrow basin, becoming gradually shallower as it receded from the sea. In such a case, the force of the ascending and descending tide, like that now seen in the Solway Frith, would be very great."

I do not account for the formation of the gravel beds of the Somme "by a mere temporary rush of water either river or sea." I have stated the facts as simply and distinctly as I can. I have quoted the hypothesis which I suggested in my reply to S. C. Lyell. I leave your readers to determine which of the three conjectures is most agreeable to the facts.

As to the time required for forming the gravel beds, or rather for shifting their contents from one place to another, and consequently as to the time we must suppose man to have been an inhabitant on this earth, Sir C. Lyell demands a period of many thousand years. Mr. Prestwich says, "That we must greatly extend our present chronology with respect to the first existence of man, appears inevitable." In other words, the narrative given by Moses, and quoted by the Evangelist Luke, must be set aside as altogether defective and erroneous, in order to make room for his conjecture. I venture to maintain that "it may not be more than three thousand years since man made his implements of flint and hunted the "extinct mammalia" on the gravelly shores of the estuary of the Somme;" and consequently that the statements of the old Hebrew historian are to be preferred to the baseless assertions of modern geologists.

I remain, your obedient servant,

JAMES BRODIE.

Monimail, January 2nd, 1865.

LERWICK CHAPEL CASE.

To the Editor of the BAPTIST MAGAZINE.

Dear Sir,—We most gratefully tender thanks to the friends who have so liberally responded to the appeal of our late dear brother, Sinclair Thomson, in behalf of the premises here purchased by him shortly before he died. Many far distant from us have shown us how anxious they are that this last debt incurred by our dear departed brother, for the interests of Christ's kingdom, should be speedily removed. Mr. Thomson Oliver, Sunderland, has collected for us £29 14s. 6d.; Mr. Ralph Coates, Bradford, £30 5s. 6d.; Rev. David Millar, Dundee, £15 10s. 1d.; Mr. George Seivewright, Aberdeen, £9 10s. 6d.; and other smaller sums. But, as the debt on the property still amounts to nearly £100, including pavement, should any of the friends of Jesus be inclined to aid us in clearing this off also, subscriptions will be thankfully received by Rev. John Stock, Baptist minister, Devonport; or by Mr. Gavin Henderson, merchant, Dunrossness, Shetland.

GAVIN HENRY,
ROBERT RUSSELL, } Trustees.

BAPTISTS IN HANOVER.

To the Editor of the BAPTIST MAGAZINE.

Dear Sir,—I think this letter from the Foreign Secretary of the Evangelical Alliance will interest our friends. He arranged with me to take Bükeburg in his way to Holland, to try to get the sentence of imprisonment annulled which had been passed on one of our brethren, and you see he has succeeded. He also agreed with me that he should see the King of Hanover on the position of our brethren there.

The letter was written for my own perusal only, but I feel assured my friend will not object to its insertion.

Believe me to be,
Yours faithfully,
S. MORTON PETO.

Chipstead-place, Sevenoaks,
25th Jan., 1865.

"My dear Sir Morton,—I write just one line to say that God has blessed my efforts in behalf of the Baptist minister Scheve, who had been condemned by the Court of Justice at Bükeburg to one and a half year's imprisonment, for having once administered baptism and twice the Lord's Supper. He will have his pardon in a few days, and I have done what I could to convince the Government of Bükeburg of the iniquitous cruel laws of bygone days (1614), which have been revived and re-enacted in 1852 against the Baptists.

My dealings with the Bükeburg Government are too long for a letter; I hope to have an opportunity of speaking at leisure to you on the subject.

My interview with the King of Hanover was a most interesting one. I thanked him for the comparative liberty the Baptists enjoy in Hanover, and did not omit to impress upon his Majesty the great inconvenience to which they are subjected with regard to marriage; but a very few of the Lutheran pastors will consent to marry them.

He would hardly believe you were a Baptist. I will tell you when we meet how it came that your name was mentioned.

My interviews with the Minister of Worship and the President of the Consistory of the Kingdom (with both of whom I am acquainted) were most satisfactory, and I truly believe that the Baptists, if they act wisely and bide their time, will ere long have a legal *status* among the other evangelical churches.

What they do not like is that foreign Baptists (I mean from other German States) come to the country and administer the ordinances.

My main object, to make some preliminary arrangements in Holland for our great conference in 1866, has, with God's blessing, been also attained. The differences which existed among our Dutch brethren have been removed and a hearty Christian co-operation, established. *Soli Deo gloria!*

In a few days I shall be in London.

May the Lord bless and keep you and yours.

Believe me, my dear Sir Morton,
Yours faithfully,
HERMANN SCHMETTAU.

Bruxelles, Jan. 23rd.

THE MISSIONARY HERALD.

PROGRESS AND EFFECTS OF EDUCATION IN NORTHERN INDIA.

The presence of a learned class in India, and the generally intellectual character of its people, have given rise to many misapprehensions as to the extent of education in that great country. That at some early period of its history education was somewhat widely diffused among the brahminical tribes, there can be little doubt; but even they, in common with all the inferior castes, now exhibit a most deplorable ignorance. Investigations very carefully made in Bengal and Behar, some thirty years ago, by the late Mr. Adam, by order of the Government, exhibited a most appalling destitution of the simplest elements of education. The test employed was the ability to decipher writing, and to sign their names. Not more than 8 per cent. of the children could show even this meagre amount of instruction, while among adults, those similarly gifted did not reach to more than 5½ per cent. Thus 92¼ out of every 100 children, and 94½ out of every 100 adults, were destitute of all kinds and degrees of instruction whatever. Or in other words, six millions of children, and twenty-one millions and a half of adults, in the above two provinces alone, were wholly uneducated.

But the education given was totally worthless. It was superstitious and idolatrous, only fitted to destroy every moral sentiment, to pervert the intellectual powers, and to pollute all the streams of domestic and civil life. Legends of the gods and goddesses, filthy and abominable traditions, were the staple subjects of tuition.

The missionaries were the first to attempt to grapple with this fearful state of things. With every new station, a school sprang up, and efforts were made to stimulate even purely native schools to increased exertion. The most important of these efforts were those of Mr. May, of Chinsurah, and of the Serampore brethren, by whom a system of indigenous vernacular schools was promoted within the spheres of their respective missionary exertions. The highly successful labours of Dr. Duff, and his coadjutors, followed. English schools and institutions were added to the plans of the missionary, and a wonderful stimulus was given to both native and governmental education.

The early attention of the Government of India was directed to the production of scholars in the Sanscrit and Arabic languages, and chiefly for purposes of administration. It was not till the celebrated despatch of the Court of Directors on the 19th July, 1854, that the Government of India entered heartily on the task of educating the people of India. Previous to that time there was a Council of Education, several Schools and Colleges

were sustained, and under Lord Hardinge's rule a praiseworthy attempt was made to establish in Bengal 101 Vernacular Schools. The result was, that in January, 1855, in the lower provinces, the Government sustained only eighty-one Schools and Colleges, and the pupils attending them were 9474. As compared with this, the extent of missionary education, at that time, is very striking. Including all India, the Government schools numbered only 404, with 25,362 scholars. The missionaries had established, 1,668 schools, which contained 96,177 scholars.

The mutiny delayed for a couple of years the developement of the Grant in Aid system, established by the despatch of 1854. Besides which much prejudice had to be overcome, and the machinery of the new system to be perfected. Like every previous effort of the Government, the Grant in Aid plan wholly ignored Christianity. Its promoters, in some cases, ostentatiously exhibited their resolve to exclude the Bible from the schools, while the regulations laid down were so obnoxious to the missionaries as practically to exclude them altogether from any part in the working of the measure. Heathen schools obtained ready assistance; but Christian institutions were frowned upon and neglected. In 1857, the Government sanctioned the scheme for universities in each Presidency, and the finishing touch was given to its plans for the education of the higher classes.

The result has been very remarkable. It might have been expected that years would elapse before the effects of the measure would be apparent, and that the mutiny would have checked, for a long time, the progress of education. But the success of the Government has been very great. The number of students in Bengal has increased, in six or seven years, six or seven hundred per cent. The following table, for which we are indebted to the *Calcutta Review*, will show the present state of Government education:—

	January, 1855.		April, 1863.	
	No.	Scholars.	No.	Scholars.
Colleges of all kinds . . .	8	921	10	1,500
Anglo-vernacular schools of all kinds	47	7,412	219	21,381
Vernacular schools of all kinds .	26	1,141	468	24,082
Indigenous schools, circle schools, &c.	0	0	530	22,625
	81	9,474	1,227	69,588

There is reason to believe that the Missionary Schools have somewhat declined in number, certainly they have not kept pace with this remarkable extension of the Government system. There has, however, sprung up in many directions a goodly number of Native Schools, independent both of Government or missionary support. One striking feature of the returns is the vast growth of purely vernacular education. This has increased by upwards of 2,000 per cent., while English education has increased by only 200 per cent. The explanation of this seems to be, that Government had done little or nothing in the vernacular previous to 1854, while a great stimulus has been given to it by the scholarships so liberally founded in the Vernacular Schools. It would thus appear that education has at length taken a firm hold on the population, and that the days of ignorance are passing away.

But it may now be asked, what is the effect of this education on the spread of Christianity. It is certainly too soon to speak positively on this subject. If any have thought that this wonderful growth of knowledge would immediately result in numerous conversions, they must have been disappointed. It ought not, however, to be forgotten that the Government system is not favourable to conversion. Christianity is excluded from its schools and colleges. The class books are carefully expurgated of all distinctly Christian sentiments. The Bible is wholly shut out. The utmost, therefore, that we can expect from this system, is the destruction of superstition, a perception of the folly of idolatry, not of its sin, and a contempt for ancient customs and ideas which modern thought and science show to be ridiculous and untrue. It is much if the scholars retain any belief in God at all, if they are kept from falling into absolute infidelity, if, rejecting the restraints of their ancestral religion, they are preserved from plunging into vice and the indulgence of immoral habits. In fact, complaints abound, that the educated youth of Bengal are loose in their morals, the opponents of the Government that has educated them, and prompt to seize and circulate every infidel work that Europe produces. With respect to the effect of this system of education on the state of society, and on the ancient beliefs and institutions of the country, Dr. Mullens gives us the following description. He refers especially to the youth of Calcutta and Bombay:—"All the educated young men stand in a position of antagonism to the old system. They would be heartily glad to slip their necks out of its yoke. They cheer vociferously all attacks made by their countrymen upon its errors, and never attempt to say a single word in its defence. Yet still they belong to it, yield to it, get on with it as they best can; for they all feel the social penalties consequent upon quitting it for ever, and all are waiting till every one else shall quit it, that these penalties may be rendered harmless. Hence it is, that this large and very influential class, numbering now from 15,000 to 20,000, accept a position of compromise, within the system they professedly condemn, and outside the Christianity which offers them all they need."

On this topic we also avail ourselves, with great pleasure, of the following extract from a very interesting pamphlet lately published by the Rev. J. Barton, of the Church Missionary Society. On several occasions we have called the attention of our readers to that interesting movement known as the Brahmo Somaj, to which allusion is here made. Mr. Barton writes thus:—

But what, it will be asked, is the attitude assumed by the members of the Brahmo Somaj, and the whole body of the educated Hindus generally, towards Christianity? and how far is this intellectual movement likely to affect the progress of the Gospel amongst them? It is undoubtedly the fact that the position they have hitherto assumed is one of entire antagonism to the fundamental truths of Christianity. And yet those best acquainted with them, and who have watched their many varying phases of opinion during the last thirty years, are disposed to look upon this movement hopefully, as indicative of a change for the better. It must not be forgotten, that for a Hindu to become a Deist is a very different thing from a Christian making shipwreck of the faith in which he has been brought up, and becoming a Deist. What is retrogression—sad retrogression—in the one, is really progress in the other. The Bishop of Calcutta speaks thus of the movement in his recently published charge—

"The worship of the Brahmo Somaj is an evidence that man cannot live without some religion to satisfy his spiritual aspirations. Yet these aspirations cannot de-

rive any permanent support from the mere guess-work of a system of intuition; nor can a religious sect long continue to draw its whole ethical system from the Gospel without discovering, that in order to practice Christian morality, a man's heart must be animated by Christian faith; nor is it conceivable, that those who are looking forward to death, and 'something after death,' should be content to rest on conjectures and baseless hopes, when they have before them the sure promises of Him who has opened the Kingdom of heaven to all believers. *We can therefore only regard the religion which this sect professes as a temporary substitute for the truth of the Gospel.*"

And so, too, Dr. Duff, who has watched them narrowly for thirty years, in a published letter to the General Assembly of his church on this subject,* he mentions a remarkable admission made by one of the leaders of the Brahmo Somaj some years ago. After pressing him hard, in the presence of about a dozen of his followers, as to the practical uselessness of his system, always fluctuating and changeable, in contrast to the glorious truths of Christianity, which, like their Divine Author, are the same yesterday, and to-day, and for ever, he replied—

"Well, it is true what you say. We have no certainty, no fixity. We are here to-day, and may be elsewhere to-morrow. We are now following *reason*, and we know not whither it may lead us. We know where we are now; we know not where we may be hereafter. The plain fact is, that when we gave up the inspiration and the divine authority of the Vedas we cut our cables, got loose from our old moorings, and have since been drifting about wherever wind and tide may lead us."

A candid confession certainly, but still not an unhopeful one for the future. The whole religious system of this sect cannot, indeed, be regarded but as a marked tacit avowal of the truth and superior excellence of Christianity.

Thus the baptism of three brothers of the name of Dutt, with their wives and children—members of highly respectable families, and one of them occupying a high official position—which took place in Calcutta about three years ago was commented upon by a leading Hindu newspaper in the following remarkable terms:—

"This event is one of those signs of the times which unmistakeably point to a better future. The event is ominous of a great change in the state of Hindu society. We are not Christians ourselves, *neither are we anti-Christians*, and we entertain a very great and most sincere respect for all true followers of Christ."

Another Bengalee of this same class wrote thus a few months ago to the "Friend of India"—"A spirit of religious inquiry is at present awake among the Bengalees; *and it is my certain belief that the transition from Polytheism to Deism, now being effected among us, will ultimately end in Christianity displacing the various religions which prevail in India.*"

It is moreover a remarkable and encouraging fact, that it is not from our Missionary Schools and Colleges that the ranks of the Brahmo Somaj are supplied, but from the Colleges and Schools maintained by Government, from which all distinct religious teaching is excluded. Three years ago Dr. Duff ascertained that out of 1632 members then on the roll of the Somaj, there were but very few, probably not more than a dozen, who were ex-students of his own institution.

Those educated in our Missionary institutions, even though not baptized, still know thoroughly what Christianity is, and cherish a sincere respect for it and its teachers, so that they have not much sympathy with the intuitional pretensions of the modern Brahmist school.

To the above we may add the testimony of our missionary brother the Rev. J. Trafford, of Serampore:—

"The impulse given by the university tests has been unprecedented in the education of the country, and, on the whole, is of a healthful kind. In its extent of influence it has surpassed the most sanguine expectations of every one, even the doubling of the fees this last year has made no perceptible difference. Considerable

* Report of the Conference on Foreign Missions, with letter from Dr. Duff, Nov. 1861.

interest in religious questions has been recently awakened in this neighbourhood, as well as elsewhere, by the activity of the new Deistical teachers. A society has been formed here for the advocacy of their principles, as opposed both to Hinduism and Christianity, with which some few of our scholars, and many of the youth from Government schools, are united. By presenting as frequently as possible the peculiar claims of Christianity, as supplementing the defects of their system, a manifest interest has often been awakened in our classes. We have felt there has been so perceptible a difference in the religious intelligence and feeling of those who have joined our classes from the lower part of our own school, as compared with that shown by those who have come from other schools in the neighbourhood, that if there be not those illustrations of religious conversion which we desire and pray for as the great fruit of our labour, there are abundant evidences to satisfy us that Christian truth, as surely as other truth, is acting on the convictions and feelings of the youth around us."

While, then, it is too soon to give a final judgment on the educational movement now going on, there is good reason to expect that it will result in the furtherance of the gospel of Christ. At all events, it is our duty to do all in our power to direct the movement into safer channels, and to strive to leaven the seething mass with Christian truth.

STREET PREACHING IN BENARES.

BY THE REV. J. PARSONS.

In Benares we have still to encounter perpetual argument, possessing at different times very various degrees of interest. The arguments are, to so great an extent, repetitions of what have been urged and answered many times over, that the record of them seems uninteresting, although with the objector present, the argument possesses great interest, however stale it may be.

Bishop Colenso is not unknown in the bazaar of Benares. Perhaps, however, he would not be gratified by the way in which I last heard him adduced. I was urging an intelligent young man who had imbibed the intuitive theory, now in favour with the Brahmists of Bengal, but professed himself an earnest inquirer after truth, to be prepared to follow and obey the truth whithersoever it might lead him. "Oh," he said, "we Hindoos would not like to renounce the customs of our forefathers' religion, and be blamed, and be called as Colenso is."

A respectable person, employed under Government, often argues with us, and having a plausible manner and plenty of self-esteem, usually attracts the attention of a crowd. How shallow, sometimes, the reasoning of even intelligent Hindoos can be, you may judge from his insisting one evening that the fact of our forefathers, the ancient Britons, having been idolaters, was enough to confute the Gospel. "Where was God gone to, when he let your fathers worship trees?" he repeated several times, as if he thought the question suggested thoughts of a nature to demolish the whole evidences of Christianity.

One evening a certain man was listening nearly the whole time of our preaching, and occasionally took part in the conversation, and once incurred many taunts from the Hindoos around, by openly assenting to what brother Philemon said about the unity of God, and against the worship of idols and devtas. He asked several questions about the nature of the soul, and where would be its abodes in another world. After our preaching was over he walked with us, and in the way told us that he belonged to the sect of Prananauth, and that that sect discards the popular idolatry, and professes to worship only the one great God. At parting he asked for a book, and a gospel and tract were given him.

This profession of worshipping only the one God, whether under the name of Nirun-Kaul, or Poorun Bruhm, or any other epithet, seems to be the refuge of those Hindoos of the middle and lower classes, who have discovered the absurdity

of idol-worship, and yet do not wish to suffer persecution for renouncing Hindooism. The profession was made to me last evening in the bazaar, for instance, by a man who said that he had read the Gospel by Matthew in the Roman character, and likewise part of the Old Testament, and ran over the names of six or eight missionaries whom he had known, calling Mr. Ullmann, "my Ullmann Sahib." I dare say he had often, in conversation, been made to feel the untenableness of idol-worship.

On the 28th February I had the pleasure of baptizing an European sister in the baptistry, which had shortly before been constructed in our English chapel.

I am happy also to inform you that a work of God seems to be in progress among the soldiers of H. M's. 54th Regiment. They enjoy many privileges, having a meeting every evening in the week except Friday, either presided over by the Scripture reader or Lieutenant Low, or else the public service in our chapel, and on Friday is the meeting of the Total Abstinence Association. Besides these meetings, several pious men meet for Scripture reading and prayer once or twice daily. The meetings, with the exception of the Total Abstinence meeting, are held in our chapel, or the vestry of it, and while when the regiment came to the station, there was scarcely a man who cared for any religious meeting, now the meetings, including two or three men of the artillery, number often twenty-six or twenty-seven. Several appear to have found peace in Christ; one, a sergeant, who was very bold in ridiculing religion, but is now as bold in confessing Christ. One or two appear to have been first awakened through the instrumentality of the tracts, that from time to time I distribute in the barracks. One man could not refrain from calling me aside to tell me that I had given him a tract about Christmas, accompanying it with a few words which reminded him of his early privileges, and these had been blessed to awaken him to a sense of his sinful state, and lead him to seek the Lord. These tokens of the Lord's power in our midst are encouraging and delightful. Oh may the Lord go on to be gracious, and while thus blessing our countrymen, begin to make bare his arm among the heathen around us.

THE HISTORY OF DOSS ANTHRAVADY.

WRITTEN BY HIMSELF.

Doss Anthravady, whose father D. Parantol was an inhabitant of Masulipatam, was born at Chittoor in 1822, from whence he was taken to Masulipatam, and there spent the greater part of his youthful days; but having been his father's pet, according to the then prevailing custom of the natives there and here, was never sent to any school, but was kept at home; and, therefore, received no education whatever in any language. His parents having been in affluent circumstances, had a Teloogoo Master who attended to instruct other relatives of his when young, yet he was precluded from the benefit of it. Nevertheless, he picked up a little where he could catch it. When about ten years of age, he followed his father to Moulmein, where his father had got himself employed as the mess-man of H.M. 62nd Regiment of Foot, where also he himself served as an attendant on two officers, both of the same corps, at different times. During his service with the last gentleman, an accident of a fearful nature occurred. As his master returned from hunting, he gave him a loaded gun to be carried home, which he was not aware of, and thought, from the cap on the nipple being split, that the contents were discharged, and which was confirmed by a man who accompanied that gentleman. On this assurance, and other indication of the emptiness of the gun, in joke, he levelled the gun, cocked the piece, and let it fall, when the contents of it were lodged in the bowels of the man who told him that it was not loaded. After an investigation it was decided that as Doss Anthravady was under age, and the thing having occurred accidentally, he should receive a pardon. In this instance nothing but the all-pervading providence of Almighty God saved him from being hung.

After this accident his father took him away from service and he continued with him during the time he went with the regiment to Bengal. There the regiment, having been ordered to proceed into the interior, his father took leave of the corps and returned to Masulipatam, where his (Doss Anthravady's) wedding was celebrated with nine other strangers, at his father's expense, with great pomp.

Some time after this, he was sent to Bengal again, by his father, with merchandise, where he met the regiment which had returned, and which wanted the services of his father. On his writing to him, he joined it at Calcutta, and soon afterwards was ordered to go to Dinapore by boats on the Ganges. They were caught in a hurricane in the midway, where a number of boats were upset, and men, women and children drowned. Here, also, the finger of God upheld him and his father, who safely arrived at the station. He was after this five years with the regiment, and when it was ordered to go to Ferozepore, he went through Benares, Allahabad, and Cawnpore, visiting all the holy land, and going through the required ceremonies according to the Hindu practice, and with his father washing in the Ganges at Benares, and Tribani in Allahabad. Having arrived at his destination at Ferozepore, he remained with the regiment for three years, when the battles of the Punjaub commenced.

At Ferozepore another accident took place near the fort. He was the bearer of a message from the field to the European ladies secured in it, when he was shot at by some Sikhs, and the bullet passing him struck the horse dead on the spot. Another accident happened to him while marching from Ferozepore to Lahore. At the end of a day's march, his horse reared, threw him down, and the horse itself fell on him; he received some injuries by this accident, but by God's grace was soon restored.

A treaty having been proclaimed at Lahore, the regiment was ordered back to Ferozepore, where his father, having got sick, he was asked by his father to take him to Masulipatam. Having obtained permission they intended proceeding, when, unfortunately, the disease having grown worse, he was forced to call a Brahmin pundit of great renown, who informed him that no medicine would effect the cure but the Homa and Nowgra poojah—*i.e.*, a burnt-offering. The Homa, or fire-offering, commenced at six p.m., with himself and two Brahmins, with ghee, almond, &c., and different sorts of wood, and ended at nine p.m., when the other called Nowgra, which occupied from nine to eleven p.m., was also finished. After this his father died on the fifth day, and was burnt, according to the Hindu custom, in a grand manner.

After this he had for thirteen days to attend at a place under a banian tree, on which a pot of water had been lodged the previous day, with holes in it at the bottom, and there, after washing, offered Shraddha at the foot of the tree, in memory of the dead. The offering consisted of honey, flour, fleece, &c. After this he was not allowed to eat of any one's cookery, but was forced to cook for himself, —the food being placed on ground laid over with cow-dung—the first handful had to be given to a cow ere he ate. As a reward for the Brahmin's attention, he had to give him a suit of clothes, a brass dish, water cup, umbrella, sandals, and some money, with sweets.

The following day, having been ordered by the priest to feed fifty Brahmins, they were accordingly called, and a rich repast of sweets, cream, &c., was ready for them; after partaking of which he was obliged to go round them three times, and fall on the ground before them, offering each a rupee washed in Ganges-water, with a set of garments, an umbrella, and a pair of sandals, the right of which he had to place on the foot of each. The ceremony being ended, he had to place a long red mark on the forehead of each, who in return did the same to him, and having thrown some blessed rice on his head, they parted.

A short time after this he obtained leave from the regiment, and, leaving Ferozepore, he came to Delhi with the ashes of his father, and, with the usual ceremony, threw it in the Ganges. Proceeding from thence to Calcutta, he, with his followers, put up in a two-storied house, and one night, at midnight, as they were all asleep, he who was in the midst of the company up-stairs, feeling a

few drops of water falling upon him from the roof, called for a light, when he felt some more, and, turning out the whole, and himself going out at last, the roof of the building fell in, crushing everything on the floor; at which time also a miraculous delivery from destruction was the result, wherein the finger of God was evidently visible.

Previous to this, he was asked by his neighbour, a Moonshee, to purchase himself a Koran, so as to join the Mohamedan creed; but, as he could not read Hindoostanee, he was obliged to purchase a Romanized edition, from which he was instructed; but owing to the falling of the house, and the confusion caused thereby, he gave up the idea.

After this, he returned to Masulipatam, which took him about a year. His brother, not having been present at the death of his father, the ceremony similar to that performed after the demise, had to be carried on again. During this year, he (Doss Anthravady) lived only on vegetable food, wore plain clothes, and otherwise, according to the Hindu custom, mourned. Now, when the time arrived for the beginning of the ceremony again, Brahmins and others were called, who went through the rite afresh, and having dug a pit opposite to his dwelling-place in a garden where his ancestors were interred, he and his company, with his brother, offered Homa, and in the pit where it was offered, built a tomb to the memory of the deceased. This having been complete, he and his brother shaved their heads and beards, and after washing were permitted to eat flesh. About this time, a vacancy of mess writership in the 41st M. N. I. existed, when he applied for it, and, having got it, joined it at Berhampore. During one of his visits to the shops there, he found a Teloogoo tract on a table, which he took up and read, and which brought strongly to his memory a tract he read in 1847, on "Caste," given him soon after his marriage by an Ayah named Seethamah, who was converted by a lady, and who possessed many such, and for whom he used to read these. From the time of the reading of the first tract a suspicious feeling was conceived in him, and although it did not break forth at that time, yet it was off and on in his memory. On another occasion when he called at the same shop to inquire if there were more tracts, he was referred to a box wherein was deposited old papers, on searching which he found several tracts, and, with them, a Teloogoo Bible. He asked the proprietor if he might take them, to which he willingly consented. The Bible was thought a great boon to him, and the possession of it gave him great joy. Returning home with these, he commenced to read them to himself and to those in his house for about a year, and argued with all that came in his way, although he received no instruction from Christian friends.

(*To be continued.*)

PROGRESS OF THE MISSION IN BRITTANY.

BY THE REV. J. JENKINS.

As to the work of the Mission in general, by the Lord's help, I am able to say it continues to go on favourably. While the adversary has succeeded in keeping closed the doors of our chapel at Tremel, our religious liberty has, I think, been enlarged in one direction—I mean with regard to the holding of meetings in private houses. On the 30th ult. I called on the Mayor of Tremel, to converse with him as to his letter to me, and how he understood the police surveillance to be exercised over our meetings. He justly observed, that the language of the Government instructions was somewhat vague; but the view he expressed as to our liberty of meeting accorded with what I had thought myself.

The priest of the parish continues to do all he can to oppose and destroy every part of our work of evangelization in the locality. He has of late been spreading the report that he has triumphed over the Protestants; that our chapel will never be opened; that the building will be rased to the ground, and the Protestants chased from the place; but, happily, this does not appear to move the people. And it is a singular fact, that probably the foremost of the neighbouring priests

who combined a few months ago to make and propagate a written song of mockery against our efforts, and our Protestant friends at Tremel, with a view to popularise this feeling against us, has just had a shocking low Breton song made on him by a wine merchant in this town, who passes for a sort of devout priest-man, and it has been printed with his name, and is widely distributed gratis through different parishes, it being well known it is written against this violent priest. Thus it is that the wicked is punished by his own infamy; as it is said, "Whoso diggeth a pit shall fall therein."

Last Saturday week evening I preached at Pont-Menon. Our place of meeting here is a small forge, which serves for the blacksmith as a workshop and dwelling, and has hardly a seat to sit thereon, except an old arm-chair. The cordial blacksmith went a mile and a half distance to inform friends desirous of hearing me. The people were attentive, and conversed freely on religious questions when I had finished addressing them. I went to Tremel Sabbath morning, calling in the way to see a sick friend, a Breton farmer, who is a staunch adherent to the Gospel. It was my duty also to call on one of our female teachers, who met with a serious accident in pursuing her work. In going over a gate, which turned, she fell and sprained her hip-joint so seriously that she is confined to her bed, and will be so for some time; but I found her in a happy state of mind, resigned to the will of the Lord, and fully persuaded that all is for the best. What has struck her very much is the great kindness shown by the people to her in this case. A great number have been to see her, and they did not go empty-handed. This kindness is incomparably greater than what was shown her when seriously ill, some twelve years ago. However, such is the fact, while the priest has not dared to oppose her and our labours in that neighbourhood.

From her house I went to our chapel, and found our friends well there. I preached in the house at half-past two o'clock in the afternoon. The attendance was fair. That morning the priest of Tremel had persuaded the members of the Municipal Council to sign a declaration that they were not Protestants, under protest; it had been reported that there were forty Protestants in the parish. I suppose the object of the man is to stop us from obtaining authorisation. A member of the Council has attended our meetings more than once; and another member attended this meeting. He had never attended before. He had signed with the others, but was in haste to come to our meeting, and brought with him his daughter, the wife of a strong farmer in the neighbourhood, and also a labourer, who is the husband of a member of our church, and who had been cross with her many a time for becoming a Protestant. We had four hearers in this meeting who had never attended before. This member of the Council is a rich and independent man. He was cordial, and remained some time after the meeting to converse freely with us. It is probable he came simply to hear preaching, being prompted by the priest's opposition. He took a few tracts, and so did the others.

Our tract and Scripture distributor and reader in this district, G. Omnes, a young man, and a member of our church, goes on very well with his work, and is likely to answer our purpose.

MISSIONARY MOVEMENTS.

CALCUTTA.

We learn from the Rev. Geo. Pearce that the brethren have finally resolved to establish the Theological Vernacular Class at Kooshtea. The place is rising into importance as the centre of the railroad system of Eastern Bengal, and has already been occupied as a station by the Jessore missionaries.

SERAMPORE.

The Rev. W. Sampson informs us that he was to sail in the *Hotspur* for England on the 26th December, with his wife and child. We trust that divine Providence will safely bring them to their native land. With the advice of the brethren, Mr. Martin, of Barisal, will fill Mr. Sampson's post during his absence.

DINAPORE.

The state of his health has compelled the Rev. J. G. Gregson to proceed to the hills, at Mussoorie, with the hope that during the hot season he may obtain relief. The Rev. J. Parsons in company with other missionaries, has paid an interesting visit to the Hajipore mela, where many occasions were given them to preach the Gospel to multitudes. He was about to proceed northward to be present at Hurdwar mela in April.

DELHI.

It is with great concern that we have to report the decease of the beloved wife of the Rev. James Smith. She has left two small children, with her husband, to mourn over this great loss. Mr. Smith reports that the Mission continues to make steady progress. The annual gathering of the converts was very largely attended, most of the out-stations being well represented. About 400 were present in the Chapel at the principal service.

CEYLON.

Mr. and Mrs. Pigott have gone to a coffee estate, fifteen miles from Gampola, for the restoration of Mrs. Pigott's health, which we are happy to report has much improved. Mr. Waldock has also returned to Kandy very much better for the change he has enjoyed in Colombo.

CHINA.

Mr. M'Mechan writes us, that most reluctantly yielding to the strong representations of his medical advisers, he was making arrangements to return to England. His retirement, on account of health alone, from the mission field, will be as great a cause of regret to the Society as to himself. Mr. and Mrs. Kingdon had safely arrived at Yentai, landing on Sunday morning, October 30th. They were busily engaged in fitting up the house they had been fortunate enough to obtain.

HAYTI.

Mr. Webley writes that the state of things in the Mission is more encouraging than at any former time. He baptized twice in December, and the congregations have much increased in numbers.

NORWAY.

Mr. Hubert has lately returned from a visit of ten days to Eidesvold, where he found the Church in a prosperous condition. In Christiana several persons are seeking the way of the Lord. At Krageroë several persons were baptized on New Year's day.

TURKS ISLAND.

Several meetings have been held by Mr. Rycroft and his native helpers, to raise funds for the repair of the Chapels at the various stations and for other local purposes. Considerable sums were raised at their *soirèe* in Grand Cay, amounting to £40. Mr. Rycroft appeals to his friends in this country to enable him to have a bazaar at the end of this year for the above purposes.

AFRICA: JOHN AQUA'S TOWN.

Mr. Fuller has taken possession of this station, and is actively engaged in ministering the Gospel to the perishing around him. He also supplies Mortonville, besides visiting as many of the neighbouring towns as possible.

VICTORIA: AMBOISES BAY.

Mr. Pinnock rejoices to tell us that two of the most promising of his inquirers have been baptized. In the afternoon of the same day as the baptism the new Chapel was opened, in which Mr. Johnson rendered assistance; Mr. Thompson was prevented by an attack of fever.

SIERRA LEONE.

We have much pleasure in announcing the safe arrival of Mr. and Mrs. Diboll at their destination on the 10th January. The joy of the people was excessive, and a meeting for prayer and thanksgiving was held in the evening of the day of

their landing. A meeting of the Church has since been held, and arrangements made for bringing everything into order.

JAMAICA: GURNEY'S MOUNT.

A letter from the Rev. E. Randall confirms the statements already published of the great increase of crime in the island, owing to the recent depression of trade and drought. Poverty and wretchedness abound, while the Assembly adds by unwise taxation to the burdens the people have to bear.

MONTEGO BAY.

The Rev. J. E. Henderson says:—"The island is in a bad state. Wide spread poverty exists everywhere. Our House of Assembly has again increased the duties on rice, meal, and salt fish. This will add to the difficulties of the poor people, the duties on these articles, including flour, being already from 30 to 40 per cent. Our public debt increases every year, and the Governor is thwarted in his efforts to improve the state of the island."

FOUR PATHS.

Mr. Claydon says that he has never witnessed such distress since he has been in Jamaica. The privations of the people even exceed those of the cholera time. In his district whole fields of corn and yams are perfectly withered, and there had been no seasonable rains since May last. Since this was written rain has fallen in some parts of the island.

BROWN'S TOWN.

The Rev. J. Clark desires us to make known his grateful thanks for the parcels of clothing which had reached him. It enabled him to assist many of the aged poor. He mentions that rain had begun to fall, and that the hopes of the people were recovering.

HOME PROCEEDINGS.

The Revs. J. Robinson and F. Trestrail attended the Annual Services of the Hitchin Auxiliary, and R. Bion, High Wycombe, when he went on to Herefordshire, and on the subsequent week to Presteign, and other towns in Radnor. The brethren Robinson and Evans were appointed as the deputation for Scotland, and, notwithstanding the weather have fair promise of good meetings in Edinburgh, which place they reached in safety on the 18th ult. The engagements of the former will not terminate until the 29th, and the latter on the 22nd.

NOMINATION OF COMMITTEE.

We beg to call particular attention to the following notice in regard to the *nomination* of gentlemen eligible to serve on the Committee. It is very important that no one be nominated who is not known to be willing to serve in case he is elected. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in, and they must be in the hands of the Secretaries on or before the 31st March. No name can be placed on the list after that day.

FINANCES.

It is of the utmost importance that our friends should remember to send up their contributions speedily. The account closes on the 31st, and all contributions must be in hand by that time if they are to appear in the Annual Report. We usually keep the account open three days to give time for the friends residing at a great distance to transmit what they have. But this is simply for *their* accommodation, and must not be taken as an intimation that they can be deferred for a longer period. We respectfully request the Treasurers and Secretaries of Auxiliaries to be kind enough to pay particular attention to this notice, as the absolute closing of the account on the 3rd April cannot be postponed.

We are glad to announce that most of the arrangements have been made in regard to the approaching Anniversary. The introductory prayer-meeting will be held in the Mission-house on Thursday morning, 20th April, the Rev. H. Dowson, of Bradford, to preside. On the same evening, the Rev. J. Prichard, D.D., of Llangollen, will preach the Annual Sermon to the Welsh residents in London. On Lord's Day, the 23rd, sermons will be preached in the various Chapels in the Metropolis.

The Annual Members' Meeting will be held in the Mission-house on Tuesday, the 25th, the chair to be taken at *ten o'clock*.

On Wednesday the Annual Sermons will be preached by the Rev. George Gould, of Norwich, and the Rev. William Arthur, M.A., Secretary of the Wesleyan Mission. The Annual Public Meeting will be held in Exeter Hall, the chair to be taken by the Treasurer, Sir Morton Peto, Bart., M.P., at eleven o'clock. The Revs. C. Vince, C. Bailhache, R. Macmaster, Dr. Tidman, Secretary of the London Mission, W. Sampson, expected to arrive from Serampore, and other brethren, are expected to take part in the proceedings.

In our next number we shall be able to give a complete list of the arrangements.

The Rev. W. W. Evans, the Secretary, desires us to insert the following notice:—

BIBLE TRANSLATION SOCIETY.

The Annual Meeting will be held on Friday the 21st April, at half-past six o'clock, at Kingsgate-street Chapel, Holborn.

Rev. Thomas Evans, of Muttra, Revs. J. P. Chown, of Bradford, Rev. C. Carter, of Ceylon, and Rev. J. Robinson, of Calcutta, have already consented to speak; and A. A. Croll, Esq., J.P., has engaged to preside.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from January 20th to February 20th, 1865.

W. & O. denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*.

	£	s.	d.
Annual Subscriptions.			
Abethell, R., Esq.	1	1	0
Anderson, W. W., Esq.	1	1	0
Blackmore, Rev. S.	1	1	0
Burls, Miss	1	1	0
Carter, J., Esq., Bexley Heath	2	0	0
Cator, Rev. P.	0	10	6
Cozens, Mrs.	1	1	0
Deane & Son, Messrs.	1	1	0
Edwards, Mrs. E.	1	1	0
Graham, P., Esq.	1	1	0
Gingell, J., Esq.	1	1	0
Gurney, Joseph, Esq.	5	5	0
Johnson, Mr. G.	0	10	6
Keyte, W., Esq., Rugeley.	1	0	0
Kitson, W., Esq.	2	2	0
Maliphant, G., Esq.	1	1	0
Marshman, J. C., Esq.	2	2	0
Olney and Sons, Messrs.	1	1	0
Overbury, Mr. B.	1	1	0
Pardon, Mr. B.	1	1	0
Peek, Brothers, Messrs.	1	1	0
Pewtress, T., Esq.	2	2	0
Potter, Mrs.	1	1	0
Price, Rev. Dr.	1	1	0
Rippon, Mrs.	5	0	0
Smith, Eusebius, Esq.	1	1	0
Stevenson, Mrs., Blackheath	5	0	0
Taylor, James, Esq.	2	2	0
Templeton, J., Esq.	1	1	0
Thompson, J., Esq.	1	1	0
Vines, C., Esq.	5	5	0
Walkden, J., Esq.	1	1	0
Wheeler, Mr. D.	1	1	0
Whitehorne, J., Esq.	1	1	0

	£	s.	d
Donations.			
A Friend, Blaydon-on-Tyne, for *India*	0	10	0
Anonymous	12	0	0
Bible Translation Society for *T*	150	0	0
Henson, Rev. T., for *N P*, *India*	0	10	6
Houghton, R., Esq., Liverpool	500	0	0
Margo Kickers, coll. by, for *Rev. H. Z. Kickers' Chapel, Chefoo*	2	8	8
Sat bene si sat cito	20	0	0
Society for Promoting Female Education in the East, for *Mrs. Kerry's School, Intally*, by Miss R. A. Webb, Secretary	20	0	0
Wood, F. J., Esq., LL.D.	15	0	0
Under 10s. for *W & O*	0	5	0
London and Middlesex.			
Acton— Coll. for *W & O*	1	15	6
Arthur Street, Gray's Inn Road— Coll. for *W & O*	1	10	0
Brentford Road Chapel— Coll. for *W & O*	1	12	2
Brixton Hill— Coll. for *W & O*	5	0	0
Contribs. on account	17	11	5
Camden Road— Contribs. on account	28	15	6

	£	s.	d.
Hampstead— Centribs. Sun. Sch. by Y. M. M. A.	1	0	0
Hackney, Mare Street— Coll. for *W & O*	9	6	6
Hackney Rd., Providence Chpl— Coll. for *W & O*	4	17	8
Contribs. for Sun. Sch. per Y. M. M. A.	3	5	6
Highgate— Contribs. for *N P*, by Y. M. M. A.	2	12	11
Islington, Cross Street— Coll. for *W & O*	5	10	0
John Street— Contribs. for *China*	3	0	0
Kingsgate Street— Coll. for *W & O*	2	0	0
Marshgate Lane— Contribs. for *N P*, by Y. M. M. A.	1	1	0
Maze Pond— Coll. for *W & O*	6	10	6
Regent's Park— Col. for *W & O*	15	14	8
Regent Street, Lambeth— Contribs. for *N P*, by Y. M. M. A	0	10	8
Rotherhithe, Midway Place— Contribs. for *N P*, by Y. M. M. A.	4	1	0
Spencer Place— Contribs. on account	5	0	0
Stepney Green Tabernacle— Coll. for *W & O*	3	7	6
Upton Chapel— Coll. for *W & O*	5	0	0

	£	s.	d.
Uxbridge—			
Contributions	2	18	7
Do., Sun. Sch.	1	9	7
Walworth Road—			
Contribs. on account...	21	6	2
Wandsworth, East Hill—			
Coll. for *W & O*	2	13	0
Westbourne Grove—			
Contribs. Sun. Sch. per Y. M. M. A., for *N P, Delhi*	10	0	0
Do. by do., for *yearly support of Susan Mary Lewis, Cameroons*	5	0	0
Do. by do., for *School, Cameroons*	20	0	0

BEDFORDSHIRE.

Cranfield—			
Contribs. for *N P*	0	7	0
Dunstable—			
Contribs. on account .	29	0	0
Luton, Old Meeting—			
Contributions	25	5	9
Sandy—			
Collec. for *W & O*	0	13	0

BERKSHIRE.

Newbury—			
Contribs. for *N P*	2	1	6
Sanninghill—			
Coll. for *W & O*	0	7	0
Contributions	2	3	2
Do., for *N P*	1	12	2
Wallingford—			
Coll. for *W & O*	3	2	6
Wokingham—			
Contribs. for *N P*	1	0	4

BUCKINGHAMSHIRE.

Askett—			
Contribs. for *N P*	0	10	0
Fenny Stratford—			
Coll. for *W & O*	1	0	0
Great Missenden—			
Coll. for *W & O*	1	10	0
Haddenham—			
Coll. for *W & O*	0	10	0
Wraysbury—			
Contributions	7	2	6

CAMBRIDGESHIRE.

Burwell—			
Coll. for *W & O*	0	7	0
Caxton—			
Coll. for *W & O*	0	12	3
Contribs. for *N P*	0	10	9
Haddenham—			
Coll. for *W & O*	1	7	10
Contributions	10	13	0

CHESHIRE.

Birkenhead (Welsh)—			
Contribs. for *N P*	1	16	11
Chester—			
Contribs. Sun. Sch. for *N P*	2	7	4

CORNWALL.

Falmouth—			
Contribs. on account...	11	0	0
Looe—			
Contribs. for *N P*	0	10	6

DERBYSHIRE.

Amber Row—			
Coll. for *W & O*	0	9	0
Contributions	0	17	0
Loscoe—			
Coll. for *W & O*	0	18	3

DEVON.

Ashburton—			
Contributions	1	6	0
Bradninch—			
Coll. for *W & O*	0	10	0
Brixham—			
Coll. for *W & O*	1	0	0
Contributions	12	16	5
Budleigh, Salterton—			
Coll. for *W & O*	1	0	0
Devonport, Morice Square and Pembroke Street—			
Contribs. on account...	4	2	0
Modbury—			
Coll. for *W & O*	0	10	0
Newton Abbet, East Street—			
Contribs. for *N P, Delhi*	6	0	0
Do. Sun. Sch. for *N P.*	0	11	3
Do. Bible Class for *W & O*	0	9	0
Torquay—			
Contribution	3	0	0

DORSET.

Childe Okeford—			
Coll. for *W & O*	0	8	0
Weymouth—			
Contributions	0	13	2
Do. Sun. Sch.	11	19	7

DURHAM.

Middleton, Teesdale—			
Coll. for *W & O*	1	0	0
Stockton-on-Tees—			
Contribs. for *N P*	1	2	0

ESSEX.

Braintree—			
Contribution	0	5	0
Harlow—			
Coll. for *W & O*	1	10	0
Contribs. for *N P*	2	14	3
Rayleigh—			
Coll. for *W & O*	1	10	0
Waltham Abbey—			
Contribs. on account .	25	5	0

GLOUCESTERSHIRE.

Cirencester—			
Contribs. for *N P*	0	10	8
Coleford—			
Coll. for *W & O (moiety)*	1	5	0
Contribs. Sun. Sch. for *N P*	3	7	1
Eastington Chapel, Nupend—			
Contribs. Sun. Sch. for *N P*	1	2	4
Lechlade—			
Contribs. for *N P*	0	10	0
East Gloucestershire Auxilliary—			
Contribs. on account by R. Comely, Esq...	25	0	0
Malmesbampton—			
Contribs. for *Support of Females released from bondage, Cameroons*	5	0	0
Parkend—			
Coll. for *W & O*	0	10	0
Stow-on-the-Wold—			
Coll. for *W & O*	0	17	0
Tewkesbury & Westmancote—			
Contribs. on account ..	20	0	0

HAMPSHIRE.

Ashley—			
Contribs. Sun. School.	2	2	0
Beaulieu—			
Contribs. for *N P*	1	0	8
Crookham—			
Coll. for *W & O*	1	0	0
Freshwater, Isle of Wight—			
Contribs. on account ..	5	0	0
Romsey—			
Coll. for *W & O*	0	16	0
Contributions	8	18	10
Do., for *N P*	1	2	9
Southampton, Portland Chapel—			
Coll. for *W & O*	3	0	0
Southsea—			
Coll. for *W & O*	1	15	0

HEREFORDSHIRE.

Ley's Hill—			
Coll. for *W & O*	0	5	0

HERTFORDSHIRE.

Hitchin—			
Contribs. on account...	40	0	0
Markyate Street—			
Contribs. for *N P*	2	11	7
St. Alban's—			
Contribs. for *N P*	4	14	0

HUNTINGDONSHIRE.

Offord—			
Contribs. Sun. Sch. for *N P*	0	6	9
Spaldwich—			
Coll. for *W & O*, moiety	0	11	6

KENT.

Belvidere—			
Contribution	0	10	6
Borough Green—			
Contribs. for *N P*	0	7	6
Deal—			
Collec. for *W & O*	1	7	0
Do., for *T*	1	13	8
Contributions	10	0	0
Edenbridge—			
Coll. for *W & O*	1	0	0
Contributions	4	16	3
Eythorne—			
Coll. for *W & O*	1	0	0
Foots Cray—			
Coll. for *W & O*	1	0	0
Gravesend, Windmill St.			
Contribs., moiety	11	13	8
Maidstone, Bethel—			
Contribs. Sun. School.	2	6	6
Margate—			
Coll. for *W & O*	3	0	0
Meopham—			
Contributions	10	0	0
Tenterden—			
Contribs. for *N P*	0	7	6

LANCASHIRE.

Ashton-under-Lyne—			
Contribs. for *N P*	1	3	3
Birkenhead, Grange Lane—			
Coll. for *W & O*	3	17	6

	£	s.	d.
Blackpool—			
Coll. for *W & O*	1	2	9
Contribs. for *N P*	1	17	3
Colne—			
Collec. for *W & O*	2	1	0
Liverpool, Athol Street (Welsh)—			
Contribs. Sun. Sch., for *N P*	1	15	9
Ditto, Soho Street—			
Contributions	0	10	0
Manchester—			
Contribs. on account	100	0	0
Ditto	0	7	0
Ditto, Granby Row—			
Contribs. for *N P*	2	0	0
Rochdale—			
Contribs. for *N P*	7	17	3
Stretford, Union Ch., Town Hall—			
Contributions	10	7	0

Leicestershire.

Hinckley—			
Coll. for *W & O*	0	6	0
Leicester, Belvoir Street—			
Contribs., Balance	21	12	2
Do., Donation	7	0	0

Lincolnshire.

Horncastle—			
Coll. for *W & O*	0	10	0
Horsington—			
Contribs., Moisty	1	9	0
Kirmington—			
Contribs. for *N P*	0	5	1

Norfolk.

Bacton—			
Contribs. for *N P*	1	0	0
East Dereham—			
Contributions	8	8	6
Worstead—			
Contributions	3	0	0
Yarmouth—			
Contribs. for *N P*	0	17	0

Northampton.

Bugbrook—			
Coll. for *W & O*	1	0	0
Bythorne—			
Contribs. for *N P*	0	15	0
Guilsborough—			
Coll. for *W & O*	0	16	4
Contribs. for *N P*	2	3	6
Helmdon—			
Coll. for *W & O*	0	7	0
Kingsthorpe—			
Coll. for *W & O*	0	7	6
King's Sutton—			
Contribs. for *N P*	1	7	0
Roade—			
Coll. for *W & O*	1	3	6
Weston—			
Coll. for *W & O*	0	10	1

Nottinghamshire.

Nottingham, George Street—			
Coll. for *W & O*	2	2	0
Southwell—			
Coll. for *W & O*	0	12	0

Oxfordshire.

Charlbury—			
Contribs. for *N P*	0	17	6
Oxford, New Road—			
Contributions	23	14	2
Rollright—			
Contributions	0	8	0

Shropshire.

Pontesbury—			
Coll. for *W & O*	0	10	4
Shrewsbury, St. John's Hill—			
Coll. for *W & O*	1	14	0

Somersetshire.

Beckington—			
Coll. for *W & O*	1	7	6
Burnham—			
Contribs. for *N P*	1	0	0
Crewkerne—			
Collection	3	3	0
Crossombe—			
Contribs. for *N P*	0	10	9
Frome, Sheppards Barton—			
Contribs. for *N P*	1	8	2
Isle Abbotts—			
Contributions	1	5	0
North Curry—			
Coll. for *W & O*	1	0	0
Contributions	2	4	6
Paulton—			
Coll. for *W & O*	1	0	0
Contribs. for *N P*	2	8	6
Shepton Mallet—			
Contribs. for *N P*	0	12	4
Taunton—			
Contributions	8	2	5
Watchet and Williton—			
Contributions	4	18	3
Do., for *N P*	1	5	6
Wellington—			
Coll. for *W & O*	2	12	0
Wincanton—			
Coll. for *W & O*	0	10	0
Winscombe—			
Collec. for *W & O*	1	10	0
Contribs. for *N P*	1	10	0
	36	7	11
Less expenses	0	6	6
	36	1	5

Staffordshire.

Cossley, Providence Chapel—			
Coll. for *W & O*	0	14	6

Suffolk.

Aldborough—			
Coll. for *W & O*	0	17	0
Contributions	4	18	11
Do. for *N P*	2	6	1
Lowestoft—			
Contributions	15	12	9
Rattlesden—			
Coll. for *W & O*	1	0	0
Stradbrooke—			
Coll. for *W & O*	1	0	0
Wetherden—			
Coll. for *W & O*	0	12	7
Wiston—			
Contribs. for *N P*	0	8	0

Surrey.

Kingston-on-Thames—			
Coll. for *W & O*	3	0	0
Redhill—			
Contribs for *N P*	0	2	6

Sussex.

Battle, Zion Chapel—			
Coll. for *W & O*	1	12	0
Contributions	6	15	0
Do. for *N P*	1	4	4
Dunchurch—			
Contributions	1	3	0
Harbury Southam—			
Contribs. for *N P*	0	8	6

Wiltshire.

Aldbourne—			
Contribs. for *N P*	0	12	0
Devizes—			
Coll. for *W & O*	3	0	0
New Swindon—			
Coll. for *W & O*	1	8	9
Ditto, Welsh Church—			
Contribs. for *N P*	0	8	3
Westbury Leigh—			
Coll. for *W & O*	1	3	2

Worcestershire.

Broomsgrove—			
Contributions	19	0	6
Evesham—			
Contribs., balance	4	6	10
Shipston-on-Stour—			
Coll. for *W & O*	1	0	0
Contributions	0	5	2
Do., for *N P*	1	6	1

Yorkshire.

Bradford—			
Contribs. for *N P*	0	10	0
Gildersome—			
Coll. for *W & O*	1	0	0
Keighley—			
Coll. for *W & O*	0	10	0
Lockwood—			
Contribs. for *N P*	2	2	3
Masham—			
Coll. for *W & O*	0	18	6
Middlesborough—			
Contribs. for *N P*	0	16	0
Rawdon—			
Coll. for *W & O*	7	3	0
Contribution	0	10	0
Rishworth—			
Contribs. for *N P*	1	10	0
Scarborough—			
Contribs. Sun. Sch. for *N P*	1	16	0
Do. Burneston Sch.	1	2	6
Skipton—			
Contributions	5	19	9
Do., Juvenile	2	3	3
Snape—			
Contributions	4	5	0
York—			
Contribs. Sun. Sch. for *N P*	0	14	1

NORTH WALES.

Anglesea.

Holyhead—			
Contribs. for *N P*	0	6	9

Denbighshire.

Brymbo Tabernacle—			
Coll. for *W & O*	0	5	0
Moss Salem—			
Contribs. for *N P*	0	6	6
Wrexham—			
Donation	0	15	0
Contribs. Sun. Sch.	4	13	6

Montgomeryshire.

Newtown—			
Coll. for *W & O*	1	7	2

	£	s.	d.
SOUTH WALES.			
BRECONSHIRE.			
Beaufort—			
Contribs. Sun. Sch. for *N P*	0	11	6
Brecon, Kensington Chapel—			
Contribs. for *N P*	4	7	0
Hay—			
Collec. for *W & O*	0	5	0
Pontsenney—			
Contribs. for *N P*	0	13	3
CARMARTHENSHIRE.			
Pembrey Tabernacle—			
Contributions	8	0	9
Wetland, Nazareth—			
Coll. for *W & O*	0	4	0
Contributions	4	7	0
GLAMORGANSHIRE.			
Bridgend, Hope Chapel—			
Coll. for *W & O*	1	0	0
Contributions	3	5	10
Do., for *N P*	0	15	0
Cardiff, Bethel—			
Coll. for *W & O*	1	0	0
Contribution	5	0	0
Gwaelodygarth—			
Contributions	0	7	2
Llandogh—			
Contribs. for *N P*	1	9	5
Rhondda—			
Contribs. Sun. Sch. for *N P*	0	10	4
Spelters Malstey—			
Contributions	3	1	
MONMOUTHSHIRE.			
Llavihangel Crucorney—			
Coll. for *W & O*	0	11	6
By a printer's error, Acknowledgment in Jan. *Herald*, was 12*s.*, it should have been £5 12*s.*			
SCOTLAND.			
Elgin—			
Contribs. for *N P*	1	19	2
Eyemouth—			
Contribution	0	16	0
Fortrose—			
Contribs. for *N P*	0	8	3
Glasgow, Blackfriars Street—			
Coll. for *W & O*	2	0	0
Do., Dove Hill Mission School—			
Contributions	0	13	2
Irvine—			
Contribs. for *N P*	1	5	6
IRELAND.			
Carrandeary—			
Coll. for *W & O*	0	6	0
Portadown—			
Contribs. for *N P*	1	7	3
Tandaragee—			
Contribs. for *N P*	0	19	2
FOREIGN.			
Switzerland, Berne—			
Contribs. for *Rev. J. Wenger's N P, Calcutta*, by Dr. Bloesch	21	13	6

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from January 20th to February 20th, 1865.

Smith, W. L., Esq., St. Alban's	10	0	0
Morgan, E., Esq., Newtown	5	0	0
A Friend	1	1	0
Marks, Rev. S., Cambridge	1	0	0
Freshwater, I. of Wight, by Rev. W. W. Martin	0	14	0
Boxmoor, by Rev. H. C. Leonard, M.A.	9	11	2
Pisgah Pyle, by Rev. B. James	0	11	0
Stirling, by Rev. J. Culross, A.M.	4	0	0
Yelling, by Rev. W. Giddings	1	10	0
Keaningball, by Rev. J. Sage	2	5	0
Russell, Rev. J., Blackheath	15	0	0
Do. for *Rev. G. Millhar*	5	0	0
Norwich, Surrey Road, by Rev. R. Govett, A.M.	2	3	6
Watson, Mrs., Edinburgh	5	0	0
H. B. X.	1	0	0
Madwin, M., Esq., Clapham	3	3	0
Sully, J. W., Esq., Bridgwater	5	0	0
Goodman, T., Esq., Royston	1	0	0
Iliffe, Mr. T., Northampton	0	10	0
Boroughbridge, by Rev. T. Baker	3	8	6
Macdougall, Miss, Maherston, by Rev. J. Watson	2	0	0
Paisley, by Rev. T. W. Macalpine	5	0	0
Worcester, by George Grove, Esq.	14	0	0
Blomfield, Rev. J., London	0	10	0
Two Friends	2	0	0
Broughton, by Rev. J. F. Smith	3	3	6
Rose, Mr. T., St. Ives, Hunts	1	0	0
Beckington, by Rev. W. Cloake	1	3	0
Beaulieu, by Rev. J. B. Burt, B.A.	2	1	4
Acworth, Rev. Dr., Scarborough	2	10	0
Fennings, Alfred, Esq., West Cowes	1	1	0
Wrexham, by Rev. J. Lyon	1	15	0
Pewtress, Thomas, Esq., London	1	0	0
Sarratt, by Rev. G. Warne	3	5	0
Millar, Richard, Esq., Brixton Hill	5	0	0
Crisp, Rev. T. S., Bristol	2	0	0
Vellacott, W., Esq., Barnstaple	2	2	6
Edminson, Robert, Esq., Bradford-on-Avon	2	5	0
Postle, Mrs., Torquay	2	0	0
A Friend, Torquay	5	0	0
G. M. T.	5	0	0
Paul, T. D., Esq., Leicester	10	0	0
Shrewton, by Rev. C. Light	2	6	8
Goudhurst, by Rev. J. J. Kendon	0	14	6
St. Ninian's, Stirling, by Rev. J. Robertson	1	0	0
Kelsall, H., Esq., Rochdale	20	0	0
Kemp, G. T., Esq., Rochdale	10	0	0
Sheppard, J., Esq., Frome	3	0	0
Banbury, by Rev. G. St. Clair	0	9	0
Brentford, by Mr. Colton	3	9	0
Regent's Park, by J. Thompson, Esq.	23	2	8
Lower Edmonton, by J. P. Bacon, Esq.	5	15	0
Gamlingay, by Rev. E. Manning	2	19	3
M	1	1	0
Preston, Pole Street, by Rev. R. Webb	2	15	0
Peterborough, Gen. Bap. Chapel, Westgate, by Rev. Thos. Barrass	1	8	0
Keyte, W., Esq., Rugeley	0	10	0
Wilson, J., Esq., Sheffield	5	0	0
Blair, Mrs., Bridge of Allan	10	0	0
Gt. Brickhill, by Mr. J. Deverell	3	10	0
Haddon, Miss, Dover	1	0	0
Haddon, Mrs.	0	10	0
Steane, Rev. Dr., Rickmansworth	2	0	0
St. Austell, by Rev. R. Sampson	5	3	0
Dorchester and neighbouring villages, by Rev. E. Merriman	4	7	10
Bacup, by Rev. J. G. Hall	0	11	0
South Lopham, by Rev. R. Harvey	0	5	9
Milton, by Miss Dent	4	5	6
Ditto, from paintings of late Miss Rolleston, writer of "Maggaroth"	1	5	0
Corsham, by Rev. T. M. Ind	1	5	4
Tandaragee, by Rev. J. Taylor	0	14	8
Abbey Road, St. John's Wood, by Rev. W. Stott	11	10	0
Kingsford, Mr., Dover	1	0	0
Liverpool, Old Swan, by Rev. J. Turner	5	6	0
Frome, Badcox Lane, by Rev. W. Burton	2	10	0
Wokingham, by Mr. G. Scorey	9	0	0
Adams, Miss, Exeter	1	0	0
Budleigh, Salterton, by Rev. T. Collings	1	2	0
Foulsham, by Rev. W. F. Gooch	2	5	0
"Devon, Devon"	5	0	0
Anonymous	0	10	0
Breed, Mr. J., by Rev. W. A. Blake	1	0	0
St. Neots, by J. Stead, Esq.	9	2	6

	£	s.	d.
Scarborough, by Rev. Dr. Evans	12	0	0
Powell, John, Esq., Beason	2	0	0
Stowe, G. S. Esq., Cardiff	1	0	0
Newton Abbot, East Street, by Rev. Thomas Cannon	4	0	0
Thornbury, by Rev. J. Matthews	1	12	6
J. B.	5	0	0
Hackney, Mare Street, by G. B. Woolley, Esq.	37	5	3
Bishop Stortford, by Rev. B. Hodgkins	1	18	8
Huntingdon, by Rev. J. H. Millard, B.A.	11	10	6
Foot's Cray, by Rev. W. Fremlin	10	0	0
Stevenson, Mrs., Blackheath	20	0	0
Price, Chas., Esq., London	0	10	6
Over, by Rev. J. Shaw	2	0	6
Rouse, Mrs., Chudleigh	5	0	0
Ilfracombe, by Rev. J. E. Taylor	2	13	6
Harlow, by Rev. F. Edwards, B.A.	6	1	6
Newcastle, Bewicke St., by H. Angus, Esq.	21	0	0
Frome, Sheppards Barton, by Rev. T. G. Rooke, B.A.	5	0	0
Yeovil, A Friend	0	14	6
Castlehold, I. of Wight, by E. J. Upward, Esq.	1	10	0
Maesteg Tabernacle, by Rev. D. Griffiths	0	11	0
Pritchard, Rev. Dr., Llangollen	0	10	0
Crieff, N. B., by Mr. J. Douglass	0	16	3
Coseley, Providence Ch., by Rev. J. Maurice	4	12	7
Rippon, Mrs.	10	0	0
Brixton, New Park Road, by W. H. Millar, Esq.	23	10	0
Davies, Rev. Dr., Regent's Park	0	10	0
Metropolitan Tabernacle, by Rev. C. H. Spurgeon	100	0	0
Little Hadham	0	3	0
Long Buckby, by Rev. T. Rose	4	2	0
Cardiff, Tredegarville, by Mr. White	2	12	9
Devonport, Hope Chapel, by Rev. T. Horton	10	0	0
Ringstead, by Rev. W. Kitchen	3	12	6
Brighton, Queen Square, by Rev. Jos. Wilkins	9	0	0
Helmdon, by Rev. W. Hedge	1	0	0
Morley, Mr. F., Tuxford	1	0	0
"Alfred"	1	0	0
Barnstaple, by Rev. J. R. Wood	5	16	4
Earp, H. W., Esq., Melbourne, Derby	5	0	0
Montacute, by Rev. R. Kerr	4	0	0
Chard, by Rev. E. Edwards	7	10	0
Pinchbeck, by Rev. J. Staddon	0	7	6
Edinburgh, Bristo Place, by Rev. R. Anderson	12	7	2
Crookham, by Rev. W. Webster	1	0	0
Watford, by J. J. Smith, Esq.	24	8	0
W. B., Evesham, by Mr. C. Warmington	1	0	0
Cambridge, Zion, by Rev. J. Keed	3	10	0
Blackwater, by Mr. G. Scorey	4	1	0
Stradbrook, by Rev. H. Platten	5	0	0
Kirkcaldy, by Rev. N. Lockhart	2	10	0
Rye, Sussex, by Rev. W. Teall	0	5	0
Norwich, Providence Chapel, Pitt Street, by Mr. P. Breese	1	8	6
Burnham, by Rev. W. Dinnis	2	18	0
Warwick, by Rev. F. Overbury	2	0	0
Carrickfergus, by Mr. D. Pasley	0	17	0
Rev. S. Blackmore, Eardisland	2	10	0
Aldborough, by Mr. E.G. Wills	3	7	7
Under 10s.	2	4	10
	£734	5	7

FOREIGN LETTERS RECEIVED.

AFRICA—AMBOISES BAY, Pinnock, F., Dec. 26th.
CAMEROONS, Fuller, J. J., Dec. 29th and 30th; Saker, A., Dec. 30th; Smith, R., Dec. 28th.
SIERRA LEONE, Diboll, J., Jan. 18th and 21st.
ASIA—AGRA, Broadway, D. P., Dec. 21st.
BARISAL, Martin, T., Dec. 26th.
CALCUTTA, Lewis, C. B., Jan. 5th; Pearce, G., Feb. 8th; Robinson, R., Jan. 4th.
CHITTAGONG, McKenna, A., Dec. 17th.
COLOMBO, Allen, J., Dec. 30th; Ferguson, J., Dec. 18th.
CUTWA, Reed, F. T., Jan. 6th.
DELHI, Mussah Imam, Jan. 3rd; Smith, J., Dec. 1st and 22nd; Williams, J., Dec. 31st.
DINAGEPORE, Parsons, J., Dec. 9th.
GAMPOLI, Piggott, H. R., Jan. 2nd and 10th.
HOWRAH, Morgan, T., Jan. 2nd.
JESSORE, Hobbs, W. A., Dec. 31.
KANDY, Waldock, F. D., Dec. 28th.
KHOOLNEAH, Johnson, E. C., Jan. 2nd.
MONGHIR, Edwards, E., Dec. 21st.
NARAINGUNGE, Supper, F., Dec. 31st.
POONAH, Cassidy, H. P., Dec. 13th.
SERAMPORE, Sampson, W., Feb. 8th; Trafford, J., Nov. 18th.
SEWRY, Williams, J., Dec. 26th.
YENTAI, Kingdon, E. F., Nov. 18th; McMechan, W. H., Nov. 30th.
EUROPE—FRANCE, GUINGAMP, Bouhon, V. E., Jan. 20th.
WEST INDIES—BAHAMAS, NASSAU, Davey, J., Jan. 13th.
TURK'S ISLANDS, Rycroft, W. K., Jan. 3rd.
HAYTI, Webley, W. H., Jan 6th and 20th.
PORT-AU-PRINCE, Baumann, W., Jan. 7th.
TRINIDAD, Gamble, W. H., Jan. 6th; Law, J., Jan. 27.
JAMAICA—BLACK RIVER, Barrett, J., Jan 23rd.
BROWN'S TOWN, Clark, J., Jan. 23rd.
GURNEY'S MOUNT, Randall, C. E., Jan. 19th.
MONTEGO BAY, Barrett, J., Jan. 6th; Henderson, J. E., Jan. 19th.
MOUNT CAREY, Hewett, E., Jan. 23rd.
RIO BUENO, East, D. J., Jan. 6th and 17th.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends for clothing, &c., for the relief of the distress in Jamaica.

Friends at Baptist Church, Bristo-street, Edinburgh.
Rev. S. Lillicrop, Windsor.
Rev. W. Stott, Abbey-road Chapel, St John's-wood.
Rev. George Scorey, Wokingham.
Mr. B. Bickle, St. Leonard's-on-Sea.
Mr. P. Phillips, Litchfield.
Messrs. Vawser & Son, Cambridge.
"Friends at Watford."
Rev. B. Hodgkins, Bishop's Stortford.
Rev. J. Wilkins, Brighton.
Rev. W. Kilpin, Birchington.
Rev. Dr. Evans, Scarborough.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co's., White Hart Court, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

MARCH, 1865.

TANDRAGEE.

In looking back on the past year there are some things which pain us, but at the same time there are many that call for praise. We have been able to rid ourselves of the debt incurred in fitting up our little meeting-house. This, owing to our circumstances, required a great effort. But the "brethren had a mind to work," and the Lord blessed our endeavour. Nine have been received into Church fellowship during the year, several of whom were converted through my humble instrumentality. Unto Him who hath made the "Gospel the power of God to salvation," be all the praise.

Some of those conversions are very cheering, so manifest was it that they were of God. Perhaps I could not interest our readers more than by relating a few facts in connection with one of them. It was strongly impressed on my mind one morning that I should visit a certain district in this town. In going into the second house in my route I at once recognized that the inmates were strangers. From a few inroductory remarks which I had with the lady of the house, I learned that her husband's income, though very small, was, as some people say, "sure." I availed myself of this remark as a ground-work for preaching the Gospel. I said, "What security have *you* for the next world? Has the Lord saved you?" "No," she said, with a frankness which showed a mind opened to the truth. "And how is that?" "I don't know, but I have been wishing for days that some one would come and tell me *how I would get it.*" "How you would get it?" "Yes; just what *I must do* to get it." I now saw why I must visit this district at this time. There is a "Eunuch" to be saved, and God must have a "Philip" to preach Jesus unto him. "This seems strange," I said. "I did not know until I entered your house that such a woman was in existence, yet the Lord constrained me to come here. Now that *He* has brought us together, what do you *need* in order to be saved?" "I must repent and pray." "But what do you think repentance is?" "Sorrow for sin," she said. I endeavoured to show her that repentance was a change of mind; that it was produced through the truth entering our hearts, and showing us that we are in truth what God says we are, *lost, condemned, undone;* and at the same time showing us that He is a God of love so great that he has given his own son to die for us. "Is that," said I, "how you look on God and on yourself?" "It is." "Then, you have repented." I now laid before her the person and work of the Son of God as her *sole* ground of justification and peace; and truly my heart was enlarged as I saw the big tears roll down her cheeks while I spoke of the love of God in "bruising" His Son for our sins; after showing her that Jesus *had* put away sin, I engaged in prayer, and so left.

At my third visit to her it was manifest that light had broken in upon her soul. The eyes sparkled as she told me that Jesus was hers. How natural to find her *now* taking me by the hand and saying, "Bless the Lord that ever he sent you near me! O sir, will you come and talk to my husband?"

"But *I* cannot convert him," I replied. Oh! but, sir, if you were to speak to him he would surely believe." How like the newly emancipated soul, that in the glow of first love thinks it has only to present the Gospel to its companions in order to have it believed! Alas! we learn by experience that such is not the case. But to return, we agreed (*i.e.*, she and I) to pray for her husband's conversion. I should say, by the way that at this time he would not go into the next house, where I held a prayer meeting, to hear the Gospel. His language was "I know all anybody can tell me." However, we prayed daily for his conversion, and sure enough the Lord heard and answered our prayers; and now both husband and wife are rejoicing in Christ, have both "put on the Lord by baptism," and are both in full communion with the Church, and three of their children are attending the Sabbath-school. May we not exclaim, "What hath the Lord wrought!"

Feeling that I have trespassed, I shall only say, our attendance is remarkably steady on Lord's days, and some of our country meetings are very much revived. Our Sabbath school has increased; we have some forty-five names on our book. I conduct six services each week, and eight every fourth week.

PORTADOWN.

"In my last report, says the Rev. Jno. Douglas, addressed to your highly esteemed and worthy predecessor in the Secretariate, whose resignation all the churches in Ireland deeply regret, I stated that we had leased a house for ten years in the centre of the town in which to worship. We have expended in alterations to make it more comfortable, between £40 and £50. The Rev. R. H. Carson, of Tubbermore, and Rev. W. S. Eccles, now of Ballymena, kindly consented to conduct opening services. The house was densely filled, and at the evening service many were unable to obtain admission. On the evening following a *soirée* was held, at which about two hundred friends were present. The members of the church presented me with a highly complimentary address, accompanied with a gift of a complete set of the works of the late Dr. Alexander Carson, as a mark of their esteem. The perusal of these works has enlarged my views of theology.

"Attendance upon public worship is more than double what it was when I came to Portadown. Our denominational views of the *order* and *ordinances* of a Christian Church are new to the community, and time will be required to teach the people 'all things' which Jesus has commanded. On my first visiting some districts in the vicinity of this town, fully a score of people collected around to gaze at me, and to ascertain by personal inspection if the Baptist minister was like another man. The force of early education, the prejudice and bias of temporal interests, and the painful severance of the closest ties of kindred and acquaintanceship, we know from the history of all missions, are not to be vanquished in a few years. The Baptist churches must labour perseveringly, and wait before evangelical truth can eradicate the luxuriant and pernicious seeds of error which were sown in our fair isle during centuries of darkness and misrule. But truth will prevail: success is with God; and we have unbounded confidence in the omnipotence of His Word and Spirit.

"Since August last eight have been baptized on the profession of their faith. The father of one of these died in connection with the Church of Rome, and his brother is still a Romanist. I now hold a monthly service in this house. The first night I preached there this brother concealed himself in a room; the second night he sat at the door; the third night, and ever since, he takes his place amongst

the auditory, and listens most respectfully. May the Lord grant that his soul may soon be emancipated from the thraldom of Popery!

"In March last we first opened a Sabbath-school with eight pupils; now we have 150 upon the roll, and about 104 in daily attendance. The greater part of them work in factories, and formerly spent the day of sacred rest in the vain amusements of our streets. Many of them when first admitted to the school were grossly ignorant of Scripture truth. Many of these children are ill clad at this season of the year, and are prevented from coming out for instruction. Could you induce any of the friends of Ireland to send us some cast-off articles of apparel, and some tracts for gratuitous distribution? Since I became an agent of the Society I have never received anything in this way for Portadown.

"I preach five times every week, and have six sub-stations besides the Sabbath services in town. Some of these are weekly services. I believe a concentration of effort within a reasonable distance of one meeting-house is better adapted for building up the church, than wasting my energies on districts so far off that the people cannot unite with us in fellowship. The week-evening meetings are well attended. I conducted a meeting in the house of one of the glebe tenants of the Archdeacon of Seagoe. From 40 to 60 persons usually attended. But the Archdeacon some weeks ago issued a *veto* to all his tenants not to give their houses to me, as I belonged to a sect which, through Mr. Spurgeon, of London, was endeavouring to pull down their venerable old Church of England about their ears. In the meantime this meeting is closed. Another cottage meeting is held in the house of a Unitarian who gratuitously provides light; and he and his wife occasionally attend our place of worship.

"I occasionally engage in domiciliary visitation, but owing to the immense preparation required for my public services, this department is beyond my reach. If the Society could send an active man as Scripture-reader and Colporteur, it would much advance the progress of the work, and a wide and accessible field for cultivation presents itself in this town and vicinity. An incident connected with this department of my work may not be uninteresting:—The head of a house declined receiving me as a religious teacher. I passed on to the next houses. On my return home the man who had refused me was standing at his door, urged me to come in, apologising for his rudeness. His aged wife placed me in an old oak arm-chair, and both asked me to read a portion of Scripture. It was interesting to see the big tears roll down the furrowed cheeks of the aged couple as I read and expounded the parable of the 'Good Samaritan.'

"We trust that the Lord is setting His seal to our work; and we would humbly solicit the prayers of His children on our behalf that the 'wilderness and solitary place may be glad,' and that the 'desert may soon rejoice and blossom as the rose.'"

RESIGNATION OF LATE SECRETARY.

The following letter was addressed to Mr. Middleditch on his retirement from the office of Secretary by the ministerial agents in Ireland, whose names are appended.

"Dear Sir,—We have learnt, with sorrow, your resignation of the Secretaryship of the Baptist Irish Society. At the close of a union so cordial, so happy, and so successful, we take the liberty of expressing the deep regret with which we part with you—regret proportioned to our high esteem of your Christian character and business capacity.

"During the eight years of your official connection with us, we have uniformly found you a loving-hearted brother and a judicious friend. When discouraged by the perpetually recurring trials peculiar to this field of labour, how often have we been cheered by your sympathy, and helped by your counsel! We enjoy no longer your kind intercourse; but the sweet remembrance of the past our hearts must ever cherish.

"You entered on your duties at a time when many friends of the Society trembled for its future. Many of the difficulties that then existed have been encountered and removed. A feeling of hopefulness has become general. Several new churches have been planted. Some hundreds of converts have received the right hand of fellowship. Ministerial agents have been greatly multiplied, and the amount expended in this way is now considerably more than it was in the early part of your connexion with the Society.

"We part with you, dear brother, with heartfelt regret; but our loss will be the gain of the friends at Blockley. May you there find hearts as warm, as confiding, and as united as those of the friends from whom you now retire, and that every blessing may be the portion of yourself, and of your amiable and gifted partner for life, is the prayer of

"Yours in everlasting bonds,

"Rev. C. J. Middlecitch.

"W. S. ECCLES, Ballymena.
"H. H. BROWN, Grange Corner.
"H. H. CARSON, Tubbermore.
"A. TESSIER, Coleraine.
"W. HAMILTON, Carrickfergus.
"R. M. HENRY, Belfast.
"JOHN DOUGLAS, Portadown.
"JOHN TAYLOR, Tandragee.
"DAVID MACRORY, Derryneil, Castle Wellan.
"ARCHIBALD LIVINGSTONE, Dunfanaghy.
"THOS. BERRY, Athlone.
"JOHN O'DELL, Rathmines.

The future is to us all unknown. We have great confidence in the Committee; but they will, we fear, have difficulty in finding another who shall know like you, how to blend gentleness with firmness and faithfulness—lovingkindness with zeal—and business capacity with untiring industry.

Contributions received on behalf of the Baptist Irish Society, from January 20th, 1865, to February 18th, 1865.

LONDON—	£	s.	d.
Brixton Hill Auxiliary, by A. H. Nixon, Esq.	4	7	10
Camberwell, by Mrs. Dartts	0	5	0
Camden Road, by Mrs. Underhill	1	15	0
Lewisham, by Mrs. Stevenson	1	1	0
Aberchirder, Scotland, by J. Alexander, Esq.	2	11	0
Dover, by Miss E. Kingsford	3	5	6
Hardifhind, by Rev. S. Blackmore	1	1	0

	£	s.	d.
Leicester, by J. D. Paul, Esq.—			
Mrs. Ellingworth	3	0	0
Meopham, by Mr. and Mrs. French	1	0	0
Newtown, by E. Morgan, Esq.	2	10	0
Newport, Isle of Wight, by R. W. Wavell, Esq., J.P.	1	1	3
Sevenoaks, by Miss Welch	4	0	0
Mrs. Blair	50	0	0

THE MISSION is now truly encouraging. Several of the Churches bid fair to become self-sustaining. The funds now devoted to those places will then be applicable to other important spheres of labour. In the meantime, the Committee have to ask for augmented supplies to enable them to fulfil engagements which the remarkable religious movement in Ireland rendered it incumbent upon them to undertake.

*** CONTRIBUTIONS are respectfully, yet earnestly, requested; and will be thankfully received at the BAPTIST MISSION HOUSE, 33, Moorgate-street, London, E.C., by THOMAS PEWTRESS, Esq., the Treasurer; or by the Rev. F. TRESTRAIL, Secretary *pro tem.*

THE

BAPTIST MAGAZINE.

APRIL, 1865.

TRUST DEEDS.

CHAPEL trust deeds are designed to accomplish two objects—first, to convey property to the church; secondly, to secure its appropriation. The first of these would be effected by the original gift or conveyance, were it not for the maxim of our law that several individuals cannot unite in holding land and transmitting it to their successors, as a body, unless empowered to do so by Royal Charter, or by Act of Parliament. Hence the necessity for conveyances to trustees for the body or institution to be benefited, and for deeds to transmit the property from one set of trustees to their successors. The cost and trouble of this are reduced to a *minimum* by Sir Morton Peto's Act. They might be removed altogether by an enactment of the Legislature that all social organizations for a public object should have the right to hold and transmit, as a corporation, property in actual occupation. This would accomplish everything as far as tenure is concerned, it is, in fact, that which is effected in the case of favoured or wealthy associations, such as city companies or clergy corporations, by Charter or Act of Parliament; and as to commercial objects by the Limited Liability Act, which permits any incorporation formed under its provisions to hold not more than two acres of land, or such further quantity as may be authorized by the Board of Trade. In the case of our less favoured chapels and schools this object is attained through the instrumentality of trust deeds, which I hope to see altogether superseded by an enactment of the nature suggested above.

The tendency of the Church, as a worldly institution, to absorb fixed property was discovered very early in its history, and led to the enactment of Mortmain Laws, which began under the Roman Empire at Constantinople, and were soon extended throughout Europe. In England, a provision of Magna Charta is, "It shall not be lawful from henceforth to any to give his lands to any religious house." The abuse against which these laws are levelled would be prevented if the permission to hold were confined to the property actually occupied by the institution. Permission to hold lands or houses, *as investment*, might be granted by the Charity Commissioners or the Board of Trade, as in the case of Joint-Stock Companies.

But these deeds are also used for the purpose of defining and restricting the use of the property, and thus securing its appropriation according to the will of the founder. This object, so natural and apparently well founded, is ascertained by experience to become frequently impracticable or pernicious. It may

even so become injurious to the State. The rectifications which, in the shape of revolution, occasionally alter the destination of endowments, show the latter. The records of the Court of Chancery, and of the Charity Commission, abundantly prove the former. The Court of Chancery is in the habit of deciding on the application of a fund given for an object which cannot be legally or actually accomplished, by devoting it to some purpose supposed to be as near to it as possible. This is called the doctrine of *cy-prés;* and it will scarcely be credited, that in the case of an endowment before the Toleration Act, for the benefit of sixty Nonconformist ministers, the Court decided, under colour of this principle, that the fund should be given to the chaplain of Chelsea Hospital!

With regard to its inconsistency with individual liberty, I cannot do better than quote from an anonymous communication which appeared in the *Freeman* newspaper of March 1st, 1865:—

"It is strange that any should fail to perceive that these documents involve the essential principle of State-Churchism. They are nothing if they are not a direct appeal to Cæsar. In them, beyond all doubt, the faith is made ultimately to lean upon the arm of the civil power. They have no meaning only as they threaten to introduce us to the policeman, the magistrate, the felon's dock, and the prison. He who appeals to the law, appeals to all the power which makes the law, and by which the law is backed. If this is to be done in matters of opinion, then the law is our master as well as protector, and Christ is pushed from His throne. We have yielded the principle of responsibility to Christ only in matters of conscience, and with that principle all true freedom has gone."

What, then is the remedy? I answer, simply to trust the property to that institution to which God has entrusted the manifestation of His truth. Let the first conveyance be to the Church of Christ at the place designed; let the Church be an incorporation for the purpose of holding and transmitting such property.

Property is the creature of the State: it must ever remain subject to the tribunals. But the only question for the latter should be, is the organization denoted in the original gift constituted and in existence? has *it* got the property, or is the endowment perverted to individual gain?

There is a large amount of property which was bestowed on the Church as a national institution, over which the State exercises control on other grounds, for it is the real curator of all *such* endowments. Were it not for this appropriating power we might soon have some enthusiastic pantheist moving Sir John Romilly for an injunction to restore the site of Saint Paul's to the worship of Mars; or Westminster Abbey to the monks of Thorney Island; or Woburn to the Cistercians, Tavistock to the Dominicans, and Covent Garden to the nuns. Burke, however, says of these, that the disendowment grants "are engrossed in the publick law of Europe, covered with the awful hoar of innumerable ages. They are guarded by the sacred rule of prescription, formed in that full treasury of jurisprudence from which the penury of our municipal law has by degrees been enriched and strengthened."*

The attempt to define a religious creed by the language of a document is a vain undertaking, quite at variance with that reliance on, and recourse to, the Bible alone, which has been the happy characteristic of our community. If the churches decay and perish, let the property perish with them; "let the dead bury their dead." There is no fear of that coming to pass, if we obey the other clause of the Master's saying—"*Go ye and preach the Gospel.*"

S. R. PATTISON.

*Letter to a Noble Lord.

PETER WALKING ON THE WATER.

WHO would have believed it possible that any one, having a mortal body, could sustain himself and walk on no other floor than the waves of the sea, and this when those waves were in their most tempestuous condition? To sit upon the flood was, by the Psalmist, sublimely attributed to God only, and was expressive both of the spirituality of His nature and of His majesty and power. In the beginning the Spirit of God moved upon the face of the waters. The sea is one of those things in nature that are altogether beyond creature-control. Yet here is One who can find a pathway over it when He is minded to go to His disciples. When those disciples beheld this wonder, they were filled with superstitious fear; and how should they have felt otherwise? It was inconceivable to them that even their Master could make such an appearance. Besides, it was dark, the waves were disturbed, their own minds agitated, and therefore they did not know Him. These circumstances, together with the prodigious action itself, go far to extenuate, if not justify, their superstitious fears. What they saw was plainly supernatural. How could they anticipate or imagine that even their Master would come to them walking on the water as easily as on dry land?

We can only gather by inference from the facts of the case what was the design of Christ on this occasion. Perhaps He sent them away alone, to teach them that they must not cling so exclusively to His bodily presence. They must learn to trust Him even when He was not with them. For the time would come when He must be taken away from them. What, then, will they be, left without His help? Shall they call upon Him in vain? Not so; for He teaches them also by this illustration that, although His bodily presence is not with them, yet He is always a very present help in time of trouble. Even when cut off from all human aid, they hear His consoling voice saying to them, "It is I; be not afraid!" But, above all, it was to give them convincing proof of His almighty and all-sufficient power. Such a miracle as this was wrought not to overawe them but to confirm their faith. The little vessel contained the whole Church of Christ, apparently on the very verge of being overwhelmed. That Church would soon find itself on a more vast and turbulent sea—the sea of furious persecution. He would teach them that as they were *now* safe in virtue of His power, so they would *then* be preserved in spite of the winds and waves of human opposition. How marvellous is this watchfulness! He, praying alone on the mountain-top looks down upon them through the darkness of night. He sees them toiling in rowing against contrary winds. Even so, His eye is now ever upon His Church; He is on the mountain apart praying, an Advocate who looks down upon our toils and dangers; and when the time comes He will suddenly appear, His way in the sea, and His path in the deep waters, yet the voice will be the same, "It is I; be not afraid."

But it is not to the action of Christ, it is to Peter that we call the reader's attention. He displays in this incident all his characteristics, with all their faults and excellences. No sooner does he recognise his Master and find all his fears allayed, than, with his usual impetuosity, he burns

to exercise his own faith, and asks to be permitted to come to Him upon the water. Accordingly, Christ gives him leave. But when he had proceeded a little way, his fears overcame his faith, and he began to sink. But for this he might have trodden the waves in safety. This weakness is the ground of the reproof. "O thou of little faith, wherefore didst thou doubt?"

Before we proceed to regard this incident as an illustration of Peter's faith, we must observe what he says, for his words are to be accurately noted: "Lord, if it be Thou, bid me to come to Thee on the water." He knew that if Christ *bid* him he could do it, but he implies just as strongly that without such bidding he would not, he dared not, make the attempt. He feels rightly that Christ's command must go before His coming. What Peter's motive may have been in making this request we cannot tell, unless it were to run before the other disciples by a display of heroic courage and resolution to make up for his previous fears. This was just like him—always in extremes. One who runs so fast is particularly liable to fall, and the Apostle Peter is an instructive illustration thereof. Here is, as one says, "in this incident, a rehearsal of his greater presumption and greater fall which should hereafter come to pass" (Trench). First to speak when Christ foretold His sufferings, he hastens to deprecate them, and drew on himself that severe rebuke, "Get thee behind me, Satan." Now he would be foremost in zeal and courage, and yet proves himself unequal to the occasion and to his own endeavours. Presently he will outdo all of them in protestations of fidelity, and yet he will deny even with oaths and curses, "I know not the man." Now the Lord grant us strong faith; but it will not be strong unless it be without the leaven of presumption.

Still, with all its imperfections, it is faith that Peter exhibits, and strong faith too. Here is conviction, the conviction that Christ could not only walk upon the sea Himself, but also enable His disciples to do it. The things are distinct. It does not follow that in whatever the Master was pleased to accomplish, His follower might aspire to imitate Him and to look to Him for the power; but the conviction that He could give that power manifestly glorifies Christ. To work a miracle is one thing, which many of the old prophets often did, but to enable another person to do the same is another thing; this none of the old prophets could do. In the only case, so far as we remember, in which the attempt was made, it failed. We refer to the case in which the prophet sent his servant to lay his staff upon the Shunammite's dead child, yet he waked not; only when Elijah himself came and used extraordinary endeavours did his spirit come again. But that which distinguished the Gospel of Christ was that not only Christ Himself but even His disciples, by the believing use of His name, not only wrought works as great as His, but greater, according to His promise: "Greater works than these shall he do, because I go to the Father." Here there appears to be a faith in the Apostle Peter which embraces the conviction by anticipation. Christ is more, far more, than as one of the ancient prophets in his estimation. He can not only perform a miraculous action, but enable His disciples also. "Lord, if it be Thou, bid me come to Thee on the water."

Again, it seems to us that there is great faith exhibited in his boldly venturing forth when Christ bid him.

As yet there was, it will be remembered, no abatement of the tempest. The winds and waters were still raging, and yet Peter was not afraid, knowing that Christ was so near; and knowing well that Christ's power could sustain him, *he trusted it.* It appears, moreover, that that trust was not in vain. Supported by these two hands—the hand of Christ's power and the hand of his own faith—he actually walked on the water to go to Jesus. As long as this trust remained unshaken, he walked securely, even upon that uncertain and yielding path; only when nature prevailed over grace, and he thought more of the boisterous winds and waves than he did of Christ, did he begin to sink. So soon as he began to fear he began to sink; while he believed, "the sea was as brass, when he began to distrust, those waves were water."—(Bp. Hall.)

We think there is visible a third sign of Peter's faith. In sudden emergencies the first expression of the thoughts is the natural and obvious one. If there be time, you may conform your speech to your professions. But, when a sudden danger breaks out, then the heart is disclosed. How, then, does this surprise find Peter? Now, the first he thinks of is Christ his Lord. He gives this unmistakeable evidence of the state of his heart. *Where* his love and trust were placed comes instantly to his lips: "Lord, save; I perish."

Observe the deliverance, and its relation to Peter's prayer; for the deliverance requires to be looked into more narrowly than you might suppose. How are we to imagine that Peter was saved? Had his faith so totally failed him that he required to be lifted bodily and carried to the vessel? Certainly not. We find it impossible to conceive that such should have been the case. No, he was only *beginning* to sink when he cried out; and the answer to his prayer was, that Christ took him by the hand and enabled him to walk again, and they proceeded together to the ship. The deliverance was not so much a deliverance from being swallowed up by the waves—for that was not the greatest danger, because Peter could swim, and natural help was close at hand—but it was deliverance from weakness of faith; it was the restoration of his courage. Peter, then, did very nearly accomplish the feat which he proposed. His failure was but a partial one after all, since Christ came immediately to his aid. And you must look at his prayer in this light, not as the shriek of one who fears that he shall be drowned, but of one who finds his faith failing. It is a prayer more spiritual in its purport than the words express, or than is commonly imagined. Our Lord answers him, not merely according to his words, but according to his implied intention. To save him from the waters He needed not to employ any other help than that of the boat and of the disciples who were so near; but to deliver him from his rising unbelief and fear needed a spiritual answer and a miraculous effect. Jesus, therefore, stretched out His hand, and caught him, saying, "O thou of little faith, wherefore didst thou doubt?" There is not the slightest appearance in the narrative that Peter actually sank and was rescued from the raging waters. No, his faith and courage were restored, and both the disciple and the Master were received quietly into the ship.

When I see this wonder—when I see Peter walking on the water, and although faltering and failing for a moment, still upheld by the power and grace of Christ—I am tempted to inquire what there is in faith to

enable it to accomplish such a feat, and why it was permitted, and to what good end? As to the first of these questions, it may be answered, that by the will of Christ, and by His promise, all things are made possible to him that believeth. It lays hold on the Divine power, and uses it. Hence Christ says that it can remove mountains. But though such miraculous doings as these would be out of place, and would disturb the natural order of things, and, therefore, are no longer to be expected, yet this example has its moral and spiritual counterparts, so that *the like* thing is done now, and will be done by saints till time shall end. It showed first to these disciples how they should perform in Christ's service things incredible, yea, impossible to nature; but it also shows to us how we may conquer, and so rise superior to afflictions. The world is, to us, a treacherous sea, and will sometimes roughen into storms. But in the exercise of faith we may walk upon these waters when they are most raging and tempestuous. The waters shall not overwhelm us as long as our trust in Christ abides. "Fear not, for I am with thee." "It is I; be not afraid."

It seems, then, that we have here an example, not only of faith, but of strong faith; and yet it is taxed as being little. This thought must occur, Who shall escape censure if Peter was here deserving of it? If Christ reproves him for the weakness and poverty of his faith, what would He say to mine? I could not have set my foot where he did; and I am ashamed to think it, I see around me many people who are called in the dispensations of His providence to walk upon these waters; I see that their faith fails them a little, and that the words of Christ reprove them; but what if I were in their circumstances, in the midst of the swelling billows and raging winds of tribulation? It is easy for us to give them counsel, who stand safe upon the shore. And yet, Christ's requirements of His people are very high, and their duty, therefore, difficult.

But afflictions are not the only storms to which the Christian life is subject. There are manifold temptations — temptations that are often as sudden and overwhelming as the storms upon the Sea of Galilee. And it is in these that our faith is most likely to fail. These, at any rate, are waves which we cannot tread in our own strength, when the enemy cometh in like a flood. We must, then, look steadily and unfalteringly out of ourselves, to Him by whom alone we can stand. Once let us begin to see how boisterous the wind is, and how violent the waves, and entertain fear, and we, too, shall begin to sink, like Peter, and have no resource but to cry out like him: "Lord, save us; we perish." Blessed be His name, He will hear us even then.

But in this reprehension we discover the gracious character and disposition of Christ towards His disciples. He takes notice of, and approves their faith, however imperfect it may be, both in principle and performance. It is His purpose to strengthen and assist it, not to discourage him who possesses it, though in a small degree. He will not, therefore, break the bruised reed. For true faith is precious in His eyes; because it is that by means of which His people stand possessed of salvation, with all its blessings. Not merely because it glorifies *Him*, but because it accomplishes the end for which He died, pouring forth His most precious blood. This is the travail

of His soul—believing men cleaving to Him, depending upon Him, looking to Him constantly, looking to Him only and wholly. Are we—are you, dear readers, partakers of like precious faith? Then, if you are conscious of its weakness, you may be sure that, even in its weakness, it is not despised by Him who is the author and finisher of our faith. It is before Him like gold, which has, even in the smallest piece of it, intrinsic value. But if you have it not, then you are without that which unites the soul to Christ—without that which alone can make His power and grace your own. Temptations *try* the saints, but you they overwhelm and carry away; and afflictions, which in the main *they* can meet with fortitude, find you without any efficient helper, and destitute of all true consolation.

But once more, this reprehension admonishes us that if our faith be weak and imperfect we must not be satisfied that it should remain so, else to what purpose does Christ reprove it, "O thou of little faith"? It is its nature to increase, and it is manifest in all the intercourses of Christ and His disciples, that it was His object to build them up and strengthen their faith. We, too, shall lose the fruit of all His discipline with regard to us, both in providence and grace, if we are not careful to go on from strength to strength. Who is he that will here be satisfied with a little? Can we be satisfied with but a little joy and comfort? Is it by a little faith that the world is overcome and trampled down under our feet? Will it be by a little faith that we shall pass over the swellings of Jordan? O, that dark and dangerous passage will need that we should all be Peters, not in his weakness when he began to sink, but in his strength when he walked on the water to go to Jesus. Your preparation for that last trial needs, therefore, to be going on from day to day. Thus will the terrors of dying which some feel so much, be gradually cleared away, until at length you will step out as confidently as Peter did with, "Lord, if it be Thou, bid me come to Thee on the water. Yes, if it be Thou, I *can, dare, will* come." Oh, there is something here very like what a dying hour may be! The same gloom, the same turbulence, and through all dimly discernible in the shade the Saviour who comes. Happy if He say to us *then* "It is I; be not afraid." Yet, if He say so, we shall want a faith to enable us to do what is done here, "Lord, if it be Thou, bid me come to Thee. I can walk these waves with Thee, till we together enter the perfect calm of Thy eternal kingdom."

From what has been said we may draw these two conclusions:—

That the fault of the Apostle Peter on this occasion did not consist in undertaking too much, but in not persevering to the end. We are not to faint as he did. Here is an emblem of the Christian life—an image of those who falter in it—a representation of the cause and of its cure.

The strengthening and upholding power of the Lord is that which alone can carry us safely through.

How divine a faculty is faith! capable of strengthening a weak mortal to such an extent that what is impossible to nature is yet possible to him that believeth. I cannot walk on the sea, it is true, nor is it necessary; but yet, I cannot sink in adversity nor be overwhelmed by temptation.

And is not this a principle worthy of being cherished, exercised, and improved? Shall we let it sleep? Shall we permit it to decline? Shall we not be willing, like

Peter, to put it upon trials that shall not only manifest it, but augment.

Who would live without it that sees its value and excellence?

"O Lord," may every believer say, "Increase our faith"—by trials if Thou wilt—by temptations if Thou wilt; only leave us not in them, or rather let us not lose sight of Thee. By whatever means it may please Thee, however hard or painful to flesh and blood—we take not counsel of these; let these be mortified, subdued, crucified; we yield them up to death—only we pray "Lord, increase our faith."

I know that some day I must take this walk upon the waters, if I am not called to do it now. Let me anticipate the coming trial, be it what it may. How can I prepare for it better than by this prayer, "Lord, increase my faith"?

My senses will fail me, my earthly props will crumble into dust beneath me, my very mind will fail me notwithstanding the immortality of its powers, my flesh and heart will fail; but this will never fail. The eye of faith will not grow dim, nor the hand of faith become helpless. It can cling to Christ, look to Christ; then let the world perish, I shall be saved.

JOHN CENNICK, THE EVANGELIST OF NORTH WILTS.

(*Continued from page* 154.)

WHY did Cennick abandon the society of Whitefield and associate himself with the Moravian Brethren? Granted that he was unwilling to adopt the exact phraseology of his friend on the subject of Reprobation, in all other respects their views appeared to be absolutely identical, and the form of their appeals to sinners had a marked resemblance. They were both of them equally opposed to the free-will doctrines of the Wesleyans; and they had not, like the brothers Wesley, either the vocation, the inclination, or the capacity to organize a new and extensive Church polity. It could not be that Cennick desired more liberty of action, for Whitefield's course was as free as the wind; and with such an example before him one would have thought that he would still be content to leave party names just as he found them, and prosecute with undiverted ardour the sole work of the evangelist. We can only account for it on the principle of a strong personal attachment towards the newly-arrived immigrants, the product of emotions welling up from the fountain of a most loving heart, inexplicable, perhaps, to himself, but irresistibly drawing him into closer fellowship with those who, in addition to their kinship in Christ, shared with him an ancestry of glorious memories; for it must be remembered that Cennick's own grandfather was a Bohemian refugee. That it was a deeply-seated sentiment and not a hastily-conceived fancy, is apparent from the manner in which he had spoken of them years previously. In a letter to Whitefield as far back as May, 1742, he had thus expressed himself;—"I love brother Spangleberg dearly. My heart is with his heart in the Lord Jesus. I thank my Saviour, I have been a means of removing many strange aspersions and slanders against that people, and ministers in particular. At first I thought not to take much notice of what I heard against them, as spoken by brother Spangleberg, but indeed I was constrained to speak my conscience and defend them to the uttermost. This, our Saviour knows, I have done with meekness and simplicity, according to my knowledge and what I have

sen." After a defence of this kind, it is easy to conceive that, drinking into the same spirit, he might be well disposed to form a still more pronounced alliance with a body of Christians who appeared to him so eminently to carry out into all the actions of ecclesiastical and social life the cardinal principle of love. Accordingly, in the year 1745 he openly avowed his attachment; and being as openly opposed by Mr. Adams, his colleague at the Tabernacle, in the sentiments he advanced, a separation ensued, and he went over to the Brethren. Mr. Whitefield was recently gone to America, and, on his arrival, immediately wrote to him in his usual strain of affectionate familiarity. Little did he think of the rent that was made in his "Societies" by this circumstance. No sooner did Mr. Cennick declare his intention of joining the United Brethren than the Tabernacle was shaken to the foundation. A multitude both in town and country went off with him, and those who remained behind wept at his departure, for he was greatly beloved by all. As to Mr. Whitefield himself, though he felt the shock most severely, yet he continued to maintain a friendly correspondence and intercourse with Mr. Cennick till death separated them in 1755. It must not be supposed, however, that he ever himself became in the smallest degree reconciled to the Brethren's tenets. He could repose in the deep faithfulness of Cennick's heart, but he saw no good end to be answered by changing from one form of profession to another. He went further than this. Irritated on a subsequent occasion by some ungenerous aspersions cast on his own conduct by one of their party, he gave utterance to the following sentiment in a letter to Mr. S——, dated 27th May, 1758:—

"Your writing in such a manner convinces me more and more that Moravianism leads us to break through the most sacred ties of nature, friendship, and disinterested love."—*Whitefield's Letters, III., page* 13.

Perhaps this was a hasty utterance, which, like some other of his recorded judgments, he afterwards wished unsaid, and had the candour himself to recall. Possibly, also, he was still smarting under a recollection of the loss he had personally sustained by the alienation of his early friend. But to judge of Whitefield aright in this matter, we must remember that he held very lightly by outward distinctions. Unlike his contemporary John Wesley, who took note of everything he saw, whether in politics, manners, physics, forms of speech, natural scenery, or architecture, Whitefield, wherever he went, apprehended but this one fact—that men were sinners, and that it was his vocation to call them to repentance. With the same unconcern he passed by the shades of differences prevailing amongst Christians, and in his hearty recognition of all the true lovers of his Master, believed that "The Unity of the Brethren" was as efficiently secured as the actual condition of society permitted, and, in fact, more practically realized than if he had allied himself with one particular body who paraded that principle as their distinctive badge. Finding himself, in his capacity of a clergyman of the Church of England, at perfect liberty to preach where and how he liked, he asked for no other commission, and pursued no minor inquiries. And as it does not appear to have been ever laid on his conscience to assail the dogma of "Baptismal Regeneration," he left that battle to be fought out in an age of more refined spiritual wickedness. The giant against whom George Whitefield warred so good a warfare was the sleepy demon of sensuality and total forgetfulness of God, and not, as in our days, the demon of sacerdotal cant. His own course, therefore, was clear enough; and he probably thought that Cennick was only crippling his own powers of proselyting, by alliance with a fraternity who were commonly charged with a tendency to "Quietism." But to Cennick's individual history let us again return.

Having at last absolutely dissolved his connection with the London Tabernacle, Mr. Cennick committed the flock and chapel which he had raised at Tytherton to the Moravian Brethren's care, preparatory to his taking a tour among that portion of their body who

still dwelt in Germany. He seems to have had very little difficulty in inducing the societies gathered in Wiltshire to acquiesce in his plans, as will be seen by the next ensuing entry in his journal, the course of which we now therefore resume.

"In the month of December, 1745, I separated entirely from the Methodists, and on the 12th came with brother John West, of London, to Tytherton, before I went to Germany. On Sunday the 15th, we had a conference with the stewards, to whom I told my whole mind, how I had left the Methodists and was come among the [Moravian] Brethren; and on Wednesday the 18th they met again, and unanimously signed an invitation to the Brethren to come among them, proposing to give up themselves wholly to their care, and authorizing them to alter, change, or do whatsoever they might think fit among the societies here. Subscribed by John Bryant, George Gingell, John Morrell, Henry Duck, and William Wakefield (*married*); John Smith, Thomas Hughes, Thomas Russell, William Tucker, and William Harry (*single*); Mary Bryant (*married*); Jane Bryant, Anne Stratton, and Sarah Cennick (*single*). This invitation I carried to London, and soon afterwards brother Schliecht came among them, as also the brethren Holland, Horne, Rogers, Okeley, and others.

"2nd February, 1746.—John Smith, the steward, departed this life and was buried in our burying-ground, aged about 22. This young man had always behaved as a good brother, and was also generally beloved, but he became entangled with a woman of Stockham-Marsh, by which means he lost his ardency and simplicity, and grew heavy and confused; and when he came to a resolution to marry, contrary to our brethren's advice and the mind of the other stewards, he fell into a fever, during which he was visited by several of the society and by brother Schliecht; but it was not pleasant to be with him, because all believed that he died in a kind of chastisement. On the 4th February, sister Susan Taylor of the same village (Foxham) took her flight to her eternal rest. She was one of the first and best souls in Wilts whom we met with. She was in decaying health from my first acquaintance with her, but behaved always quite resigned and affectionate, as became her years and profession. She was brought to our burying-ground according to her own desire, at the close of about 50 years. On the 14th May, Mary Collar, a child about ten months old, was buried at Tytherton. And on the 13th of June, Martha Salter, a single sister, of Langley-Burrell, was, after a long sickness, removed to a happy state. On the 16th she was buried at Tytherton, aged about 23 years. On the 28th August, Grace Salter, also of Langley, about seven years old, followed her sister, and on the 30th shared her bed in the earth.

"2nd July, 1747, brother Edward Stone departed to our Saviour, having died at Kingswood. He had, with many tears, expressed the wish, as well as written, to have the 'Brethren' come to his country, and he just lived to see his prayers and wishes fulfilled. He was born at Kingswood, about 1718, and was awakened when that great stir was made in the year 1739 at that place. In 1741 he came to live with me, and took all cares off my hands, and for three years was a faithful and trusty friend and companion. In the year 1744 he promised himself (unknown to me) to sister Mary Hayward, of Brinkworth, and so entangled himself and me in many troubles. I, with many other brethren in London and Wilts, advised him in vain in that affair, for I greatly loved him, and would not part with him of myself, but frequently consulted the Conferences in London and Wilts. At last the Brethren thought it best to let him go from me. Accordingly, after shedding many tears over each other, we parted lovingly at Ford; and shortly afterwards, viz., 10th October, 1745, he married and settled at Kingswood, taking up his former employment of being a collier. He soon felt that he had not acted uprightly, and wrote some tender letters to me, begging pardon for his behaviour. When I next went to Kingswood, I spoke heartily with him, and all was made up. Both of us were 'sinners' and loved each other. The same evening he went home rejoiced and easy in his mind, but in the night he sickened, and from that hour wasted away till he quitted this world. In all his illness he was so cheerful in love with our Saviour, that all the brethren in Kingswood who visited him or attended on him, could not but feel something extraordinary in his company. He often repeated that pretty verse—

> 'Thou know'st, Oh God, that I,
> Were I just now to die,
> No other Saviour have,
> No other wish or crave,
> But Jesus, sinners' friend,
> A Saviour without end.'

This he also sang, and desired they would sing it for him when they saw him expiring. He longed much in his last hours to be with the Bridegroom, and rejoiced when he found that he was going. He spoke of his steady and unfeigned love for the brethren, and said he knew our Saviour loved him, which he often repeated. On Sunday, 2nd August, he breathed out his soul, and left the world in perfect peace and happiness. Some brethren of Kingswood accompanied his corpse (which was brought in a hearse) to Tytherton, where it was deposited in or near that same spot where he had often sat down with pleasure to rest after his day's work. He was about 28 years old."

Here ends the journal, so far as the county of Wilts is concerned. The next event in Mr. Cennick's life to be noticed is his return, about a year afterwards, from his tour among the Moravian Brethren on the Continent, and his marriage, in 1747, to Miss Jane Bryant, of Clack, in Wiltshire. By her he had three children, two of whom survived him; and one of them, the wife of the Rev. Mr. Swertner, of Bristol, was living in 1803. In 1749, the Brethren in London ordained him a deacon, in order that he might be authorized to baptize children; for at this period he was much engaged in missionary work in Ireland and Wales. It was in Ireland that the followers of Cennick acquired the opprobrious name of "Swaddlers," an appellation which, in fact, came to be shared for awhile indiscriminately by all the Irish Methodists, originating in the circumstance of his having preached from those words, "Ye shall find the babe wrapped in swaddling clothes and lying in a manger." The persecution of the missionaries in that country assumed, in 1749, the form of a State measure; for the Grand Jury at Cork made a presentment to the following effect:—"We find and present Charles Wesley to be a person of ill fame, a vagabond, and a common disturber of His Majesty's peace, and we pray that he may be transported. We find and present also Thomas Williams, Robert Swindells, with several others." Thus sanctioned, one Butler, who headed the rioters, scoured the streets day and night, proclaiming, as he went, "Five pounds for a Swaddler's head." But at the Lent Assizes, when the preachers appeared in court, accompanied by sundry respectable inhabitants of Cork, they fortunately met with a judge who showed himself worthy to fill the seat of justice. The evidence being called, and Butler alone appearing, who described himself, in answer to the first question, as a ballad singer, the judge ordered his withdrawal, and, turning to the preachers, at once observed, "Gentlemen, there is no evidence against you; you may retire. I am sorry that you have been treated so very improperly. I hope the police of this city will be better attended to for the time to come."

But though it be true that, under the rule of the House of Hanover, bonds and imprisonment no longer awaited the heralds of the Cross, yet the lot of pilgrims and strangers upon the earth remained as much their inheritance as ever. For five more years, amidst countless hardships, which prematurely wore out his strength, Cennick laboured in his ministry, principally in the north of Ireland. No one ever more ardently panted to reach his Father's home, yet none more faithfully served his generation. It must have been about two years before his death that he penned those remarkable lines which were afterwards found in his pocket-book, so descriptive, on the one hand, of the passionate yearnings of an exile's heart, and at the same time so tempered by a holy resignation. In the summer of 1755, after preaching at the opening of a new chapel of the Brethren in Dublin, he made arrangements to pay a visit to London, taking Wales in his way, and informing his friends in Fetter Lane (the Brethren's headquarters) when he might be expected in London. The sea passage being accomplished, he found himself labouring under a fever, the result, as he imagined, of a cold caught during the voyage. Compelled on this account to relinquish the Welsh visit, he mounted his horse, and slowly and with great difficulty made at once for London, occupying five days in the journey. Meanwhile his friends in Fetter Lane were, on the 28th June, conversing at table on the subject of his coming, and expressing their surprise that no tidings had yet been received of his having reached Wales, when a person stepped into the room and informed them that brother Cennick had just reached the house in a deplorable state of illness. They all hastened down to greet the beloved invalid, who, in answer to their affectionate inquiries, faintly expressed himself as follows:—"I am extremely sick and feverish, and

I think my senses fail me a little. I have scarce eaten, drunk, or slept, since I landed. I have had much ado to sit the horse. These five days were very long ones. How thankful I am to have got hither at last." His perilous condition was now apparent to all. His flesh burnt like a coal. They put him to bed, and from first to last used their best endeavours to restore him; but Cennick's work was done, and the worn-out pilgrim rapidly sank. Being asked why he did not stop where he was on landing, and seek relief at once when he found himself so sick, he replied, "I did not choose to lie down in a strange place; I wanted to reach home first." And now, having reached his earthly home, he panted to enter his heavenly home. Delirium prevented more than the utterance of a few short sentences, but all bore witness to but one sentiment, a desire to depart and lay down the body of sin. In answer to one of his attendants who suggested the possibility of his speedy admission into his Saviour's presence, he simply said, "I shall be very glad to go;" and to another encouraging allusion to the union which he had long enjoyed with that Saviour, he endeavoured to respond in the words of that verse—

"Yes, their last look, serene and clear,
Shall witness they believers were,"—

but could only articulate the words, "Their last look." He was occasionally heard to exclaim, "Dear Saviour! dear Saviour! give me patience." Expressions such as these, together with the dying effort to sing a verse of praise, were nearly all that fell from his faltering tongue. He entered into rest on Friday, 4th July, 1755, aged 35, and was buried in the Moravian Cemetery at Chelsea, called at that time "the Garden of Sharon."

"John Cennick," says his biographer, Matthew Wilks, "was one who drank deeply of the cup of religious pleasures. His altar was not erected to an unknown God; he exalted not a Saviour whose virtues he had never proved; he pointed not to a Spirit under whose influences he had not himself lived; he directed not to a heaven the happiness of which he had not anticipated. . . . As to success in his labours, perhaps there was not one in his day, except Mr. Whitefield, more highly honoured. . . . His career was short; but if life may be estimated by the comparative quantity of good produced in it, then this truly active, spiritual, and useful man may be said to have lived to a good old age." The secret of his power, need we say, lay where it will always be found, at the fountain-head. The same biographer says, in another place, "he loved to converse alone and familiarly with his faithful Redeemer. He would often go into the fields, redeem the time, and steal some intervals of solitude. No hungry man could long more for his mealtime than he did for opportunities to pour out his soul before his Beloved, and none after it could be so refreshed and strengthened." All this is mirrorred in the simple figures of speech characterizing his numerous hymns, whose pathos and spirituality have rendered many of them established favourites in our psalmody.

Verses found in Mr. Cennick's pocket-book, with the heading "*Nunc dimittis*" over them:

Now, Lord, in peace with Thee and all below,
Let me depart, and to Thy kingdom go.
As, earnestly, fatigued in journeys, I
Have wished to see my town to lodge in, nigh;
So earnestly my weeping eyes I turn
Towards Thy house; and languish, pine and mourn.
Nor can I help it, for within I feel
A thirst to see Thee quite insatiable.
'Tis true, Thy blessings make my cup run o'er,
I find Thy favours daily more and more:
When troubles me afflict and bow me down,
I never am forsaken or alone.
Thou kissest all my tears and griefs away,
Art with me all night long and all the day.
I have no doubt that I belong to Thee,
And shall be with Thee through eternity.
This firm my heart believes, as Thou art true,
I am Thy "pleasant child," Thy son, I know.
But take it not amiss, oh be not grieved,
I want from pilgrimage to be relieved;
I want to be dissolved, and no more here
A wanderer be, a banished foreigner.
Sign my dismission with a tender sense
That Thou with my retiring dost dispense.
I would not Thee offend (Thou know'st my heart)
Nor one short day before Thy time depart;
But I am weary and dejected too,
Oh let me to eternal Sabbath go,

In no chastisement, darkness, or distress,
In no confusion, but in inward peace;
With Thy full leave and approbation, I
Entreat to lay my staff and sandals by.
No sudden stroke or violent fever give,
Which may me of my senses quite bereave,
Lest I should with my lips offend or err,
Or grieve such tender brethren who are near.
No. Let my fleeting soul and my last word
Confirm my assurance, and exalt my Lord.
Allow me this, and sign my glad release;
Let my heart hear Thee say, "Depart in peace."
I long to see Thee, Son of Man, and be
A pardoned part of Thy dear family:
As oft at sea, when wind and tide were fair
I've seen the lessening mountains disappear;
Exceeding sick, yet glad to move so fast,
In hopes e'er long on th' other side to rest;
Till the glad sailors spy their native shore,
And the land-breezes my lost strength restore;
Then on the deck how pleased have I seen
My port: and thought (as if on shore I'd been)
I see my friends; I kiss them, and partake
Their welcomes, with their arms about my neck!
Till all is realis'd, and on the strand
Chearful and thankful, lo, they see me land;
Then I my sickness and fatigues forget,
And what I fancied is real and complete.
Just so I long my passport to receive,
And have permission this sad world to leave.
Like some poor wind-bound passenger I wait;
He thirsts for home, nor food nor sleep is sweet;
So I with love-sick anguish, tears, and sighs,
Oft, my heart melting, look towards the skies.
No words express the throbbings of my breast
To fly away, and ever be at rest.

If I am by, when one in faith expires,
Or hear their happy exit, it inspires
My eager soul their footsteps to pursue,
And fain that night would make my exit too.
I scarce reflect they now are with the Lamb,
But down my cheeks the salty rivulets stream.
I long to kiss that hand which once me blest,
Those feet that travelled to procure my rest,
Those lips that me confessed, and that dear head
That bowed when on it all my sins were laid.
Oh Lamb! I languish till that day I see
When Thou wilt say, "Come up and be with me."
Now twice seven years have I Thy servant been,
Now let me end my service and my sin;
Forgive all my mistakes, and faults, and shame,
Neglect, and all things where I've been to blame;
Let the same kiss my absolution seal,
A power convey all that is bruised to heal.
Then loose the silver cord with gentle pain,
Whilst I on Thy dear bosom smiling lean.
Let the death-sweat, and sick and fainty chills
(With cheering views of the eternal hills),
And limbs grown cold, and breaking eye-strings, tell
"But a few moments, and thou shalt be well."
Thine everlasting arms be underneath,
Thy bleeding wounds disarm the tyrant,—Death:
Thy own cold sweat, my clam and sweat wipe off,
Thy cross, my bed and pillow then make soft,
Thy ministers of flaming fire attend,
And sing me sweetly to my journey's end.
Them let me hear, then bid my friends adieu,
Say to Thine honour—"Thou art good and true;
"I've overcome.—I live for evermore,
"My sorrows now, and pains and tears are o'er.
"The angels wait—the Saviour calls—farewell,
"I go with Him in endless peace to dwell."

Then let my breath grow short, my strength decay,
The rattles low, and pulses die away;
So fall asleep,—and soaring, stoop and view
The lessening world now left, and all below.
Meanwhile shall I awake in Jesus' arms,
Above the reach of slanders, wrongs, or harms,
And with my dear acquaintance gone before,
Stay with the Lamb, and go from Him no more.

In person John Cennick is said to have been somewhat below the average height. There are extant, at least, three different engraved portraits, all professing to preserve the lineaments of his face. Of these, the largest, which is a mezzotint, and which bears the impress of being the most truthful of the three, represents, as might be predicated of the writer of the above lines, a countenance of solemn aspect yet gentle as a child, far too much in earnest to retain a trace of humour, but at the same time eminently expressive of the sentiment with which he opens his dying song, "At peace with thee and all below." It need hardly be added that he wears neither wig nor bands. But what about the work which he left behind him in Wiltshire? How far does that retain the impress of his modelling hand? To answer this question we must briefly refer to the introduction of the "Brethren" into this county. It appears, then, that the Moravian School for boys originally established at Broadoaks in Essex, had in 1746 been transferred to Buttermere in

the north-east corner of Wilts, and in 1748 a regular congregation of the Brethren was organized there. But almost simultaneously with this movement, the chapel and lands at Tytherton falling into their hands by Cennick's gift, the Buttermere congregation was broken up, the boys' school which had been there carried on was transferred to Yorkshire, and on the Tytherton estate arose a college for girls. This still survives; but of the various neighbouring "Societies" formerly attached to it, namely, those of Malmesbury, Brinkworth, Foxham, Langley, and Clack, the only one now remaining is Malmesbury. At Clack, a commodious Baptist chapel arose in 1777 under the auspices of Cennick's own relatives, the Bryants, whose descendants still support its interests. This, with the adjacent villages, then became the scene of the occasional labours of Isaac Taylor the Baptist minister of Calne, whose autobiography we recently recorded in the pages of this magazine for November, 1861; and Christmal-ford* witnessed the early ministry of the late eminent William Jay, of Bath. Whitefield, we can almost fancy was discouraged from again preaching in a district which could not but awaken sad recollections for though we may occasionally trace him through South Wilts, only one solitary mention occurs of his passing so near as Chippenham and Castlecombe. When he heard of Cennick's death, he thus wrote to Lady Huntingdon. . . .

"God knows how long I am to drag this crazy load, my body, along. Blessed be His holy name, I have not one attachment to this inferior earth. I am sick of myself, sick of the world, sick of the church, and am panting daily after the full enjoyment of my God. John Cennick is now added to the happy number of those who are called to see Him as He is. I do not envy, but I want to follow after him. Give me patience, holy Jesus, to wait till my appointed time shall come. In the meanwhile, if it be Thy holy will, improve me to promote in some small degree Thy glory and the good of souls."

* More commonly known by the corrupt form of "Christian-Malford." Christmal-ford means the ford of Christ's mark or cross.

Poetry.

THE MOTHER'S CROSS.

MOTHER, with ailing babes
So restless, where
In the sick chamber sits
The attendant, Care:
While fond maternal thoughts
Thy bosom thrill,
Let Calvary's filial love
Thy spirit still.

The patience of that cross
O'ershadow thine!
Its foresight, like a sun,
Upon thee shine!
To thee "the Christ"—He feels
Thy lone denials.
In faith bear thou thy cross:
Be blest by trials!

PHEJOS.

I.

MATERNAL love! most holy fire
That mortal bosoms can inspire.
Most exquisite of human pleasures,
Long as it clasps its dearest treasures,
Most sensitive if aught befal
What the fond heart esteems its all.
Maternal love! most holy fire
That mortal bosoms can inspire.

II.

Is there a plant in whose fair bloom
Collected all its vigour lies?—
That should some impious hand presume
To pluck the flower,—the parent dies.
Woman! thou art that plant so rare
Child! thou art that blossom fair.

III.

MOTHER, canst thou not resign,
Thy offspring to the hand Divine?
Since thy pure and quenchless flame
From His vital breathing came.
Shall the glimmering spark aspire
To outshine its own creative fire?
Shall the drop distrust the fountain?
Shall the grain outvie the mountain?
Trembling creature! can there be
Less of love in God than thee?
Wherefore canst thou not resign
Thy offspring to the hand Divine?

A.

DR. BUSHNELL ON INFANT BAPTISM.

BY REV. C. SHORT, M.A., SWANSEA.

WHEN you ask what are the arguments for Infant Baptism, you must not expect to get the same set of arguments from any two of its advocates. I have been greatly perplexed in reading for this question, that so many various grounds are taken up by those who defend it. Each writer shifts from the positions of every other. Mr. Ward Beecher, an eminent Pædobaptist preacher, says that Infant Baptism is not in the Bible at all, any more than Sunday-schools are there; but that it is a beneficent superstition, and, therefore, he uses it. Dr. Bushnell, another very eminent Pædobaptist, says it is in the New Testament by implication, though not by direct command; that it was a necessary development of apostolic teaching and practice; and that by carefully putting together all the probabilities of the case, you can get a strong presumptive argument in favour of Infant Baptism. Dr. Wardlaw again, and others, insist that Infant Baptism is to be found expressly in the Bible because the baptism of households is mentioned repeatedly. The Assembly's Catechism founds the doctrine on the covenant God made with Abraham and his seed, and upon the words of Peter on the day of Pentecost: "For the promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call." The Church of England Catechism takes the ground that infants are to be baptized, "because, though they cannot perform repentance and faith themselves, they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform." A writer in Dr. Smith's Dictionary of the Bible says, that the facts principally relied on by the advocates of Infant Baptism are: the universality of the

invitation—Christ's declaration concerning the blessedness of infants, and their fitness for His kingdom—the admission of infants to circumcision—and to the baptism of Jewish proselytes, the mention of whole households—and the subsequent practice of the Church."

These various arguments are multiplied, or diminished, according to the honesty or penetration of the writer. Where a man is determined to prove at all costs that Infant Baptism is scriptural, he will use all the arguments he can get together, good, bad, or indifferent; but where he comes to the question with a penetrating, candid judgment, he will reject much, and rely only on that which has some *show* of evidence.

In contrast to these varieties of argument we have but one reply to give to those who ask for our authority in baptizing only believers. We rely upon the words of our Lord's commission to the Apostles: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned."

I. Dr. Bushnell makes much of what he calls the *organic unity* of the family; the child lives and breathes in the parents and is of them almost as truly as they are of themselves. "Why then," he asks "should religion make no recognition of a fact so profoundly religious? It is precisely this great fact, he continues, of an organic unity, that is taken hold of and consecrated by the Abrahamic and other covenants; and the whole course of revelation both in the Old and New Testaments is tinged by associations, and sprinkled over with expressions, that recognise the religious unity of families, and the inclusion of the children with the parents. All the promises run 'to you and to your children.' The children are thus looked upon to be presumptively as believing in the faith and regenerated in the regeneration of the fathers. The father and mother, *i.e.*, the man and woman, *and* their children, are to be baptized."

1. Let us look at what is here asserted of the *organic unity* of the family; and we shall see that it is an exaggeration that passes over into an enormous falsehood. A tree has roots, and trunk, and branches, and leaves, but they are all so related, and one part so depends on the other parts, that we call it an organized unity. An animal has head, and heart, and lungs, and muscles; but because they all go to make up one creature we call it an organic unity. There is a principle of *physical life* that unites and holds them together. The union of the Church with Christ may be called an organic unity. "I am the vine: ye are the branches." There is a principle of spiritual life that binds and holds them together. Christ's life circulates through the hearts of all His people; and they live because He lives in them. Christ and His Church may be called a *spiritual* organized unity. But, now, is there such a unity to be found in the family as either of these I have quoted? When the father believes does the child believe? when the mother prays does the child pray? when the parent is regenerated is the child regenerated too? Because, if not, the baptism of the father or mother by no means implies, or requires, as Dr. Bushnell says, the baptism of the child. The accomplished author has been drifting away into a very mystical and untrue way of representing the relation subsisting between the parents and children of the family, and finding a groundwork for baptism which has no existence but in his benevolent fancy. *The inheritance of moral qualities* is a very different thing.

2. All the promises, says Dr. Bushnell, were, "to you and to your children;" meaning, that what God promised to the fathers He also promised to the children. Now this is either one of the most harmless truisms ever uttered, or one of the most pernicious untruths. If it means that all the blessings God promised to the fathers He promised to their descendants also, we accept the statement; but it has no bearing on the question in hand. To make Peter's words serve any purpose in this controversy they must be interpreted to mean, that what God promised to the fathers He gave to their children unconditionally; that the children, while infants, were so connected with the parents, that what the parents enjoyed the children enjoyed also; a

doctrine which John the Baptist, our Lord Himself, and the Apostle Paul, took special pains to explode and denounce. The Jews were proud of being Abraham's seed according to the flesh. But John the Baptist thunders in reply these words: "Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham for our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." It was of no advantage to them to be the children of Abraham unless they had the righteousness of Abraham. "They answered and said unto Jesus, Abraham is our father. Jesus said unto them, If ye were the children of Abraham, ye would do the works of Abraham." In other words, none were the children of Abraham except those who had his faith and did his works. The Apostle Paul is full of this doctrine: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Neither because they are the seed of Abraham are they all children — *i.e.*, they which are the children of the flesh; they are not the children of God; but the children of the promise are counted for the seed."

In the light of these explanations we can see how Peter's words must be taken: for the promise is unto you—and to who believe—and to your children and to believe. If the children did not believe the promise was of no benefit to them. What becomes of the organic unity of the family now?

II. But one of the greatest arguments for Infant Baptism is that as children were circumcised among the Jews, so must they to be baptized among Christians—that Infant Baptism is the substitute for circumcision. Dr. Bushnell indeed denies this. He says, "There is no evidence that Infant Baptism was directly substituted for circumcision. Such a substitution could not have been made without remark, discussion, opposition of prejudice, and the raising of contentions that would have required distinct mention, many times over, in the apostolic history." But in this trivial he differs from the majority of those who defend Infant Baptism.

Dr. Hugh Allen, in his reply to Mr. Spurgeon, says, "Baptism as a sacrament in the Christian Church clearly takes the place of circumcision as a Sacrament in the Jewish Church. Infant membership then was the law and rule of the Old Testament Church; and hence children are alluded to all through the Old Testament as a portion of the Church; and we ask you to show us in the New Testament a repeal of that law." Other assertions are to the same effect and made with equal boldness without condescending to quote a single text to prove such sweeping statements.

1. I ask, in the first place, is there any shadow of evidence in the New Testament *that baptism takes the place of circumcision?* We will not accept ten thousand assertions if the assertions be not sustained by proof. There is no mention of such a change, or substitution, anywhere to be found. And it does seem to me impossible—simply impossible—that such a change should have been made without a formal announcement of it, or some distinct mention, or even passing reference, to it. There is no allusion to it. There is abundant discussion of circumcision: there were many who wanted to impose the rite upon Christians (a thing impossible if baptism had come in the place of it); they troubled Paul and distracted the churches so greatly, that he boldly told them, that "in Jesus Christ neither circumcision availeth anything nor uncircumcision, but a new creature." That is, circumcision had become obsolete, and the Gospel knew nothing of it. But how easy would it have been for Paul to silence all the advocates of circumcision by saying once and for all, "Baptism is the substitute for it." But not a word of the kind does he say, though the reply would have been conclusive and final if he could have used such an argument. Circumcision was a type, but not a type of baptism, but a type of the "circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ" (Coloss. ii. 11). "For we are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus,

and have no confidence in the flesh." No hint here of baptism as the substitute.

2. But Infant Membership was the law of the Jewish Church; children are alluded to in the Old Testament as a portion of the Church, and there has been no repeal of that law. Circumcision was "the sign and seal of the righteousness of faith." Dr. Allen heaps together in half a page a number of reckless assertions which would take him a long time to prove, and scampers, as hurriedly over the ground as if he were treading on red-hot cinders.

Gently, we say; let us look into these round and bold statements. "Infant Membership was the law of the Jewish Church." The Jewish Church! There was no outward visible church distinct and separate from the nation; and if he means that every infant was a member of the nation he is talking nonsense as to any bearing which such a statement has upon this controversy. Of course every circumcised child was a member of the Jewish nation. Do you say, then, there was no Jewish Church? No. I say there was always a number of believing Jews, the real children of Abraham, though having no corporate existance, distinct from the rest of the nation, but forming a part of that true Church which has existed through all ages from the fall to the present moment. Were infants, because they were circumcised, members of that true Church? Not because they were circumcised, but if they grew up partakers of Abraham's faith, believing they were made righteous by God's grace, they would belong to the true Church. "For he is not a Jew which is one outwardly, that 'is, not a true child of Abraham'; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter." So much for Dr. Allen's wild assertion that children are alluded to throughout the Old Testament as members of the Jewish Church.

3. But was not circumcision the *seal of the righteouness of faith*, and was not circumcision applied to children? What are we to make of that, and what wa sealed to the child that was circumcised?

Did circumcision seal and secure th personal salvation of the child circumcised? No one would say that. Did i seal and secure the possession of fait and righteousness to the child? No that cannot be affirmed. Did it secur to them a share in the blessings of th covenant with Abraham? God mad great promises to Abraham—that h should have numerous descendants—that they should inherit Canaan—tha in him should all the nations of th earth be blessed — *i.e.*, that Christ should descend from him. Which of these promises was sealed to the child by circumcision? That he should have numerous descendants? No; for many would die childless. That he should inherit Canaan? Most of the circumcised were already in the possession of Canaan. That Christ should descend from him? Christ was to come from one certain tribe. Did it seal th possession of the oracles of God? they were already in the enjoyment of them What, then, was sealed to the circumcised child? Nothing personal to him either of a temporal or spiritual kind. *Th righteousness of the faith of Abraham* was that which was to be proclaimed by circumcision *and the righteousness of faith like his.*

Baptism cannot be a substitution fo this; for baptism signifies an altogether different thing—a declaration of faith in Christ.

III. The next argument is derived from the *baptism of Jewish proselytes and their families.* Dr. Bushnell, quoting Lightfoot, says: "Since the baptism of children was familiarly practised in the admission of proselytes, there was no need it should be confirmed by express precept, when baptism came to be an evangelical sacrament. For Christ took baptism as He found it, and the whole nation knew perfectly well that little children had always been baptized."

1. The two cases are so essentially different that they cannot be compared. The baptism of proselytes was a ce

mony of naturalization, a rite of an outward cleansing, denoting that those who had been heathens now became members of the Jewish nation: and could be applied to infants with as much propriety as to adults. But the baptism of Christ was to be the sign of an *inward* change that they were born again of the Spirit, and had become members of the kingdom of heaven, and therefore could not be applied to infants without assuming their spiritual regeneration—an assumption which none but high Churchmen dare to make.

2. The baptism of proselytes and their children is without scriptural authority The Old Testament has no command for it, but prescribes circumcision as the only rite for the admission of proselytes. To make this rite of human invention the foundation for Infant Baptism is to rest their cause upon ground that will surely sink from under them.

3. But the conclusive answer to all this argument from the baptism of proselytes is, there is no proof that any such custom existed till after the time of our Lord. Professor Plumptree, a Pædobaptist, in an elaborate article on the subject in Dr. Smith's Bible Dictionary, sums up his conclusions in the following words:—

(1) "There is no *direct* evidence of the practice being in use before the destruction of Jerusalem. The statements of the Talmud as to its having come from the Fathers are destitute of authority."

(2) "It is, however, not improbable that there may have been a reflex action in the matter from the Christian upon the Jewish Church. The Rabbis saw the new society, in proportion as the Gentile element in it became predominant, throwing off circumcision, relying on baptism only. If the Nazarenes attracted men by their baptism, they would show that they had baptism as well as circumcision."

The very great probability therefore is that proselyte baptism was derived from Christian baptism, rather than that Christian baptism was derived from proselyte baptism.

IV. *The baptism of households.* Dr. Bushnell says, "What is said in the New Testament of household baptism, or the baptizing of households, is positive proof that infants were baptized in the time of the Apostles; baptized, that is, in and because of the supposed faith of the parents. The fact of such baptism is three times distinctly mentioned: in the case of 'the household of Stephanas,' of 'Lydia and her household,' and the jailor 'and all his.'"

Now, here is a case in which controversialists may go on for ever contradicting one another if they leave out of the question evidence to be got elsewhere. The Pædobaptist will say here is proof positive of the baptism of infants, because the whole household were baptized, and there must have been infants in it; the Baptist will answer there is no proof positive of the kind, till you prove that the jailor, or Stephanas, or Lydia, had children, and that the children were infants. They might have had no children, or their children might have come to an age capable of faith, and then they would be baptized because they believed. In Acts xviii. 8, we are told of a household in which all were believers: "And Crispus, the chief ruler of the synagogue, believed in the Lord with all his house;" and from this we are warranted in inferring that these other households were all believers, unless you have some positive proof their were infants in them. That you have not. Our argument is this: the commission says baptize those who believe; you say: here is a household who were baptized; then we say it was a household of those who believed. And we have confirmatory proof of this. In the account of the conversion of the jailor we are told (Acts xvi. 32) "They—Paul and Silas—spake unto him the word of the Lord, and to all that were in his house;" proving that all that were in his house were capable of hearing and understanding the word that was spoken to them. They said, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Dean Alford's comment here is, "*and thy house*," "does not mean that *his* faith would save his household; but that the

same way was open to them as to him; 'Believe, and thou shalt be saved; and the same of thy household.'" And the same learned commentator, though practising Infant Baptism, says, on the baptism of Lydia and her household, "It *may be*"—putting it only in the potential case—"that no inference for Infant Baptism is hence deducible;" and then virtually giving up the argument from these household baptisms, he goes on to say that the baptism of infants is to be defended on other grounds.

V. Another argument is derived from 14th verse in 1 Cor. vii., "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy." Dr. Bushnell says on this, "It is not meant here that the children are actually and inwardly holy persons, but that having only one Christian parent is enough to change their presumptive relations to God: enough to make them Christian children, as distinguished from the children of unbelievers."

I think I shall be able clearly to show that the passage means nothing of the sort. The question which the Apostle has been asked to decide is whether a believing husband may continue to live with an unbelieving wife: and whether a believing wife may continue to live with an unbelieving husband; or whether it is not her duty to separate from him. We know that the old Jewish notion was, that all Gentiles were unclean, and that a Jew became defiled by keeping the company of a Gentile or eating with him. And the question has now arisen whether a Christian did not become defiled by associating with an unbelieving husband or wife. No, says the Apostle, "the unbelieving husband is not unclean so that his wife may not lawfully dwell with him; the unbelieving wife is not unclean so that her husband may not lawfully dwell with her. If they are unclean then your (not their) children are unclean, and not one parent in the whole Church may dwell with or touch his children, until God shall convert them; and thus Christians will be made to sever the ties that bind parents to their children, and throw out the offspring of Christian parents upon the ungodly world." Just as one of the parents, in a sense, sanctifies or makes holy the other, so are your children not unclean but holy in the old Jewish sense, though they may not yet have become believers in Christ.

And this being the true meaning of the passage, I may show in the words of another bearing of this text upon Infant Baptism. "It is clearly implied in the Apostle's argument, that all the children of the Corinthian Christians had no nearer relation to the Church than the unbelieving husband of a believing wife. He declares that their cases are parallel; and that rules of intercourse which would require the believing husband to separate from his unbelieving wife, would require believing parents to separate from their children. But there is no conclusiveness in this argument, if the children had been consecrated to God in baptism and brought within the pale of the Church; for then the children would stand in a very different relation to the Church, and their parent from that of the unbelieving husband or wife. Therefore *infant baptism and infant Church membership* were wholly unknown to the Corinthian church, and if to the Corinthian church, unquestionably to all the churches of those times."

VI. The last argument for Infant Baptism I will notice is the argument *from the early history of the Church.*

"It has never been questioned," says Dr. Bushnell with singular boldness, "that Infant Baptism became the current practice of the Church at a very early date. It is mentioned, incidentally and otherwise, in the writings of the earliest Church Fathers after the age of the Apostles." This I say, again, is a remarkably bold statement for an intelligent man to make. He goes on to say:—

"Thus it is testified by Justin Martyr, who was probably born before the death of the apostle John—'There are many of us, of both sexes, some sixty and some seventy years old, who were

made disciples from their childhood.' And the word 'made disciples' is the same that Christ Himself used when He said 'Go teach (or disciple) all nations, baptizing, &c.: the same that was currently applied to baptized children *afterwards*"—yes, but not at that time.

Dr. Doddridge (not a Baptist) says of this passage: "This may only refer to their having been early instructed in the Christian religion." I think that is all that can really be made of the passage.

This writer was born somewhere between the years A.D. 90—118, and was martyred between 163—168. If he had referred to the baptism of infants it would have shown that the custom began very soon after the death of the Apostles; so soon as to lead to the inference that John, the latest of them, must have shown it some favour. But here is a passage from this very Justin Martyr which shows that he knew nothing of Infant Baptism. In his second Apology he says: "We were born without our will; but we are not to remain children of necessity and ignorance, but in baptism are to have *choice, knowledge*, &c. This we learned from the Apostles." Here we have from the earliest Christian Father, a positive testimony against Infant Baptism; an assertion that the baptism which had been handed down from the Apostles was an ordinance in which one was to exercise *choice and knowledge*.

Irenæus is the next Father called into court by Dr. Bushnell. He was born A.D. 130, and died 197. He says: "Christ came to redeem all by Himself; all who through Him are regenerated unto God: infants and little children, and young men and older persons." Dr. Bushnell says, "in the phrase 'regenerated to God', which is thus applied to infants, expressly named as distinguished from little children, he refers it cannot be doubted to baptism."

But it is very strongly doubted even by Pædobaptist writers. Dr. Doddridge says on this quotation:—"We have only a Latin translation of this work; and some critics have supposed this passage spurious; or allowing it to be genuine it will not be granted that to be *regenerate* always in his writings signifies to be baptized."

If the passage here means that infants were really regenerated it has nothing to do with our subject; if it means that they were baptized then it proves the existence of Infant Baptism in the time of Irenæus. But Mr. Sears, an American, has gone into an elaborate investigation of the use Irenæus makes of this word "regenerated" in his writings, and has come to this conclusion, that if the word "regenerated" as used in this passage means "baptized" it is the only instance in which it is so used in the whole writings of this Father. A fact, we imagine, which completely cuts the ground from under Dr. Bushnell's feet.

There is an ancient writing called "the Shepherd of Hermas" belonging to the first two centuries, which has these words, "All infants are in honour with the Lord, and are esteemed first of all—the baptism of water is necessary to all." This Hermas is supposed to be the Hermas mentioned by Paul in Rom. xvi. 4.

But the celebrated ecclesiastical historian Dr. Mosheim, a Pædobaptist, says—"The work which is entitled 'The Shepherd of Hermas' was composed in the second century by Hermes, who was brother of Pius, Bishop of Rome." That is, it was not written by the real Hermas; "but by a whimsical writer who puts into the mouths of celestial beings sentiments more insipid and senseless than we commonly hear among the meanest of the multitude." But even supposing that the passage has been written by the real Hermas, Dr. Doddridge says, "This will only prove that baptism is necessary to the proper subjects of it; but cannot determine that infants are so."

The universal testimony of the Church historians is that Infant Baptism was not known in the Church till the beginning of the third century. According to Rheinwald—"Though its necessity was asserted in Africa and Egypt in the beginning of the third century, it was even to the end of the fourth cen-

tury, by no means universally observed, least of all in the Eastern Church. Notwithstanding the recommendation of it by the Fathers, *it never became a general Church institution till the age of Augustine*, who flourished A.D. 400."

I have now answered, and to my own mind quite completely and conclusively, the usual arguments alleged in favour of Infant Baptism. The arguments usually drawn from the Lord's blessing young children is the only one I have omitted, and I have omitted it because it contains no show of evidence on the subject. But all the arguments that *seemed* to have any weight I have carefully considered, and I think confuted.

In conclusion, I will beg the upholders of Infant Baptism to remember one or two facts:—1. That the age of the introduction of Infant Baptism into the Church was the age that introduced the notions that celibacy and virginity were more acceptable to God than holy marriage: the age that taught that the sacraments of Baptism and the Lord's Supper were efficacious for the salvation of those who received them: and that all infants dying unbaptized were damned for original sin. These unchristian doctrines were born at the same time and of the same parents as Infant Baptism; and if you repudiate some members of the family the same reason exists for repudiating all.

2. The doctrine of the baptism of believers only requires no authority but the Word of God; whereas the doctrine of the baptism of infants requires the aid of tradition to sustain and defend it. If we are to fight the battle with Popery and all the offshoots of Popery successfully, we must reject tradition as an evidence of Christian doctrine, and maintain that "the Bible, the Bible alone, is the religion of Protestants."

3. The doctrine of Believer's Baptism teaches that Christ is the only legislator of His Church, and that the ordinances of the Gospel are to be derived from the New Testament alone. The advocates of Infant Baptism go back to Judaism, and are obliged to back up Christian rites with an exploded ceremonialism.

4. Believer's baptism makes Christianity a *spiritual and personal* thing—says that we become children of God by faith in Jesus Christ. Infant baptism teaches that we may become children of God by the act of another, and before we can attain to the exercise of personal faith. Long ages of widely spread error of this kind can never consecrate and convert it into truth. This error of Infant Baptism lies at the root of many other errors, and when *it* shall be uprooted, *they* will die of themselves. It lies at the bottom of all priestcraft; it is widely connected with the fearful doctrine of Baptismal Regeneration; it greatly tends to confound the Church and the World, and is found universally in connection with State establishments of religion. And I would say earnestly and affectionately to all who hold the doctrine—if you care for the supreme authority of God's Word as the rule of our faith and the standard of our living—if you would honour Christ as the only Lord and Governor of His Church—if you long for the restored purity and vigour of the Church, and would see her triumphant over the unbelief of the world and the corruptions of priestcraft, cast from you this invention and tradition of man, do homage to the simple ordinance to which our Lord Himself submitted, and which He enjoined upon His disciples in His last words—"He that believeth and is baptized shall be saved: and he that believeth not shall be damned."

"THE RULING PASSION STRONG IN DEATH."

THE death of most persons is in accordance with the manner of their life. We were acquainted with an eminent minister of close observation and large experience, who said that he had known very few persons who had become pious after they were forty years of age. The longest and brightest days are those which begin earliest, and the most eminent reformers, ministers, missionaries, and private Christians, were those who "feared the Lord from their youth." We think also that real cases of what are called "death-bed repentance" are very rare. We read in the "Life of Dr. Johnson" of a man who was killed by a fall from his horse, and upon whose tombstone these two lines were carved:—

"Between the stirrup and the ground,
Mercy I sought, and mercy found."

It would be very presumptuous in us to attempt to limit the grace of God, but certain we are that that man incurs a fearful risk who postpones a preparation for eternity until the last moments of his mortal life are passing away. The greater part of our earthly existence is not too long in which to prepare for the solemn ceaseless futurity which lies beyond the grave. What a blessing is a *life* of piety, to pass through our allotted years under "the ruling passion" of love to the Divine Redeemer of souls! Let us, through the blessed Spirit's aid, make this our "ruling passion," and it will sustain us in our last hours, and hereafter confer upon us a bliss which will endure so long as eternity shall last. A *pious life* is the only preparation for a *prayerful death*. We have a record of the last utterances of many great men; but those utterances, in numerous instances, show that the "ruling passion" had not been love to Christ. The last words of Napoleon were "Head of the army!" The marshalling of armies was *his* ruling passion, and it was strong in death. "Give Dayrolles a chair" were the last words of the polite but profligate Chesterfield. Lord Thurlow was one of the profanest men of the profanest part of the last century, and profane were his departing words:—"I'm shot if I don't believe I'm dying!" How different the condition of those whose lives have been regulated by love to the Redeemer, and whose last days are made light by the hope of dwelling with Him for ever in the mansions of bliss! We once knew a man concerning whom we were sure that his "ruling passion" was love to Jesus. He seemed quite unable to speak or hear of his Saviour without shedding tears. He lived in a rural district, and was fond of preaching to the villagers around him. His literary attainments were certainly of a low order, for we once heard him give an exposition of the beautiful words, "Say ye to the righteous, It shall be well with him," in which he took the *adverb* "well" to be a substantive, and spoke of the "deep well," and the "lasting well" of happiness which every Christian possesses! "Good divinity, but bad grammar," truly! Sometimes the rustics would criticise his preaching, and say, "Why, if you talk in that way, you will scare all the people away." "Never mind," was the good man's answer, "if I can but scare them to Christ." Yes, his "ruling passion" was love to Jesus, and that love cheered him in his last days. We stood by his bedside not long before he left the world, and we

have not forgotten how quickly his eyes filled with tears as we quoted the words of the Apostle Paul, "For me to live is Christ, to die is gain." The late Dr. Liefchild related an anecdote illustrative of this subject, which we think is worthy of repetition. He once called upon an aged minister who had long retired from public life. He found that the intellect of his friend was apparently quite gone, for he was dressed more like an infant than a man, and was amusing himself with a *doll*. "Do you know me?" said the Doctor. No reply was made. "Do you know ——?" Still no answer, "Do you know Jesus?" The immediate reply was,

"Jesus, my God, I know His name;
And in that name I trust;
Nor will He put my soul to shame,
Nor let my hope be lost."

If any human being ever felt an intense affection for the Divine Redeemer it was the Apostle John, the "disciple whom Jesus loved;" and Eusebius, an early historian of the Church, relates an interesting incident in the Apostle's last days with which we will conclude our remarks. When the Apostle John was too aged to preach to the people, or even to walk to the sanctuary, he was carried into the assembly by his friends, and, stretching forth his hands, he said, "My little children, love one another." "So deeply," says an eloquent preacher, "was he imbued with the seraphic love of the bosom on which he leaned, that it survived the eclipse of intellect and the decay of nature itself." Reader! how important the words of the Redeemer, addressed to the Apostle Peter, "Lovest thou me?" How awfully solemn the inspired words, "If any man love not the Lord Jesus, let him be accursed."

Let every heart exulting beat
With joy at Jesus' name of bliss;
With every pure delight replete,
And passing sweet its music is.

Jesus the comfortless consoles;
Jesus each sinful fever quells;
Jesus the power of hell controls;
Jesus each deadly foe repels.

O speak His glorious name aloud!
Jesus let every tongue confess;
Let every heart and voice accord
The Healer of our souls to bless.

Jesus, the sinner's Friend, abide
With us and hearken to our prayer;
The frail and erring wanderer's guide,
In mercy our transgressions spare.

All might, all glory be to Thee,
Refulgent with this name Divine;
All honour, worship, majesty,
Jesus, for evermore be Thine. Amen.

COUSIN JOAN; OR, THE BETTER INHERITANCE.

A STORY FOR YOUNG PEOPLE.

By Cycla, Author of "Pattie Durant," "Daybreak," etc.

(*Continued from page* 162.)

Chapter IV.

Lucy had made her decision. With trembling fingers she wrapped herself in her large cloak, fastened on her garden hat, and, at about an hour before the dinner time, quietly slipped out into the garden, round the shrubbery walks, and so into the long avenue which led from the

Manor House to the heath beyond. She quickly turned away from her aunt's dwelling, and, in the dim twilight, went out upon the common, walking with rapid steps along the road on its summit for a little distance; then she went down the slope away from the village, down towards the valley at the bottom, never trusting herself to look back to the home where she had dwelt so long.

As the twilight deepened her steps became slower. She knew the heath well—it had been her favourite rambling place for years—but, in her excitement, and in the darkness, she had lost the right track, and was obliged to walk carefully, lest she should fall into one of the many hollows which she knew were there. The wind, too, greatly impeded her progress, and as she reached the valley it began to rain.

For a moment Lucy paused, weary and bewildered. Not half her intended walk was accomplished, for by far the most toilsome part yet remained. Where could she find strength for what lay before her? As she stood, perplexed and doubtful, there came into her mind the words, "As thy day is, so shall thy strength be," and instinctively her thoughts flew upward in prayer to Him whose eye she felt sure was watching over her, whose arm was ready to protect her, alone and friendless though she seemed. And as if in answer to her prayer, there was a momentary lull in the storm, a rift in the scudding clouds let gleams of moonlight through, and Lucy was enabled to find the road she wished to take—the road that led up the hill on the opposite side the valley—the road which was lost sight of far away beyond the dark outline of Thorley Wood.

The lull in the storm lasted but for a little time; presently the drifting rain fell heavier than before. The way up which she toiled was steep and rough; it was unsheltered, too, for the hedge on either side was very low. In great weariness, and very slowly, she plodded on; strange fears and perplexities beset her. As a child she had stood in great awe of her aunt, of late years the feeling had been modified to a large extent; but now the old childish terror came on her with full power, and she could not cast it off. A dread that she might be pursued and compelled to obey her aunt's commands made her strive to push on more quickly; but the striving was little more than fruitless effort after all. It was a storm of wind and rain, so that she was forced to hold her head to one side as the cold wind swept past her; but still she went toiling onward, one hand grasping her cloak more tightly round her, the other holding her hat, while her face was bent down to escape, as much as possible, the chilling wet which was drenching her through and through.

It seemed to Lucy as though Thorley Wood would never be reached, as though for many long hours she had been going up that hill-side. Each step became more painful, till at length she was tempted to throw herself on the wet ground in utter prostration, when once more there was a lull in the storm, and she saw close before her, in the moonlight, the dark wood at which she had desired to arrive. At a little distance beyond she could see Joe Fleming's cottage, where Mrs. Huxton lodged. The sight of this, and the hope of rest which it awakened, gave her new courage, and she redoubled her efforts. Again the moon was obscured; but the violence of the storm had nearly passed; she could plainly see the light which gleamed from the cottage window; it guided her steps; and, with a strong effort, she pressed forward.

She reached the paling which se-

parated the "garden," as it was erroneously called, from the road; with shaking fingers she strove to undo the latch; her strength seemed failing her; a strange numbness appeared to have paralyzed her limbs; for a moment she clung to the wooden railing for support, but her hands relaxed from their hold, and she fell senseless to the ground.

Joe Fleming's cottage was composed of two rooms, one above the other. The lower room (into which the entrance-door opened at once without any pretence of a "passage") did duty as kitchen, wash-house, and general living room for the father, mother, and five children. At the present time the room served yet another purpose, for in it the entire family slept as well as lived, *the* bedroom having been let to our former acquaintance, Mrs. Huxton.

On the evening of this stormy March day the lower apartment presented its usual wretched and comfortless appearance. On a line reaching from one wall to the other were hung a few tattered and steaming garments, two children were lying asleep on a bed in one corner, and Joe the younger, a sickly-looking lad of ten years old, was sitting on a rickety stool by the fire, with a baby of a few weeks old lying across his knee. The baby was lying face downwards, little Joe meanwhile keeping up a perpetual pat on the infant's back with one hand, while with the other he strove to balance himself; for the stool had but two legs, and the boy was nearly as sleepy as the baby, so that every now and then both ran a great risk of falling over into the embers. Mrs. Fleming sat near him, with a sick child in her lap, whom she was striving to hush to sleep, and whose occasional moans seemed to go through her heart. Joe himself was leaning over the fire, smoking a short pipe. His appearance was far from prepossessing at the best of times, for he was a coarse-featured, weather-beaten, surly-looking man; now the sullen, gloomy expression of his countenance made him look worse than usual. As the wind swept by, appearing to shake the frail tenement to its very foundation, Mrs. Fleming shivered, and drew her ailing child more closely to herself.

"I like the sound of that, don't I just," said Joe, taking his pipe from his mouth; "if it'll only blow a bit harder and keep off the rain we'll have a jolly night of it yet;" and Joe chuckled over some joke evidently unknown to his wife.

"You're not a-going out to-night surely?" asked she; "and Dick so bad."

"It's just because Dick is so bad that I'm a-going," he answered, almost fiercely. "D'ye think, because I don't blubber like a woman over a sick brat, that I don't care? I know one as shall find out as I do care afore to-morrow."

"Where be you going—what be you about to do—such a night as this?"

"Only me and some of my mates is a-going to save Farmer Enderby the trouble of thrashing out his corn;" and the conceit so pleased him, that he burst into a gruff laugh.

"Farmer Enderby's corn!" repeated she, in a sort of bewildered way.

"Yes. D'ye remember last autumn, lass, when we had buried little Jenny"—and there was a tremor in the man's voice, which he vainly tried to overcome—"well, I thought I'd try and turn steady, so I went to Farmer Enderby and asked for work. It was harvest time, and he was very throng, so I made sure he'd take me on for a bit, and so I'd make a beginning like. I asked him humbly,

because of them,"—and he nodded at the sick boy and the sleeping children in the corner,—"and begged him as I ne'er begged of any man before; but, says he, 'I want no poaching thieves about my place;' and then he sets his dogs at me, and I was fain to get away. I'd had enough of trying to be steady to last me a pretty while. And he thinks he's a-going to thrash out next week, but he's reckoned wrong for once."

"Why so?" asked Mrs. Fleming.

"Why so? Because if the wind keeps up, and the rain keeps off, a few matches, properly lit, will save him the cost of thrashing. He wouldn't let me help harvest it in, though I told him the children were well-nigh starving, and he wanted an extra hand; so now, me and my mates will save him work another way."

"You'll never do it, Joe?" and in spite of her sick child, the mother rose and laid her hand beseechingly on her husband's arm; "you'll not do it?"

"See if I don't," returned he doggedly. "They've asked me to lend a hand, and I've promised, and, good or bad, Joe Fleming sticks to his word. So hold thee tongue, lass, 'twill do thee no harm. Here comes the lodger," he added, in a lower tone; "hold thee tongue before her, though that's a'most more than a woman *can* do."

Mrs. Huxton, at this moment, was uplifting the trap-door which, with the ladder that was beneath it, formed the only means of communication from one room to another. She was coming down, agreeably to promise, to help Joe the younger with the two youngest children, while the remains of the wash were cleared away by the mother. Joe, meanwhile, resumed his pipe, and stood in a lounging attitude and with a defiant scowl upon his face, taking no apparent notice of their proceedings. And so another hour passed.

"I'll go down to the 'Rising Sun,'" said he, at length, in an undertone to his wife. "The wind's prime, though the rain is against us; but, anyhow, I'll just go and look up my mates; what they does, I do. It's time you was a-bed, old woman, and you too, 'mum," addressing Mrs. Huxton. "I'll take a turn outside first."

"Don't go out, Joe; I shall sit up to-night with Dick," pleaded the broken-spirited wife. "Don't go out."

But Joe angrily pushed her aside, and with a muttered oath, seized his cap and opened the cottage door. The woman shivered as the cold blast swept in, and Mrs. Fleming would have followed her husband, to try her persuasions once again, but he had banged to the door behind him, and she heard his heavy tread on the stone path outside.

Scarcely a minute had passed before she heard him return. She sprang to open the door, but he had already unlatched it, and now staggered in, bearing Lucy in his arms.

"She was laid against the gate, all in a heap like," said he, looking very scared. "I wonder who she be, poor lass."

They removed the dripping cloak, the battered hat, and at the first sight of the pale face, now revealed in the bright light of the wood fire, Mrs. Huxton's heart seemed almost to stand still. Her emotion, however, was not observed by the others; and presently, Lucy opened her eyes, and her consciousness gradually returned. As her glance rested on Mrs. Huxton, she feebly stretched out her hands towards her, and the faithful old nurse caught Lucy's faint words:—"Keep me safe from my aunt—I have no home now." Then her eyes closed, and she again became inser-

sible, looking so like her mother in her last illness, that Mrs. Huxton was seriously alarmed.

"She is very ill indeed; a doctor must be fetched at once," she said, firmly. "Set off to the village, and fetch the nearest, will you, while we get her into my bed."

Joe stood, hesitating.

"I'll pay him," continued Mrs. Huxton, eagerly, misunderstanding the cause of Joe's hesitation, "and pay him well, too. I know her," and she pointed to Lucy; "she must have been coming to see me when she dropt down at your gate. Pray make haste; there is no time to lose; I am sure she is very ill."

"I'm thinking," said Joe, "how you two women are to get her up that ladder when I'm gone. Best let me carry her above first, and then I'll go seek you a doctor, and welcome."

With some difficulty Lucy was taken up the steps; the fire in Mrs. Huxton's more comfortable room was rekindled, and while Joe started to Thorley Common for the doctor, the two women did all they could to restore her from her fainting fit.

"If by any mischance the Thorley Common doctor is from home," Mrs. Huxton had said as a parting direction to Joe, "then go on as fast as you can to Thorley town itself; there are two or three there, I've heard. Bring whoever will come quickest, and tell them 'tis a case of life or death."

So Joe, all his better nature stirred within him by the sight of that sad, pale face, and by the fact that he was really of some use in the world, sped down the road up which Lucy had toiled so wearily, soon reaching the valley at the bottom, and then he hurried up the common towards the little hamlet of Thorley. The rain still fell in fitful showers, and the wind was very high; but it did not much hinder him, for he was well accustomed to rough weather.

When he reached the one straggling street of which the village was composed, Joe found that the surgeon was out, at a farmhouse some miles away; so on he trudged to the town of Thorley, which was three miles distant. Here he did succeed in seeing a doctor, who, having heard all Joe had to tell, and not viewing matters in quite so serious a light as Mrs. Huxton did, gave him a bottle of medicine, a few directions, and a promise to call early in the morning; and with this Joe was forced to be content.

Meanwhile Mrs. Huxton was watching by Lucy's bed. She had sunk into a restless slumber; sometimes a low moan passed her lips, then a cry for "Joan," or almost indistinct words of pleading with her aunt. And while Mrs. Huxton watched and listened, she resolved to keep, so long as she possibly could, the secret of who Lucy was entirely to herself, and certainly not to give her back into her aunt's hands. Not knowing at all what had passed between Mrs. Hinxman and her niece, and remembering the neglect with which Lucy's mother had been treated, she determined that, if possible, Mrs. Hinxman should never know with whom her niece had taken refuge. The cry for "Joan" she understood; for Mrs. Store had told her of the young lady who was with Mrs. Hinxman's niece on the day when they had called at her cottage about the lace; and Mrs. Huxton, in her desire to gain all information about the child of her dead mistress, had heard in the village of the friendship between the two girls, and the sudden stop put to it by the lady of the manor.

In the morning the doctor called. He very soon detected the incongruity that apparently existed be-

tween his patient and her surroundings. He did not at all know who Lucy was, for he had not long been settled at Thorley; but his quick eye noted the delicate hand, and the costly ring upon her finger, all out of keeping with Joe's two-roomed cottage.

After a few questions referring directly to Lucy's illness, he abruptly asked,—

"What relation is she to you?"

"My nurse child."

"That's scarcely a recognised relationship," said he, smiling; then he asked, more seriously, "Where does she live? The man below told me last night that she was coming to see you and fainted at the gate. Has she no friends in the neighbourhood?"

"Yes, sir," answered Mrs. Huxton, slowly, taking time for thought; "Mr. Haynes' family are her friends; he's the Dissenting parson at Thorley Common; and they are the only *friends* she has here beside myself."

The words were spoken earnestly, and the woman's face was an honest one to look upon. Mr. Herbert, the doctor, felt satisfied with the answer, and at once dismissed the notion from his thoughts that the case was in any way mysterious.

"You had better send for her friends immediately," replied he. "I do not say that she is dangerously ill; it is too soon to judge; but she needs great care. Her mother died in decline, you say; that is all against her." "May she be removed from here?" "No, *decidedly not.*" "Keep the atmosphere at even temperature, and prevent those children from yelling so, if you can; her life —or, at any rate, her reason—depends on her being kept quiet; her nerves have been terribly shaken, I expect. I'll see her again in the evening;" and with this promise the peculiar but good-natured doctor took himself down the ladder into the room below.

"Which is my nearest way to Farmer Enderby's?" he asked of Joe, who was smoking, as usual, by the kitchen fire.

Joe started at the name.

"You've heard, I suppose," added the doctor, "that he was murdered last night. Why, my good fellow, you look as white as though I were accusing you of the deed. I was asked this morning to meet Dr. Pycroft there, and I thought if I called here first, as it was on my way, you could direct me to the farm. I am almost a stranger to this part of the neighbourhood."

"How was he murdered? who murdered him?" asked Joe, with intense eagerness.

"Some half-drunken fellows, it is supposed, who were trying to set his ricks on fire—a doubtful experiment on such a night—but they were not sober. He heard them and came out; in the scuffle he got a blow which killed him. They say one man is taken, but it may be only report."

"Thank God!" ejaculated Mrs. Fleming, who had been standing near, listening to Mr. Herbert's words.

The doctor turned towards her with a frown.

"People don't generally thank God when they hear of murder," said he, sternly; but something in the woman's face stopped further reproof, and made him think that perhaps there might be some other meaning to her words of which he knew nothing.

Joe followed Mr. Herbert outside the cottage door, and gave the directions needful for his finding the farmhouse; then he resumed his seat and pipe beside the fire. Whatever his thoughts were, he for a time

said nothing, and his wife was too accustomed to his humours to dare to offer an observation uncalled for; she noticed, however, that his hand trembled so much that he could scarcely hold his pipe.

"There!" he exclaimed at last, flinging it into the grate, "I'll smoke no more this morning. Give me the child, old woman, and go and see how the poor lassie up-stairs is; 'twere a lucky chance that she came here last night, and kept me from going to the 'Rising Sun.'"

But Joe had scarcely taken the child into his arms when Mrs. Huxton came down to beg that he would go on an errand for her to the village. She had begun to feel that the responsibility of Lucy's illness was too great to bear alone, and she decided to entrust the secret to the "Joan" for whom Lucy so continually called.

"I want you to go to Mr. Haynes," said she, "and ask for his niece, Miss Joan—— I forget her other name, and try and see her alone if you can, and beg her to come on here with you to a friend of hers who is very ill, and who greatly needs to see her. Perhaps she won't come for such a message, but try, at any rate."

Purposely Mrs. Huxton withheld Lucy's name—she did not wish the Flemings to know it yet; should Joan refuse to come, she could then, as a last resource, acquaint her with fuller particulars.

Joan was in a great state of agitation when Joe called at her uncle's house. Mrs. Hinxman, in spite of Lucy's note, had a faint hope that after all she might have gone to her friend; and had sent a servant to inquire, soon after reading Lucy's letter. Proud as she was, she could not bear the uncertainty. Had she been sure that her niece was safe with the minister's family, she would not thus have sought her, but she could not endure the suspense; Lucy had a deeper hold on her affections than she had calculated. Joan was the only one of the family at home when Joe sent in his message; Mr. Haynes was at the Manor House talking to Mrs. Hinxman about Lucy, trying to calm her fears, though sorely perplexed himself; Mrs. Haynes was in the village making inquiries. In this miserable state of uncertainty, Joan felt little disposed to accompany a stranger to such a distance to see a sick person whose name was not told her, and was about to refuse, when some remark of Joe's excited her curiosity and she had soon drawn from him all that he knew of the "sick lassie" in Mrs. Huxton's room. Joan felt almost certain that it was Lucy, and now eagerly prepared to set out. Simply leaving a message with the servant that she had gone to see a sick friend (so that, in the event of her suspicions proving incorrect, no false hopes would have been excited), she set off with her strange escort.

Long did Joan remain in Mrs. Huxton's room. As she came down into Mrs. Fleming's apartment, the traces of deep emotion were visible on her face. She would have hurried through, with but a passing salutation, but the sight of the sick child aroused her sympathy.

"It may as well go, miss," said Joe, moodily, in answer to her inquiries; "the like of us poor folks has no business with children; it'll only have a hard life and no thanks neither, if it lives to be a man: better be content to let him go, missus."

Joan looked at the speaker, and detected some softer feeling beneath the bitter words.

"Better to leave it all in God's hands," she said, gently. "He is too kind, too loving, not to do the best

for the child's good, and too wise to make mistakes. Try to be content with God's will," she added, laying her hand on the mother's shoulder, "for He cares for your boy as much as, ah, more than you do."

"It doesn't seem," said Joe, glancing round his comfortless dwelling, "as if God had much care for such folks as us; 'tisn't often that He gives us a thought, I reckon."

"Surely He took thought of you last night!" said Mrs. Fleming, with a reverential tone in her voice that Joan was glad to hear; and then, as her husband abruptly left the cottage, she began to tell Joan all that had occurred on the previous evening.

"And an unpleasant-looking man came here this morning," continued she, "while he was gone to ask you to come and see the poor thing upstairs; and he asked very pertickler where Joe was last night, for they was sure to suspect him, you see, miss, for he'd often spoke so violent against Farmer Enderby; and, thank God, I could say he were at Thorley, and could prove it, too, for he saw Mr. Herbert much about the time it happened. My Joe calls it a lucky chance, but somehow it seems to me it's more than that."

"Indeed it is," said Joan, earnestly, "and perhaps your husband will yet see it so. I believe that God is even now drawing you both to Himself, and by trials and mercies seeking to turn your hearts to the Saviour. Don't resist His love—don't turn from it—but just take all your sin and trouble to Him. He is watching over you far more tenderly than you are watching that sick child upon your knee. But I shall see you again very soon. I have much to arrange now, and must hasten home."

Her route took her close by Thorley Grange. She felt it a duty to see Mrs. Hinxman, and at once relieve her anxiety regarding Lucy. All Mrs. Huxton's arguments and entreaties had failed to induce her to promise secrecy as to Lucy's place of shelter. In as few words as possible, for the remembrance of her friend's wan face made her shrink in spite of herself from the one who had been the instrument of inflicting so much pain, she told Mrs. Hinxman where her niece now was.

"*There?*—Lucy *there?* She must be fetched away at once. I will see to it this moment."

"Indeed you must not," said Joan; "the doctor has strictly forbidden it."

"Nonsense! doctors say anything. He must just order her to be moved. She must not stay there through the day."

"She must stay there, I fear, for many days. Mrs. Hinxman, you *must* give up, for the present, all thought of taking her from where she is."

"Do you dare to interfere with my arrangements?" said Mrs. Hinxman, passionately. "My niece is nothing to you."

"Yes, she is," answered Joan, with a trembling voice; "she is that to me which I knew not till this morning: she is my cousin."

SHORT NOTES.

CHAPEL CASES. — Let not our wealthy countrymen imagine that the troublesome call of the poor brother who brings a case of chapel-building for their kind consideration is a novelty. It is a trial of patience of very early date, and since it appears to plead long establishment in its favour, we may well be thankful that the object at present is usually connected with the direct preaching of the Gospel. About the year 1250, the cathedral of Salisbury was in process of erection. The cost was raised by subscription, and it amounted to £26,666 13s. 4d., besides large donations of materials. Dr. Hook, in his "Lives of the Archbishops of Canterbury," vol. III., p. 287, says, "One noble lady supplied the stone for twelve years. It may be interesting to those who are employed in building or restoring cathedrals or large churches, to learn that the money was raised by the mendicancy of prebendaries. They, first of all, set a noble example by their own subscriptions; and then they divided the counties among themselves, and to every county a begging prebendary was assigned. The whole country was thus induced to take an interest in this noble structure." If our calls are more numerous in the present day, they are less weighty, and the burthen is divided among a larger number of contributories. After all, it might be demonstrated, if worthy the task, that evangelical Protestantism is the cheapest religion in the world, apart from its own superabounding value.

PERSECUTION OF BAPTISTS AT THE CAPE.—The spirit of persecution in the Dutch Reformed Church which wrought such suffering among the Memnonites of Holland in the olden time, is perpetuated among their descendants in the colony of the Cape. A few months ago, a Mr. Greenwood, of Wellington, in the south-western part of the colony, about forty-eight miles from Cape Town, became a Baptist. He was obliged to secede and to resign his occupation as a missionary of that church. This, of course, was natural, and hardly a matter of complaint. But his wife immediately forsook him, and is encouraged in her contumacy by his former friends, who are circulating a subscription paper for her support, with this astonishing heading, "The subscribers to this list need not be afraid that Mrs. Greenwood will ever return to her husband, unless he return to the Dutch Reformed Church, and abjure his sinful errors." One man, a former companion, took up a heavy cudgel to drive the *dooper* from his house, and the most rancorous hostility is shown to him by those who were once his warmest friends. Mr. Greenwood has been ordained as a Baptist minister at Grahamstown, and has returned with letters of commendation to the brethren, who, with himself, have separated from a Church which has a name to live, but is dead.

THE GLACIER THEORY. — The theories of our geologists are as evanescent as mists. No sooner has Sir Charles Lyell charmed men of science with his glacier theory, than the shadow of rejection passes over it. According to Sir Charles, the whole northern hemisphere was encased in the rigid but liquescent grasp of frost, "was plas-

tered over till lately with a thick crust of ice, like the sugar on a Twelfth-cake." Not so, says another geological investigator, who has recently visited the seas and shores of North America. At the period alluded to, the sea, he maintains, covered the land; the ocean swept over and around the mountains. As now, in the Arctic Seas, icebergs innumerable drifted with the currents, cutting deep striæ on the rocks of the coast, and on the surface of the hills, and lifting boulders and gravels from the shallow waters over which they passed, deposited their cargoes in the places where they melted away. The beds of gravel thus formed were below the sea level; but were subsequently raised by subterranean forces, as is the case at present all along the coasts of North America. Amid the clashing of these opposing hypotheses, Sir Charles Lyell's speculations on the "Antiquity of Man" may be allowed to rest in abeyance.

CHURCH EXTENSION AND DISSENT.—The evangelical labours of Dissenters have been so often ignored or sneered at by Churchmen, that it is worthy of all praise when a bishop does condescend to remember them with something like approval. The Bishop of Winchester, at a meeting held in Lambeth Palace, on the 27th March, to consider the spiritual destitution of South London, said, "They would be unjust indeed if they ignored what had been done by religious communities not in connection with the Church, which in the parishes he referred to, as elsewhere, had supplemented, to a certain extent, the deficiencies they all so much deplored. For himself, he could not but express the gratification he felt that, the Church not having occupied the field, the Dissenters should have done so much; and it would be most ungenerous towards them if this acknowledgment were withheld." It seems, however, that a former effort for Church extension in South London has been almost a failure. Of the numerous churches built scarcely one has secured a decent congregation. Much disappointment, said the Bishop, has therefore been felt. The new effort is therefore to proceed on a different plan. The congregation is first to be formed by the appointment of additional clergymen and lay agents, who are to collect the people in temporary rooms and chapels. New churches and parsonages are to follow, as success crowns these extra parochial labours. Then endowments are to be secured from the fund, supplemented by the Ecclesiastical Commissioners. It is a pity this good Bishop cannot see that the failure of the former scheme was owing to the endowment and consequent patronage the new churches secured, and it will in the same way be fatal to the new one.

CHURCH AND STATE IN FRANCE.—The official connection of the Church with the State in France envenoms, as with us, all religious discussions. The bitter dissensions that have of late rent the French Protestant Church, is one of the most recent illustrations. For many years a dead formalism characterized the ministry, till the "venturous" spirit of modern criticism, or rather scepticism, gave it a new life. Gradually, the evangelical element took root, spread amongst clergy and people, and has, at length, found itself strong enough to grapple with the deadly foe within its own bosom. The strife culminated in the recent elections for the Presbytery of Paris. The celebrated philosopher and Protestant, M. Guizot, a member of the out-going Presbytery, has at last

made himself remarkable by an open assault on the sceptical party, and by a bold vindication of the leading truths of the Gospel. His re-election, therefore, became the point to be secured by the orthodox, to be prevented by the Rationalists. Every nerve was strained, and at the first poll, M. Guizot lost the election by a few votes; but his successful opponent had not the absolute majority required. Another poll therefore was necessary, which took place on Sunday, the 5th of March. M. Guizot was elected by a majority of ten votes. As the other five candidates who were previously chosen are of the evangelical party, the addition of M. Guizot gives it the definite majority in the Presbytery, and is, at the same time, a sign that evangelical truth has secured a predominant position in the Protestant Reform Church of France. But for its connection with the State, the unseemly strife would not have occurred. The two sections would long ago have been separated into two communities. As it is, their attachment to the money of the State, which recognises only one Protestant Church in France, constrains them to live together in an artificial and unscriptural unity, and gives a vehemence and bitterness to their dissensions, which are a reproach to the Christianity they profess.

THE JEWS IN ROME.—It may be a surprise to many that the persecutions to which the Jews in Rome have been subjected, have not led to their departure. Few seem to be aware that the Jewish Synagogue of Rome is older than the Papacy which smites it. The Roman Jews are as Roman as any part of the population. Their immigration dates from the siege of Jerusalem, and their traditions give the age of Titus as [illegible] of the foundation of their synagogue. The Pope's temporal sovereignty found them already existing as a powerful and wealthy portion of the inhabitants of Rome, and has never been able to suppress them. But their existence has been made as miserable as possible. They are confined to the *Ghetto*, a particular quarter of the city, and from a certain hour of the night they are imprisoned within its precincts. Beyond it they must not live. A very small number of them are allowed to open shops in some of the neighbouring streets. They dare not attempt to quit Rome without leave of the Inquisition, and when permitted to go to another Roman town, must, on their arrival, immediately present themselves to the local inquisitor. In the Ghetto itself they are allowed to carry on a very few trades, and no Jewish doctor can exercise his skill except on Jews. The liberal professions are altogether forbidden them. Their testimony in law cases is received only under many restrictions. The priests claim to christen their children, when they please to remove them from the care of their parents, and then force the parents to support them in some Catholic school or monastic institution. The father is even compelled at once to divide his inheritance in favour of the neophyte, lest he should die before he becomes legally entitled to it, and hand it over to Romish trustees. From this hard fate there is no escape for the intelligent, liberal Jew, except an evasion of his Catholic jailors, and a flight to the mountains, from whence he may descend into more favoured lands. Such is Popery, in the very seat of its power, and in the days of the nineteenth century.

INDELIBILITY OF HOLY ORDERS.—In referring, last month, to the resolution of the Inns of Court to admit clergymen of the Church of England

to practise at the bar, we inquired, whether it was to be inferred that the indelibility of holy orders would in this case remain intact. The question has been set at rest by the Bishop of Oxford, who stated in Convocation that some step ought to be taken to suspend clergymen from ecclesiastical functions while they continued to pursue the secular avocation of a barrister. His proposal was enforced by the fact which he adduced, that, in Paris, several hundred priests were employed in cab-driving. The Convocation, which was happily prorogued for three months just as it was about to enter upon a discussion involving the very ticklish question of the royal supremacy, will probably return to this subject when it assembles again. In the meantime, a clergyman who pleads in the Courts at Westminster on Saturday may ascend the pulpit in Westminster Abbey on Sunday evening. His orders are not affected by the new privilege, which gives him two strings to his bow.

CHURCH-RATES. — Mr. Newdegate has just brought forward, in the House of Commons, a scheme for settling the Church-rate question, on which the *Record* remarks, that "there is nothing whatever in it to be objected to in the interests of the Church." Perfectly true. Mr. Newdegate proposes that the church-rate charge shall be transferred from the occupier to the landlord; that it shall be taken out of the hands of the vestry, and converted into a direct property tax, to be levied and collected with the county or borough rates, and deducted by the tenant from his rent; and that the Church of England shall thus receive an absolute endowment of twopence in the pound on the landed property of the country. The pill is gilded with the concession that all parishes in which rates are not legally leviable, or in which they have not been collected for seven years, or in which they have been successively refused for three years, shall be exempted. The real question, however, is, whether there is anything in this scheme to be objected to in the interests of Dissent. In plain English, it proposes to make the rate permanent and compulsory; whereas, at present, it is voluntary and uncertain, and among Dissenters there cannot, therefore, be two opinions on the subject. The Bill will, as a matter of course, be thrown out, and so, we believe, will every bill which does not make root and branch work of the imposition. It must be evident to every unsophisticated mind that the question has long since passed beyond the stage of compromise, and can never be brought back to that position. It is not a question of money. The rates have been diminishing for the last twenty years, and during this period the Church has been more flourishing than at any time since the Restoration. At present, the rates do not exceed £250,000 a year, one half of which is required for the maintenance of the fabric, and the other for the services of the Church. It would be preposterous to suppose that an Establishment endowed with an annual revenue, from all sources, of five millions a year, and supported by the ardent zeal of a body of such prodigious opulence that, within the last twelve years, it has raised a sum exceeding ten millions, by voluntary contributions, for the building of new churches, would permit any of the old churches to tumble down, or to be closed, for want of a little assistance. It is really a question of caste and domination. The Church of England, as the Established Church, still claims the homage and support of the whole nation, though half the nation ceases to value and

attend its ministrations, and has procured other means of religious instruction from its own funds. The Dissenter is, therefore, denied the privilege of having a bell to his chapel, while he is required to pay for the ringing of the Establishment bell. Such is the principle and the practice of church-rates.

INCREASE OF ROMANISM.—Within the last week or two there has been a long and interesting discussion regarding the progress of Romanism in England. It is well known that the number of religious houses has been multiplied to an extraordinary degree, as the following statistics will show :—

	1841.	1864.
Religious Houses of Men . .	1	58
Convents	16	187
Colleges	9	10

Hence it is inferred that the converts to the Roman Catholic faith must have been rapidly multiplied, to the great injury of the cause of Christian truth, and the great risk of those civil and religious privileges which are indissolubly bound up with Protestantism, and which the Pope's Encyclical Letter assures us will be swept away by the predominance of Popery. But the ventilation of the subject in the public journals has placed it in a new and clear light, and served to allay those apprehensions which had been seriously entertained. The Roman Catholic population of England is assumed at 1,250,000. But there are in England 601,634 Irish emigrants, and 101,832 from foreign parts, the great majority of whom are of the Romish creed. Taking this into account, the number of *bonâ fide* English Papists would be reduced to about 570,000 in a population of 20,000,000. In a paper, moreover, read last year before the Statistical Society, it was stated that, in 1851, the Irish residents were to the population as 4·2, and, in 1861, 4·4. In 1851, the Irish residents in England were 2·9, and, in 1861, 3·0. The increase of English converts cannot, therefore, be very formidable. On the other hand, the fact has been brought forward that, of the 27,307 inmates of the jails on the 1st of January, 1864, 5,533 were Romanists. But the statistics of crime furnish no criterion whatever for estimating the creed of the population, either in the case of Roman Catholics or Dissenters. We are confident it will be found that the number of Nonconformists in jail—Dissent fills chapels, not prisons—is as much below their proportion of the country as the number of Romanists is above it. Roman Catholicism is assuredly making rapid strides among the nobility. Devout and honourable women not a few are constantly crossing the slender line which separates High-Churchism from Romanism; but the muscle and sinews, the heart and soul of England, is still sound and unwavering in its Protestant belief.

Reviews.

A Collection of the Judgments of the Judicial Committee of the Privy Council in Ecclesiastical Cases, relating to Doctrine and Discipline: with a Preface by the Lord Bishop of London, and a Historical Introduction. Edited (under the direction of the Lord Bishop of London) by the Hon. GEORGE C. BRODRICK, Barrister-at-Law, and Fellow of Merton College, and the Rev. WILLIAM H. FREMANTLE, Chaplain to the Bishop of London, and late Fellow of All Souls' College. London: John Murray. 1865.

THERE cannot be two opinions as to the usefulness of such a collection of the judgments delivered in the Final Court of Appeal of the Anglican Establishment as this volume contains. A brief, but fair statement of the points raised in each case, is prefixed to the judgments thus published to the world; and a few very valuable and suggestive notes are appended to certain parts of the judgments, to call the reader's attention to the importance attaching to the terms used by the Court. We are glad to have so useful a volume at hand to refer to on the questions which have disturbed the Anglican sect of late years, and commend it to the serious attention of all who love the truth of God, and who wish to form a candid judgment upon the claims of the Established clergy, to act as the only accredited and authorized expounders of that truth. The editors have accomplished this portion of their task with great tact and discrimination.

The "Historical Introduction," as its name implies, is a carefully prepared outline of the various methods used in England, since the Reformation, to assert and maintain the royal supremacy in all causes ecclesiastical. It will be found full of interest to all students of our religious history, and suggestive of grave reflections to all advocates of the union of Church and State. By Nonconformists it should be diligently mastered, as supplying them with compendious and trustworthy information on some of the chief points in controversy between themselves and their Anglican neighbours. And we could have wished that, before the inevitable discussion of the constitution of the Court of Final Appeal comes on in Parliament, some means could be devised to make this "Historical Introduction" well known throughout the country, as the most likely of all methods to rouse the attention of Englishmen to the important questions that must be raised in that discussion. For there is nothing more fitted to make sad the heart of every lover of Christianity than the indifference with which the great mass of electors regard the debates and votes of their members on such topics. A few Anglicans on the one side, and a few Nonconformists on the other, are sufficiently alive to what is involved in them to make their personal influence felt by their representatives; but the overwhelming majority of the electors "care for none of these things," because, as we think, they are not well informed about them.

Amongst other things introduced into England by William the Conqueror were Ecclesiastical Courts, and many of our readers will, no doubt, recollect that Blackstone, in his Commentaries, described them as "an invasion of Saxon liberty." The separation of the Court of the Bishop from the Court of the Hundred, thus effected by the Charter of the Conqueror, was not more contrary to the spirit of our ancient Common Law than it was to the authority which the Norman princes themselves wished to exercise over the Church. The great Council of the nation, therefore, still, from time to time, took cognizance of ecclesiastical questions, and required all ecclesiastics and laymen to submit to

its decisions. Such an arrangement was necessarily temporary only, for it could not be supposed that the astute and learned men, who were bishops and mitred abbots, would allow their decisions to be overruled by the temporal power of the State. All their efforts were, consequently, directed from the first to the introduction of appeals from their judgments to Rome, and though their plans were baffled for a time, by the bold front opposed to them by the barons and those ecclesiastics who were candidates for Court favour, they carried their point at last, and thus weakened the power of the civil magistrate in his own dominions.

When Henry VIII. resolved to break with Rome, Parliament seconded his designs, and by the Statute 24 Henry viii. c. 12, the supreme authority of the Courts of England, in all causes brought before them, was affirmed. In the following year, appeals of any kind to Rome were forbidden, and steps were soon afterwards taken to revise the Ecclesiastical Laws of the kingdom, and to give laymen jurisdiction in Ecclesiastical causes and Courts. By degrees, an appeal was made to lie from the King in Chancery to the King in Council, and the authority of the Crown was recognised as paramount, in all causes whatsoever.

The Court of Delegates, however, which usually decided all ecclesiastical suits brought before it was, from the first, composed chiefly of laymen learned in the law; and when the Ecclesiastical Courts were re-established at the Restoration, in 1660, the same rule was observed, so that, from the Reformation down to our own time, the constitution of the Final Court of Appeal in Causes Ecclesiastical has always given prominence to the laity, and has regarded them as an essential and integral part of the Court.

The recent legislation upon this subject may be dismissed in a few words. Appeals from the Court of Arches are made to the Crown in Privy Council. By special clauses in the Act, such appeals are to be heard by the Judicial Committee of that Council, consisting of the Lord-Chancellor or Lord-Keeper, the Lord Chief Justice of England, the Master of the Rolls, the Vice-Chancellor of England, the Lord Chief Justice of the Court of Common Pleas, the Lord Chief Baron of the Court of Exchequer, the Judge of the Prerogative Court, the Judge of the High Court of Admiralty, the Chief Judge of the Court in Bankruptcy, and all persons, being members of the Privy Council, who have held any of these offices; and, in a subsequent Act, it is provided that all Archbishops and Bishops, being Privy Councillors, be added to this Judicial Committee.

Such is the constitution of the Court which many Anglicans wish to destroy. We are not surprised at their uneasiness and discontent, but it seems to us most natural that, whilst they enjoy *prestige*, and power, and emoluments, through the enactments of the State, the judicial interpretation of the laws that bind them should be entrusted to the highest legal authorities in the State. They might make their own Court of Appeal as they pleased, were they but free; but being voluntarily in connection with the State for the sake of what they can get out of that connection, they have no right to complain that the State holds them to the terms of the compact ratified in various Acts of Parliament, and will not allow them to act as freemen can.

It is a good sign of the times that, "as at present advised," the Bishop of London thinks the Court cannot be altered for the better. And we commend his lordship's thoughtful "Preface" to the serious attention of all the readers of this Magazine.

The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch; with the fragments of the Jerusalem Targum: from the Chaldee. Leviticus, Numbers, and Deuteronomy. By J. W. Etheridge, M.A. London: Longmans. 1865.

This volume completes the work of which we had the pleasure to commend the first part to our readers a few months since. It exhibits the same fidelity and skill in translation as

won for its predecessor a general welcome from Jewish and Gentile students of the Law as given by Moses; and it is greatly enriched by a "Glossary of Terms used in the Pentateuch," which the learned translator has introduced as a preface. We need not do more, therefore, than call attention to its being issued from the press, to lead those to possess themselves of it who wish to understand the meaning put upon the books of Moses by the most learned and influential Jews of the third and fourth centuries of our era. We shall be glad to receive from Mr. Etheridge his promised translation of the Targum of Jonathan Ben Uzziel on Isaiah, Jeremiah, and Ezekiel, as a valuable help to the interpretation of their prophecies.

Exile in Babylon; or, Children of Light. By. A. L. O. E. London: Nelson & Sons. 1864.

THE most successful attempt we have seen to combine the direct teaching of scriptural history with a tale of our own times. It will be read with avidity and to the end by all who read the first chapter, and is a book which may be put with advantage into the hands of young lads who are just starting in life, and are exposed to the evil influences of older men that fear not God. We heartily wish it a very wide circulation.

Personal Names in the Bible Interpreted and Illustrated. By W. F. WILKINSON, M.A., Vicar of St. Werburgh's, Derby, Joint-editor of "Wilkinson's Greek Testament." London: Alex. Strahan. 1865.

To those who have patience, we can commend this book as a ready means of testing and increasing that excellence of disposition. The subject of the book is attractive in an unusual degree; but whilst we willingly bear testimony to Mr. Wilkinson's acquaintance with what may be written upon it, we must forewarn our readers that they will not always see his drift. He has not the happy art of writing so as to make himself easily understood; and, on this account, we fear that many who begin the book will lay it aside as involving too great a weariness of the flesh to read it through. Perhaps the best way to utilize it would be to consult the index for any name concerning which information is sought, and then to turn to the body of the book; but even then the student will have to lament various inaccuracies of reference, and of spelling of Hebrew words in English letters, which will make him feel, as we do, that Mr. Wilkinson has the means of giving us a far more useful treatise than this on such a subject; and that it will be worth his while to try what he can accomplish by a thorough revision of this well-meant but ill-written performance.

Infant Baptism and the Fatherhood of God: A Question which the Rev. C. H. Spurgeon declines to answer in Public Correspondence, &c. By the Rev. CHARLES BULLOCK, Rector of St. Nicholas, Worcester. London: W. Macintosh. 1865. Pp. 15, 8vo.

THE Rev. Charles Bullock is in a state of great affliction of mind because, when he addressed an ensnaring question to the Rev. C. H. Spurgeon, Mr. Spurgeon at first was silent; and when, owing to Mr. Bullock's urgency, he did answer, the reply was one the worthy rector did not like. The question was this: "Do you or do you not deem it right for parents to teach their children to say 'Our'—yea, My—'Father which art in heaven'?" Mr. Spurgeon, when he did reply, said, "I never dreamed of teaching unconverted children to repeat the prayer beginning 'Our Father.'" Now we are free to confess that we do not like Mr. Spurgeon's answer; but it *is* an answer, and is not an evasion—the contrary of which our estimable rector somewhat contradictorily affirms. If Mr. Spurgeon had returned the simple categorical affirmative which Mr. Bullock demands, how that would have settled the question of the honesty of subscription, or the meaning of the Prayer Book, we cannot understand. In fact, the Worcester Rector only affords us another striking illustration of the evasions to which the evangelical

clergy have to resort. Mr. Bullock's theory of his Church's doctrine on infants' baptism is as follows:—"I recognise in their baptism a sacramental pledge of that covenanted grace which constitutes them, in *point of privilege*, 'members of Christ, children of God, and inheritors of the kingdom of heaven,' and as such entitled to look to God as their Father, Christ as their Saviour, and the Divine Spirit as their Sanctifier. Baptism thus regarded seems to present the Gospel as the lever of Christian education; and I think I should be justified in saying that the exact measure of our growth in grace is best determined by the simplicity of our faith in *appropriating* our interest in these—regeneration, baptism, Christian privileges." Now whether infants' baptism is all this we care not to inquire. It is not the doctrine of the Church of England; it is a theory of baptismal regeneration peculiar to Mr. Bullock. None of the leaders of the great parties in the Establishment would concur with him. Mr. Gorham, Mr. M'Neile, Dr. Pusey, the Bishops of Oxford and Exeter, and Dr. Lushington, say something else is the doctrine of the Church of England. Nor does the theory agree with the formularies. Let Mr. Bullock compare his language with the statements of the Prayer Book, the Confirmation Service, and the Catechism, and he must be persuaded that however sincere he may be, he has not fully apprehended their meaning. We find there nothing of baptism being a sacramental pledge of covenanted grace, of baptized infants being "entitled to look to God as their Father;" of baptism presenting the Gospel as the "lever of Christian education," and so on. These documents affirm the baptized *to be* the adopted children of God and children of grace; they *are* washed and sanctified by the Holy Ghost; they *are* dead to all carnal affections, and *have entered* into the number of the faithful and elect of God. The fact is, no evangelical clergyman can truly employ the language of the formularies in its full meaning; he must in some way lower or dilute it. We have no doubt that Mr. Bullock very honestly thinks that his theory is the doctrine of his Church. If so, we are only the more amazed at his simplicity.

The Cottage Preacher: A Book for those who are deprived of the Privileges of the Sanctuary. By the Rev. H. WATTS, of Golcar. London: Elliot Stock. Pp. 208.

WE can heartily commend these brief discourses as suitable for the purpose for which they have been composed. Though written in the author's youth, they have had the benefit of revision in his maturer years. They are thoroughly evangelical in doctrine, and in character expository. The following passage will well illustrate the spirit and style of the author. It is taken from the discourse on "Christ All, and in All":—

"He is 'all and in all' in the ordinances of His appointment. They are His, and therefore should always be kept and honoured. When believers are immersed, when they are seated at the Lord's table, they feel that these sweet ordinances set forth the sufferings and death of Jesus; that they point to His atoning work; and knowing that when they keep Him in memory, He is remembering them, looking down upon them in love, and granting them His heavenly blessing, they often have a foretaste of the time when they shall sit down with Him at His own table, at the celebration of the marriage supper of the Lamb. He 'is all, and in all' in the Word of God. Every page, directly or indirectly, sets Him forth. Take Christ out of the Bible, and the Bible would be as valueless as the Koran of Mohammed, or the Shastres of the Hindoos. But in all its histories, in all its prophecies, in all its songs of praise, in all its evangelical records, and in all the epistles, Jesus is extolled and proclaimed as 'all, and in all.' The Word of God is Christ's deep, exhaustless mine."

St. Paul at Athens. By WILLIAM LINDSAY ALEXANDER, D.D. Edinburgh: A. & C. Black. 1865.

THIS small volume of sermons is a good specimen of the pulpit teaching to which our Scotch neighbours are accustomed. Dr. Alexander has long been known as an accomplished Biblical scholar, and the discourses before us will sustain if they do not increase his reputation. The various topics suggested by Paul's sojourn in Athens, and by the fragment preserved to us of his

masterly discourse on Mars' Hill, are discussed with commendable carefulness and with befitting reference to the philosophical and theological speculations of the present times. The Fatherhood of God, in particular, is thereby rescued from some of the novelties which have been published of late years; and it is set forth by Dr. Alexander with great clearness as taught in the Holy Scriptures. The book will be prized in educated families, and is adapted to the wants of inquiring youth of both sexes. We hope it will find its way amongst them, and that Dr. Alexander will soon follow it up with similar expositions of other portions of Holy Writ.

The Liberator: a Monthly Journal of the Society for the Liberation of Religion from State Patronage and Control. Vol. X. 1864. London: Houlston & Wright. Pp. 192.—We should like to see this publication in the hands of all our readers. It is an admirable epitome of the progress and events of the controversy in which the free churches of Great Britain are engaged.

Grammatical Analysis, with Progressive Exercises. By WALTER SCOTT DALGLEISH, M.A. Edinburgh: Oliver & Boyd. 1865. 12mo. Pp. 64.—A very complete and logical analysis of the construction of sentences, simple and compound. The work is too technical for use in common schools; but for colleges, and the higher classes of large schools, it is the best text-book on composition that we know. The distinction drawn by the author between a *phrase* and a *clause* is a very useful one; but his analytical notation is the least valuable part of his labours.

Ministering Angels. By the Rev. ROBERT MEEK, M.A. London: Nisbet & Co. 1864. Pp. 154.—Mr. Meek has brought together, in a very sober spirit, all the notices in Scripture of angelic ministrations, with a view to show that angels are still employed in guiding and preserving the "heirs of salvation," and in ministering to their wants at death and in the resurrection. The result seems to be that while these residents of a higher sphere were, in ancient days, the frequent messengers of Divine love or justice to man; their presence amongst us now is a mere inference, probable, but not certain, and, at all events, beyond the range of actual experience. But why should we look for their active ministry under the Gospel dispensation? Is it not the glory of Christians that GOD is with us? The immediateness of the Divine presence and grace surely renders the ministrations of angels unneeded by those who have fellowship with the Father, and with His Son Jesus Christ.

Daily Communion; consisting of Morning Vows, Noontide Helps, and Evening Voices. London: Knight & Son.—A very elegantly printed compilation of texts, verses, and questions for daily use, the last suggesting subjects for self-examination at the close of the day. Every publication, having for its object the cultivation of the spiritual life, has our hearty sympathy, and this one certainly deserves it.

Philosophy of Religion. By HUGH DOHERTY, M.D. London: Trubner & Co. 1865. Pp. 48, 8vo.—Dr. Doherty attempts, and with good success, to show that the principles of science are in perfect harmony with those of theology. The chief of his observations are directed to establish the falsity of the system advocated by Theodore Parker.

The Causes of Decrease, and the Means of Revival and Increase: a Word to Methodists. By the Rev. JAMES H. RIGG. London: J. H. Tresidder. 1865. 12mo. Pp. 32.—For the last few years it would appear that the great Methodist body of this country has made little or no increase of numbers, and last year there was a positive numerical decrease. In the North Midland district the diminution has been very remarkable. This, Mr. Rigg thinks, may partly be owing to the increase of hereditary wealth and influence, which he considers to be unfriendly to the free fellowship characteristic of Methodism; and partly to the increasing zeal and hostility of the parochial clergy. But it is in the class-meetings the decay is most visible, which, Mr. Rigg says, are regarded by many with dislike. They are not popular, as in former times, and are complained of as uninteresting and unprofitable. This, again, is traced to the want of faithful, efficient, educated leaders. Generally the result is the growing worldliness of the people; the absence of a deep spiritual piety; and an unwillingness on the part of attendants at public worship to become full members. Mr. Rigg, therefore, very properly urges greater diligence and care in the selection of leaders, and the resuscitation of the class meetings. Methodism is, in fact, out of joint with the times in which we live, and its method is too rigid to accommodate itself to the freer life towards which the Christianity of the age is tending.

Born Again; or, from Grace to Glory. By OCTAVIUS WINSLOW, D.D. London: J. F. Shaw. 1865. Pp. 300, 18mo.—In a popular and eloquent form Dr. Winslow has given us an essay on the very important subject of the New Birth. He defines what is not, as well as what is, the New Birth; marks its evidences and fruits, and traces its career till swallowed up in glory. We commend this little and instructive volume with much pleasure to our readers.

Discourses on some of the Essential Doctrines of Christianity. By the Rev. E. ROBINSON. London: Hall, Smart, & Co. 1865. 12mo. Pp. 235.—The Rev. E. Robinson is a clergyman at Richmond, diocese of Graham's-town, Cape of Good Hope. In ten discourses he treats of various important subjects of Divine truth, in a sound and evangelical manner. They are very favourable specimens of colonial sermons. They are somewhat wanting in vigour, but show much thoughtfulness and careful statement. We presume the volume is chiefly intended for circulation in the colony itself.

The Garden Oracle and Floricultural Year Book. An Almanac for 1864. Groombridge. Price One Shilling.—Full of information on every point connected with Gardening.

Melbourne House. By the Author of "The Wide, Wide World," "Queechy," &c. London: Nisbet & Co. 1865.—In Daisy Mountford, a child of nine years old, the difficulties in the way of following, in every day life, the commandments and example of Christ, are strikingly portrayed. Some scenes are exquisitively touching, and throughout the interest of the reader is well sustained. We could have wished a less abrupt termination, and we very much doubt if ever such a child, of such an early age, has been found. These defects are, however, more than compensated for by the beautifully simple and clear religious teaching that pervades the whole volume. Elizabeth Wetherell is a growing favourite, and we hope that her pen will furnish many more such tales for the instruction and entertainment of our young folk.

The Juvenile Missionary Herald. 1864. Tresiddar.—We gladly call again the attention of parents and Sunday-school teachers to this interesting little periodical, as calculated both to please the little ones and induce a missionary spirit.

Poems on Select Passages of Scripture. By AMY ANN WATSON. Price Sixpence. Jackson, Walford, & Hodder. *Little Jimmie; or, the Plucked Flower: a Brief Memoir of James Howard.* By MARY ANN BAYFIELD. Elliot Stock. *Good Beginnings:* a Tale for the Young. By HUNTLEY HEATS. Elliot Stock. *Sandy Foundations.* By JOSEPH METCALFE WHITE, B.A. Jackson, Walford, & Hodder. *Short Sermons for the People.* By CHRISTMAS EVANS. Tresidder. *Church Building, its Perils and Privileges; a Sermon.* By the Rev. ALEXANDER MACKENNAL, B.A. Jackson, Walford, & Hodder. Price Sixpence.

All the above have our hearty approval.

Intelligence.

MINISTERIAL CHANGES.

Mr. W. Wheeler, of Minster, near Witney, has accepted an invitation from the church at Lechlade, Gloucestershire.—The Rev. W. K. Armstrong, B.A., of Barwick, has accepted the unanimous invitation of the church at Mint-lane, Lincoln.—The Rev. J. Thomas, of Amlwch, has accepted a unanimous invitation to become the minister of the church at Moriah Chapel, Dowlais.—The Rev. A Peet has accepted the pastorate of the church meeting in the old Baptist Chapel, Sharnbrook Beds.—The Rev. G. Pung, of Glemsford, has accepted the pastorate of the church at Ebenezer Chapel, Cottenham, Cambs.—The Rev. J. Parish has accepted the pastorate of the church at Okeington, Cambs.—The Rev. W. Samuel, of Rhuddlan, has accepted the unanimous invitation of the church at Cwmbach, Aberdare.—The Rev. R. G. Moses, B.A., of Lymington, has accepted an invitation to the pastorate of the church at St. Clements, Norwich.—Mr. James Williams, of the College, Haverfordwest, has accepted the unanimous invitation of the churches, Hebron and Soar, Saundersfoot, Pembrokeshire.—Mr. H. A. James, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the

church at Minchinhampton, Gloucestershire.—The Rev. T. Phillips has announced his intention of resigning the pastoral charge of the church at Earl's Barton. His address is, No. 2, St. Philip's-terrace, Kensington, W.—The Rev. J. L. Whitley, of East Dereham, Norfolk, has accepted the cordial invitation of the church in Great George-street, Salford.—Mr. D. T. Phillips, of Haverfordwest College, has accepted an unanimous invitation to the Lantwitt Major Church.—The Rev. H. Watts, of Golcar, has resigned the pastorate of the church at that place, and has accepted the call of the church at Stanningley, near Leeds.—Dr. Emlyn Jones has resigned the charge of the church at Salem, Cardiff, and has taken that of the Tabernacle, Merthyr. His address is, Thomas Town, Merthyr.—The Rev. W. K. Dexter has resigned the pastorate of the church at Thurleigh, Beds.—The Rev. E. S. Price, B.A., has resigned the pastorate of the church at Windmill-street, Gravesend, which he has held for upwards of twenty years.—Mr. Thomas Henry Holyoak, of Bristol College, has accepted the invitation of the Bath-street church, Glasgow, to the pastorate vacant by the removal of Mr. Boulding to London.

OPENING SERVICES.

WICK, CAITHNESS-SHIRE.—A Baptist chapel has just been erected in this place for the accommodation of the church which has for forty-three years assembled in an "upper room" in the High-street. The chapel is substantially and neatly built, and will accommodate about 600 persons. The opening services took place on Sunday, March 5th, when the Rev. J. E. Dovey, of Edinburgh, preached. On the following Monday a meeting was held, attended by not less than 500 persons. W. Waters, Esq., ex-provost, presided. Interesting addresses were delivered by the Revs. Dr. Lillie, J. Currie, J. Peill, A. Key, J. Scott, J. E. Dovey, and R. C. Sowerby. The cost of the new chapel was stated to be about £1,700, towards completing the payment of which the assistance of friends was urgently desired.

ACTON, MIDDLESEX.—The new chapel recently erected in this increasing suburb of the Metropolis, was opened for Divine worship on March the 9th. Sermons were preached by the Revs. C. H. Spurgeon and W. Brock. A public meeting was held in the afternoon, Henry Wright, Esq., in the chair; the Revs. W. Arthur (Secretary of the Wesleyan Missionary Society), J. Offord, W. Isaac, C. Graham, W. G. Lewis, jun., took part in the proceedings. The entire cost of the building, including furniture, &c., is £1,770. It will accommodate nearly 500 persons. Contributions will be thankfully received by Mr. Whitehorn, Gunnersbury Cottage, Acton, London, W.

ORDINATION AND RECOGNITION SERVICES.

DOWNHAM MARKET, NORFOLK, Feb. 12 and 13.—Public services were held in connection with the settlement of Mr. R. Lennie, of the Metropolitan Tabernacle College. Sermons were preached by the Revs. J. T. Wigner and T. Ness. At a public meeting addresses were given by the Revs. E. S. Neale, M. Noble, — Ritchie.

DARLINGTON, Feb. 23 and 24.—Services were held in connection with the settlement of Mr. J. H. Gordon, late of Astley Bridge, Bolton. The Revs. A. M'Laren, B.A., of Manchester, and G. W. Conder, of Leeds, preached. A public meeting was held, G. Williamson, Esq., of North Shields, in the chair. The Revs. W. Walters, H. Kendal, W. Hanson, and Mr. J. Williamson, were the speakers.

RISHWORTH, NEAR HALIFAX.—The Rev. J. R. Taylor has been ordained pastor of the church at Rishworth, near Halifax. The chapel was quite crowded at the services. The Revs. S. G. Green, B.A., President of Rawdon College, delivered the introductory discourse. The Rev. H. J. Betts, of Bradford, asked the usual questions.

PARSON'S HILL, WOOLWICH, March 9.—An interesting service was held in recognition of the Rev. W. Woods, late of Swaffham, as pastor of the church. The Revs. T. Davis, W. Gill, — Balgarnie, gave expressions to their paternal and neighbourly sympathy with Mr. Woods and his flock. The Rev. J. T. Wigner, of Lynn, addressed the church, and Rev. W. G. Lewis, of Westbourne-grove, the pastor. The attendance was large.

MISCELLANEOUS.

ST. NEOT'S, Feb. 29.—A public meeting was held for the purpose of bidding farewell to the Rev. G. B. Thomas, who has resigned the pastorate of the old meeting for a new sphere of labour at Leeds. The Revs. T. Lloyd, W. Morris, — Dawson, — Grant, and J. Rolls, gave addresses. On the previous day Mr. Thomas was presented with a testimonial of £50.

ARTHUR-STREET, GRAY'S-INN-ROAD, LONDON.—The church lately meeting at Shaftesbury Hall, Aldersgate-street, has been incorporated with the church in the above place. The church at Shaftesbury

Hall was formed about three years since, of a few members of the Metropolitan Tabernacle resident in the neighbourhood. The churches thus united have given a unanimous invitation to Mr. Osborne, of Mr. Spurgeon's College, to become the co-pastor with the Rev. Dr. Wills, who has been laid aside by severe indisposition for several months.

SHEEPSHED, LEICESTERSHIRE, March 7.—A meeting was held at the Baptist chapel, Charley Way, Sheepshed, for the purpose of presenting a testimonial, accompanied by a purse containing nearly sixty sovereigns, to the Rev. J. Bromwich, the esteemed pastor of the Baptist church in that place for thirty-seven years. The Revs. T. Bumpus, E. Stevenson, G. Hester, J. Mason, J. Barnett, and Mr. B. Christian, took part in the proceedings.

LANDPORT, March 8.—The memorial-stone of a new Baptist chapel, at Lake-road, Landport, was laid by the Rev. C. H. Spurgeon. The Revs. G. Hastings, of Buckland, J. Davis, of Portsea, J. Hunt Cooke, of Southsea, and E. G. Gange, took part in the services. In the evening Mr. Spurgeon preached at King-street Chapel on behalf of the building fund. The chapel, although the largest in the town, was densely crowded. The amount realized by the afternoon and evening services, including a donation of fifty pounds from Mr. Spurgeon, was about £210.

METROPOLITAN TABERNACLE COLLEGE.—The annual meeting was held on the 8th of March, A. A. Croll, Esq., in the chair. Mr. Spurgeon gave a graphic sketch of the rise and progress of the institution. It began with a single student, who was present that evening. For some time additions were made slowly to the numbers, and the expenses were paid out of the profits of the sale of his sermons in America. At length he wrote a letter which gave offence to the pro-slavery party, and a serious decline in the sales took place. The funds of the College got very low, and when they were at the lowest some lady unknown sent a cheque for £200, and afterwards another for £100 was sent. The number of students was now ninety-three, and means had never yet been wanting for their support. The weekly offerings of the church had begun at £3, and now they were £50 or £60 per week. Money, in fact, was sent from all parts of the world. The number of students settled over churches during the past year was about thirty. A fund had been established, which now amounted to £5,000, to assist in the enlargement and rebuilding of chapels, on the principal of advances without interest, repayable by instalments extending over a series of years. The expenditure of the College was now about £3,500 a-year. About sixty-two of the students of the College were now settled as pastors of churches in various parts of the country. The rev. gentleman resumed his seat amidst loud applause. Professor Rogers, Mr. Selway, and the Revs. T. Medhurst, G. Gange, and J. A. Spurgeon, were the speakers.

THE NEW CHAPEL, CHELSEA, will be opened (D.V.) on Lord's day, April 30th, with sermons by the Revs. S. Martin and C. Vince. Offerings towards the Building Fund will be gratefully received by the Pastor, Rev. F. H. White, 13, Hemus-terrace, Chelsea.

HEBRON, DOWLAIS.—Meetings were held here, March the 5th and 6th, on the occasion of ordaining Mr. O. W. James, from the North Wales Baptist College, to the work of the ministry. A charge was given to the young minister by the Rev. H. Jones, Classical Tutor, Llangollen, and to the church by the Rev. J. Jones. Discourses were delivered by the Rev. J. Jenkins, Bridgend, and the Rev. F. Evans, of Caersalem. Besides those mentioned above, the following rev. gentlemen preached with great acceptance:—The Revs. T. E. James, Glyn Neath; J. Rowlands, Cwmavon; T. E. Rowlands, Caerphili; and E. James, Llanaelhaiarn, Carnarvonshire.

NETHERTON, WORCESTERSHIRE.—A Baptist chapel has just been erected in this place for the accommodation of the church, which has for 200 years assembled in a small chapel. The chapel is substantially and neatly built, and will accommodate about 500 persons. The opening services took place on the 12th and 19th of February. Collections, £40. The church and congregation, with the assistance of neighbouring churches, have reduced the expenses of building one-half, leaving a debt of £600, for which they appeal to a generous public. The Rev. G. Cosens, late of Usk, has accepted an invitation to become the pastor of the church, and enters on his duties with prospects of great usefulness.

CHENIES, BUCKS.—On March 16th services were held in connection with the settlement of the Rev. W. C. Ellis, as pastor of the church. A large number of ministers and friends partook of tea in the school-room, which, with the chapel, was tastefully decorated. The public meeting was held at half-past six o'clock, under the presidency of J. J. Smith, Esq., of Watford, who, after a hymn had been sung and prayer offered by the Rev. J. Lawton, of Berkhampstead, delivered a kind and ap-

propriate address. The Rev. W. C. Ellis then presented various reasons for concluding that he had been led by Divine Providence to accept the unanimous invitation to the pastorate. Addresses of hearty welcome were delivered by the Revs. J. Butcher, of Weston Turville; R. Bayne, of Rickmansworth; T. Peters, of Watford; J. Preston and J. H. Snell, of Chesham, and G. Warne, of Sarratt.

RECENT DEATHS.

Mrs. Scott, Ravensthorpe.

Mrs. Scott was born at Guilsborough in Northamptonshire, in the year 1784. Through a long life she adorned the doctrine of God her Saviour in all things; and it is not merely as a loving tribute to her memory that this brief record is given, but to encourage the hope and faith of those who are yet amid the battle of life, longing, as she once did, to exchange conflict for victory, the cross for the crown. It was on a visit to Bedford, in her thirteenth year, that she first heard the words whereby we may be saved. A sermon from the Rev. S. Millyard, then minister of Bunyan Chapel, first convinced her that she was a sinner, and it was so graciously applied, by the power of God's Spirit, as to lead her to Christ as her only Saviour. She returned to her home with a burning desire that those dearest to her might be made partakers of the same great salvation. Although so young, and in circumstances most uncongenial for the formation of religious character and growth in spirituality, He who has promised the bruised reed shall not be broken, watched over the divine life He had imparted, and caused her, even in those early years, to magnify His grace towards her. On the first Sabbath in September, 1810, she was baptized, and became a member of the Baptist Church at Guilsborough, of which the Rev. J. Edmonds was then pastor. This association with the Church of Christ, and the friendship of Christian people, became a source of much comfort to her, and her diary records many seasons spent in earnest, fervent prayer, not only for herself and her kindred, but for the church with which she was connected, and for all that call upon the name of the Lord Jesus Christ.

In the year 1819 she was united in marriage to one with whom she is now associated in the Father's house above in long and endless reunion. In the years spent together on earth she received that increased help in her spiritual life which enabled her to meet increased responsibilities. They strengthened each other's hands in the ways of God; and all who composed the family circle can testify to the holy earnestness which pervaded all their instructions and prayers. The Word of God was their delight, and His service their highest joy. And when God, in His providence, saw fit to remove from the family the father and the head, although smitten with a stroke which almost rent her heart asunder, the bereaved one returned to "bless her house," and to commit all her griefs to Him who has promised to be a Father to the fatherless. She grasped the promise, and in many instances God gave her the petitions she asked of Him. She has often said, when reviewing the path by which she has been led, "Not one of God's promises has ever failed me since I knew anything of His name."

She sustained every domestic relation with that assiduity and affection which might be expected from one so solicitous to live with a single eye to the glory of God; and many, beyond those of her own household, will ever have cause to bless God for her counsels, and the anxiety she felt that they should count all things else as worthless compared with an interest in Christ. While health remained she was never absent from the house of God when it was open for worship, and to the end of her life continued a loving helper to all its interests.

In the last few years of her earthly pilgrimage she endured very severe bodily sufferings. She has, indeed, been an example of suffering affliction with patience and quiet resignation to the Divine will. She said, "She believed God intended her the greatest good by these afflictions; that tribulation did indeed work patience and experience and hope." Her conversations as she drew nearer to the heavenly rest are very precious to those who remain, adding another testimony to the blessed truth that "God is faithful." She did daily cast herself on His covenant; ever *resting* upon His promise, and praying for a spirit of submission and preparedness for all His will. Her afflictions so increased at the last that she was unable to converse much; but she was often heard praying, in the words of Doddridge, "Precious Saviour, into Thy hands I commit my spirit; place Thine everlasting arms around me; put strength and confidence into my departing spirit. Welcome it to the abodes of those who sleep in Jesus."

Those prayers are now answered. On Sabbath morning, October 23rd, 1864, the spirit left the faint, worn, jaded tabernacle to join the beatified above. What joyful surprise after so many months of weariness and pain! "Thanks be unto God, who

giveth us the victory through our Lord Jesus Christ."

A sermon was preached in reference to her death, on Sunday evening, October 30, by her pastor, the Rev. J. P. Haddy, from Romans viii. 37, "More than conquerors through Him that loved us." The mortal remains were interred in the chapel ground, Ravensthorpe, in "sure and certain *hope* of a resurrection to eternal life."

ROBERT MILLS WAVELL, ESQ., OF NEWPORT, ISLE OF WIGHT.

THE decease of this good and valued man took place on Wednesday evening, 8th February. For the last eighteen months his physical strength had so weakened as to disable him from discharging the arduous duties of his profession. He was a magistrate in this borough for well-nigh twenty-five years. He was also a member of the Town Council. He was a liberal politician, and ever gave his influence and support to all measures which contemplated the welfare of the people.

In the year 1842, he became a member of the Baptist Church. On August, the 25th of that year, he was baptized in the presence of the congregation. On that occasion he gave a verbal statement of the means by which he had been led to the enjoyment of salvation. Soon after, he was chosen to the office of deacon, which he filled in the most efficient manner, and with the high esteem and confidence of all his brethren.

He was a man of great scholarly attainments, of great culture, of experience and knowledge of men and things, yet withal, most humble.

As a man and a gentleman, as a member of a learned profession and magistrate, as a husband and relation, as a brother and a friend, as a member and officer of a Christian church, he manifested the disposition of the meek and lowly Jesus, who went about doing good to the souls and bodies of men. In all his relations, civil, social, and ecclesiastical, shone forth the Christian character.

On the day of his funeral many of the shops were shut, and there followed his remains to their last resting-place, the Mayor, the Corporation, the Members of the Town Council, the Members of the Medical Profession, many of his brethren in the church, and fellow-Christians in other denominations.

During the whole of his Christian pilgrimage he maintained a stainless character, a consistent life, and contributed largely to the support of Christ's cause. His loss is deeply and widely regretted. A. C. GRAY.

MR. J. HOBBS.

DIED, on Friday the 8th of February, Mr. John Hobbs, of Landport, Portsmouth, aged 79. He was amongst the first to assist in forming the Baptist cause in Lake-road, and was deacon and treasurer for more than 44 years. Had he been spared a few months longer he would have seen a fine large chapel, now in progress, finished under the pastoral care of the Rev. E. J. Gange, who preached the funeral sermon to a crowded congregation, from the 2nd chapter of Ecclesiastes, and part of the 16th verse, "How dieth the wise man?" He was a man of peace, and his end was peace.

MR. N. HAMMOND, LEWES.

THE Baptist Church in Lewes has recently sustained a severe loss in the removal, by death, of their respected senior deacon, Mr. Nathan Hammond.

He was born in April, 1791, and was led in early life to give himself to the Lord, and then to His people by His will.

When about sixteen years of age, he was accustomed to meet with a still surviving Christian friend, and a few other young men, on a Sabbath morning at six o'clock, for a walk on the Cliffe Hill, for conversation upon religious topics, previous to their assembling at the prayer-meeting at seven o'clock. These early conversational and devotional meetings are spoken of as having had a very beneficial influence on their spiritual progress. In January, 1809, he was baptized and united with the church, in the communion of which he remained, an honoured and useful member, for the long period of fifty-five years. Soon after he united with the church in Lewes, it became in a very weak and declining condition. Under the blessing of God, its continuance to this day is very much to be attributed to the energy he put forth, and the influence he exercised, at this critical period of its history. The chapel was small, the people few, and oftentimes, on a Saturday evening, an old deacon came to ask his advice respecting the morrow, as no minister was provided, and suggesting that it was desirable to close their chapel and unite with some other congregation in the town. Mr. Hammond resolutely opposed this, and, young as he was, undertook to provide suitable supplies, or, failing in this, to read a sermon and conduct divine worship himself. By these means the church was saved from extinction, and was preserved that in future years it might occupy an influential position in the town and the county. He became a zealous Sunday-school teacher,

and was for many years the superintendent of the school. He also laboured in this capacity at Barcombe, a neighbouring village, where he, moreover, was often engaged in preaching the Gospel. When twenty-seven years of age he was chosen a deacon of the church, and for a length of time the chief responsibility of administering its affairs devolved upon him. Notwithstanding his multifarious church offices, and the claims of his family and business, he found time very extensively to visit the sick and dying, for which occupation he seemed to have a special aptitude, and in which he was greatly blessed. For a number of years he also set apart the Sabbath afternoon exclusively to this object.

While Mr. Hammond was thus "active in business and fervent in Spirit, *serving* the Lord," he cultivated his own mind and nourished his soul by a diligent study of the Scriptures, and the best of our standard theologians. He was especially attached to "Calvin's Institutes" and the writings of Andrew Fuller. In his earlier days, antinomian doctrine widely prevailed in this neighbourhood, and by many of the disciples of William Huntington, he was deemed sadly heterodox. He often took occasion from the former of these works, to convict them of their errors, and to show them that it was they, and not he, that had departed from the standard of the great Reformer. While admiring these two distinguished theologians he gave to neither an indiscriminating adhesion. He read and thought for himself; he called no one master but the Great Teacher himself, and to "know the truth as it *is in Jesus*," and the "*love of Christ which passeth knowledge*," were the two chief objects of his solicitude.

He was distinguished for the simplicity and humility of his character, for the independence and maturity of his judgment, for his love to God's Word and God's house, and generally for his consistent and exemplary piety. The loss of such a man is not easily supplied. The position he occupied in the town of which he was at one time the chief magistrate, and in the church, must be *grown* into, it cannot be stepped into at once even by the most eminent or the most holy. Our friend was seized with what proved his last illness, on his 73rd birthday. During its continuance, delirium sometime prevailed, but in the seasons of consciousness he signally experienced the sustaining and comforting power of true religion. There was no expression of fear on the one hand or of boasting on the other. No murmuring or desponding, but tranquil peace and holy joy—a faith which seemed immoveable, and a hope which became brighter and stronger as the moment of fruition drew nigh. A short time before his death he tried to sing—

> "The sorrows of the mind he banished from this place;
> Religion never was designed to make our pleasures less."

On being asked, "Is Christ precious to you now?" his prompt reply was, "*He is altogether lovely.*" Almost his last words were, "*I am ready.*"

"Mark the perfect man, and behold the upright, for the end of that man is peace."

Lewes, February 22nd, 1865. J. B. P.

Correspondence.

ANNUAL MEETING OF THE BAPTIST UNION.

To the Editor of the BAPTIST MAGAZINE.

My dear Sir,—Will you kindly allow me to inform your readers that the Annual Meeting of the Baptist Union will be held on Monday, April 24th? There will be both morning and evening sessions, dinner and tea being provided in the interval. The Rev. Dr. Angus, President of Regent's Park College, has accepted the office of Chairman of the Union for the coming year, and his Address will form an important part of the morning's business. The chief subjects proposed for discussion are—"Union amongst Baptists by the Agency of Associations," and "The Extension of the Gospel in Villages—its Difficulties and Obstructions."

The morning meeting will be held as usual in the Library of the Mission-

house; and for the subsequent engagements of the day the Rev. C. H. Spurgeon has kindly granted the use of the spacious rooms in the Metropolitan Tabernacle.

The Committee are also taking steps by which they hope to secure similar hospitalities for ministers and delegates to those so liberally provided at Birmingham, at the autumnal meeting of the Union.

I am, my dear Sir,
Yours very truly,
JAMES H. MILLARD, Sec.

Baptist Library,
March 20th, 1865.

THE NATIONAL SCHOOL AND DISSENT.

To the Editor of the BAPTIST MAGAZINE.

Dear Sir,—A paragraph in your last number, headed "The National Schools and Dissenters," is rendered all but worthless by the inaccuracies which it contains. I cannot hesitate for a moment to inform you of this circumstance, and I trust that you will insert in the April number the corrections I now give.

It is true that the parents in this case are connected with the Baptist church at Clipstone. It is true, also, that a few years since they allowed two of their children to be christened, in order to obtain for them admission into the School in question. It is equally true that another of their children has been refused instruction because the parents will not allow this one also to be christened. Possibly the conductors of the said School imagined, and very naturally, that as the mother yielded before, she would yield again. Other influences, however, prevail now, and the parents refuse. The child has not been christened, and has, therefore, been expelled.

On the other hand, the School is *not* in Clipstone at all, but in the neighbouring parish of Sibbertoft. It is *not* supported by an annual grant from the Government but by private contributions. This, I submit, makes a very great difference. We may pity the narrowness and bigotry of the managers of this School, but if they mistake the Church of England for the Church of Christ, or for a part of it, and really think that the interests of the Church will be best promoted by such petty persecution; or, if they think it their duty to reserve the advantages of the School for children who have been christened, they must be left to carry out their own principles. All we can do is to pity them, and try to teach them better.

It is true, however, that some £60 or £70 were obtained from the Government (as I understand) towards the erection of the school-rooms; and on this ground the parties may, perhaps, be called upon to grant the advantages of the School to the very few Baptists resident in that parish.

As to the "monopoly of education" secured by the National School in Sibbertoft, I suppose the assertion may be correct as far as this, that one or two dames' schools of the lowest class may have been closed by it; and that what might have been a very inferior substitute for the National School, available for the children of Baptists, now no longer exists.

I may add, however, that for our children in this village (Clipstone) we are supporting a Day School, and I see no reason why the children of Sibbertoft should not attend it, except during the worst part of the winter. The importance of correcting all misrepresentations, such as those to which I have referred, is so obvious that I make no apology for troubling you with this communication.

I am, dear Sir,
Yours very truly,
THOMAS T. GOUGH.

Clipstone,
Northampton,
March 7th, 1865.

THE MISSIONARY HERALD.

ANNUAL SERVICES
OF THE BAPTIST MISSIONARY SOCIETY FOR 1865.

THURSDAY, APRIL 20TH.

SPECIAL PRAYER-MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. H. Dowson, of Bradford, will preside.

WELSH SERMON.

A Sermon will be preached in the Welsh Language, on behalf of the Society, in Eldon Street Chapel, Finsbury, in the evening, by the Rev. Dr. Prichard, of Llangollen. The entire service will be in Welsh, and will commence at seven o'clock.

FRIDAY, APRIL 21ST.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening, at Kingsgate Street Chapel, Holborn, at half-past six o'clock. A. A. Croll, Esq., J.P., has consented to take the chair. The Revs. T. Evans, of Delhi; J. P. Chown, of Bradford; C. Carter, of Ceylon; J. Robinson, of Calcutta; H. Wilkinson, of Orissa; are expected to address the meeting. Brethren and friends are earnestly requested to attend.

LORD'S DAY, APRIL 23RD.

ANNUAL SERMONS.

The following are the arrangements so far as they have been completed.

The Afternoon Services are intended for the Young. Special Services for the Young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Acton	Rev. E. Webb		Rev. E. Webb
Alfred Place, Old Kent Road . . .	Rev. W. Young		Rev. W. Medley
Arthur Street, Gray's Inn Road . . .	Rev. J. Haig		Rev. J. T. Wigner
Barking . . .	Rev. D. Taylor	Rev. D. Taylor and Mr. Elwin	Rev. D. Taylor
Battersea . .	Rev. J. C. Butterworth, M.A.	Rev. I. M. Soule	Rev. T. Lomas
Belvidere . .	Rev. W. Page		Rev. W. Page
Blandford Street .	Rev. J. Harvey		Rev. L. Nuttall
Bow . . .	Rev. R. Bayly	Mr. C. Marshall	Rev. J. Stock
Bloomsbury . .	Rev. W. Brock		Rev. A. McLaren, B.A.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Brentford . . .	Rev. E. Hunt		Rev. E. Hunt
Brixton Hill . . .	Rev. T. A. Wheeler	Mr. M. J. Lindsay	Rev. Jas. Mursell
Brompton, Onslow Chapel	Rev. J. Makepeace	Rev. J. Makepeace	Rev. W. Walters
Camberwell, Denmark Place	Rev. W. Farebrother, M.A.	Rev. W. Farebrother Rev. W. Teall	Rev. D. Katterns
Do. Cottage Green .	Rev. I. Birt		Rev. B. Evans, D.D.
Do. Mansion House .	Rev. E. Edwards		Rev. I. Birt
Do. New Road .	Postponed		
Camden Road . .	Rev. J. P. Chown		Rev. J. Robinson
Castle Street (Welsh) .	Rev. A. J. Parry		Rev. A. J. Parry
Chelsea	Postponed		
Clapham . . .	Rev. F. Bugby		Rev. C. J. Middleditch
Claremont Street . .	Mr. J. R. Phillips		Mr. J. R. Phillips
Commercial Street . .	Rev. A. A. Rees	Mr. Lester and Mr. W. C. Bunning	Rev. A. A. Rees
Crayford . . .	Rev. C. T. Keen	Rev. C. T. Keen	Rev. C. T. Keen
Cromer Street . .	Rev. E. W. Thomas		Rev. J. Haig
Dalston	Rev. H. H. Dobney		Rev. H. H. Dobney
Devonport Street . .	Rev. W. H. Bonner		Rev. C. C. Brown
Devonshire Square . .	Rev. W. T. Henderson	Mr. F. Brown	Rev. C. Larom
Edmonton . . .	Rev. P. Griffiths		Rev. P. Griffiths
Eldon Street . . .	Rev. W. Prosser		Rev. W. Prosser
Gravesend . . .	London Mission	this year	
Greenwich, Bridge Street	Rev. T. Jones		Rev. T. Jones
Do. Lewisham Road .	Rev. W. Best, B.A.		Rev. D. Jones
Hackney, Mare Street .	Rev. A. McLaren, B.A.		Rev. G. Gould
Do. Grove Street .			
Hackney Road, Providence Chapel . .	Rev. J. Stock	Rev. J. Stock	Rev. J. Harvey
Hammersmith, West End Chapel . . .	Rev. F. Trestrail	Mr. G. Rabbeth and Mr. J. C. Francis	Rev. J. Makepeace
Do. Spring Vale .	Rev. J. Sidebotham		Rev. W. P. Balfern
Hampstead . . .	Rev. W. Brock, jun.		Rev. J. C. Harrison
Harlington . . .	Rev. J. B. Pike		Rev. J. B. Pike
Harrow-on-the-Hill . .	Not this year		
Henrietta Street . .			
Highgate . . .	Rev. T. F. Newman		Rev. J. H. Barnard
Islington, Cross Street .	Rev. J. W. Lance		Rev. T. C. Page
Do. Barnsbury Hall .	Rev. J. H. Hinton, A.M.		Rev. W. Teall
Do. Salters' Hall . .	Rev. J. Hobson	Mr. H. Gamble Hobson	Rev. J. J. Brown
James Street, Old Street .	Rev. C. W. Skemp		Rev. W. Best, B.A.
John Street . . .	Hon. & Rev. B. W. Noel, A.M.		Hon. & Rev. B. W. Noel, A.M.
Kennington, Charles Street	Rev. T. Attwood	Mr. Inder	Rev. T. Attwood
Kensington . . .	Rev. J. Hanson		Rev. F. Bugby
Do. Palace Gardens .	Sermons in May	this year	

PLACES.	MORNING.	AFTERNOON.	EVENING.
Kingsgate Street . .	Rev. W. F. Marchant		Rev. W. F. Marchant
Kingston-on-Thames .	Rev. J. Robinson, Serampore	Morning & evening, 2nd April	
Lee	Rev. Jas. Mursell		Rev. J. P. Chown
Maze Pond . . .	Rev. C. Clark		Rev. C. Clark
Metropolitan Tabernacle .	Rev. C. H. Spurgeon		Rev. C. H. Spurgeon
Norwood	Rev. J. Penny		Rev. J. Penny
Notting Hill, Cornwall Road . . .	Rev. J. A. Spurgeon		Rev. J. Aldis
Do. Norland Chapel .	Sermons in May	this year	
Peckham . . .	Rev. J. J. Brown	Rev. T. J. Cole	Rev. T. J. Cole
Poplar, Cotton Street .	Rev. C. Larom	Mr. F. Andrews	Rev. E. Probert
Plaistow	Rev. J. Robinson, Serampore		
Regent's Park . . .	Rev. W. Landels		Rev. W. Landels
Regent Street, Lambeth .	Rev. J. Davis	Mr. J. G. Bunning	Rev. J. Davis
Romford	Rev. B. C. Young		Rev. B. C. Young
Romney Street, Westminster . .	Rev. A. W. Heritage		Rev. J. S. Morris
Rotherhithe . . .	Rev. J. W. Munns	Mr. W. C. Harvey	Rev. H. J. Betts
St. John's Wood . .	Postponed		
Shacklewell . . .	Rev. J. Martin, B.A.	Rev. J. S. Stanion	Rev. T. Thomas, D.D.
Shepherd's Bush . .			Rev. C. Short, M.A.
Shouldham Street . .	Rev. L. Nuttall	Rev. W. A. Blake	Rev. R. H. Bayly
Spencer Place . . .	Rev. E. Probert	Mr. S. Crawley	Rev. S. Pearce
Staines			
Stoke Newington . .	Not this year		
Stratford Grove . .	Rev. J. T. Wigner		Rev. J. H. Budden
Sydenham . . .	Rev. T. Thomas, D.D.		Rev. J. W. Todd
Stepney Green . .			
Tottenham . . .	Rev. T. C. Page		Rev J. Martin, B.A.
Twickenham . . .	Rev. T. J. Cole	Rev. W. Freeman	Rev. C. W. Skemp
Upton Chapel . . .	Rev. G. D. Evans		Rev. G. D. Evans
Uxbridge . . .	Rev. A. C. Gray		Rev. A. C. Gray
Vernon Chapel . .	Rev. S. Pearce		Rev. C. B. Sawday
Virginia Row, Bethnal Green . . .	Rev. G. W. Humphreys, B.A.		Rev. J. W. Ashworth
Walthamstow . . .	London Mission	this year	
Waltham Abbey . .	Rev. S. Murch	Rev. S. Murch and others	Rev. S. Murch
Walworth Road . .	Rev. F. Tucker, B.A.	Rev. H. J. Betts	Rev. T. A. Wheeler
Do. Arthur Street .	Rev. S. Cowdy	Rev. T. Phillips	Rev. G. W. Humphreys, B.A.
Wandsworth, East Hill .	Rev. W. Walters		Rev. J. W. Lance
Westbourne Grove . .	Rev. W. G. Lewis		Rev. W. G. Lewis
West Drayton . . .	Rev. J. Teall		Rev. J. Teall
Wilderness Row . .	Rev. T. Lomas		Rev. A. W. Heritage
Woolwich, Queen Street .	Rev. T. Wilkinson	Rev. T. Wilkinson	Rev. E. Edwards
Do. Parson's Hill .	Rev. W. Woods	Mr. E. Blacklee and Mr. E. Davis	Rev. W. Woods

JUVENILE MISSIONARY SERVICES.

The following Services for the Young will be held in connection with the Missionary Anniversaries on the afternoon of Lord's Day, April 23rd. The services will commence at three o'clock, and close at a quarter past four.

The hymns to be sung are printed in the *Juvenile Missionary Herald*, and it is hoped that the tunes will be practised before the meetings.

NAME OF CHAPEL.	PREACHER OR CHAIRMAN.	SPEAKER.
Barking	Rev. D. Taylor. C.	Mr. Elvin
Battersea, York Road .	Rev. I. M. Soule	
Bloomsbury Chapel . .	Rev. W. Brock	
Bow	Mr. C. Marshall	
Brixton Hill . . .	Rev. D. Jones. C.	Mr. M. J. Lindsey
Brompton, Onslow Chapel	Rev. J. Makepeace	
Camberwell, Charles Street	Rev. T. Attwood, C.	Mr. Inder
Do. Cottage Green .	Rev. W. Teall	
Do. Denmark Place .	Rev. W. Sampson	
Camden Road . .		
Crayford	Rev. C. T. Keen	
Commercial Street . .	Rev. C. Stovel. C.	Mr. Lester and Mr. W. C. Bunning
Dalston, Queen's Road .	Mr. H. J. Tresidder	
Devonshire Square . .	Mr. F. Brown	
Goswell Road, Spencer Place	Rev. P. Gast. C.	Mr. S. Crawley
Greenwich, Bridge Street	Mr. J. G. Pike	
Hackney, Mare Street .		
Hammersmith, West End		Mr. E. Rabbeth and Mr. J. C. Francis
Highgate . . .	Rev. J. H. Barnard	Mr. Birt
Holborn, Kingsgate Street	Mr. H. Jones	Mr. Chapman
Islington, Cross Street .	Mr. W. H. Roots	
Do. Baxter Road School Room . . .	Mr. H. G. Hobson	
James Street, St. Luke's .		
Lambeth, Regent Street .	Rev. R. B. Lancaster C.	Mr. J. J. Bunning
Lee, High Road . .	Mr. T. C. Carter	
Lewisham Road . .		
Maze Pond . . .	Rev. C. Clark	
Metropolitan Tabernacle .	Mr. Templeton	
New Park Street . . .	Mr. Wm. Rothery	
Peckham, Park Road .	Rev. T. J. Cole	
Poplar, Cotton Street .	Mr. F. Andrews	
Regent's Park School Room		Mr. Keen
Rotherhithe, Midway Place		Mr. W. C. Harvey
Shoreditch, Providence Chapel . . .	Rev. J. Stock	
Shouldham Street . .	Rev. W. A. Blake	
Tottenham . . .	Rev. R. Wallace	Mr. J. Cave and Mr. F. J. Stephens
Twickenham . . .	Rev. W. Freeman	
Vernon Square . . .		Mr. J. M. Bergin and Mr. T. Williams
Waltham Abbey . .	Rev. S. Murch.	
Walworth, Arthur Street .	Rev. T. Phillips	
Do. Road . . .	Rev. H. J. Betts	
Westbourne Grove . .		
Woolwich, Parson's Hill .	Rev. W. Woods	Mr. E. Blacklee and Mr. E. Davies
Do. Queen Street . .	Rev. T. Wilkinson	

TUESDAY, APRIL 25TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

For special business at this meeting, see the last year's report.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 26TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. George Gould, of Norwich, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. William Arthur, M.A., Secretary of the Wesleyan Missions, will be the preacher on the occasion. Service to commence at half-past six.

THURSDAY, APRIL 27TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held, as usual, in Exeter Hall, at which the Treasurer, Sir Morton Peto, Bart., M.P., has kindly consented to preside.

The Rev. C. Vince, of Birmingham, the Rev. C. Bailhache, of Islington, the Rev. R. P. Macmaster, of Bristol, the Rev. Dr. Tidman, Secretary of the London Mission, and the Rev. W. Sampson, of Calcutta, are expected to speak. Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The Annual Public Meeting will be held at the Walworth Road Chapel, on Thursday Evening, April 27th, at Seven o'clock. Mr. Alderman Abbiss has kindly promised to preside. The Rev. Thomas Evans, of Delhi; Rev. Richard Roberts (Wesleyan Minister), and other ministers, will address the meeting.

THE HISTORY OF DOSS ANTHRAVADY.

WRITTEN BY HIMSELF.

(*Continued from page* 192.)

At this time, there having been no church, a service was conducted at the mess-room, and fearing he would get no admitance, always attended it through one of the windows. Being desirous to learn how to pray, as he saw others do, he applied to Rev. Stubbins for a prayer-book, who sent him a Bible. It having after this become public that he wished to become a Christian, some one intimated the circumstance to a Christian officer of the regiment (Captain J. W. Hare), who having come to his room one day, seeing some books on the table, asked him what books they were, when he was answered that they were Bibles, Testaments, and Christian tracts. Captain Hare asked him again how it is that he did not read his own books? On being told that they were only fables and fictitious stories, he was asked what truth did he find in the Bible? He said that he found a Saviour. Meanwhile, taking off his turban, he showed him the tuft of hair, which the Hindoos wear on the back of their head, was removed, which he said he did after believing on the name of Jesus. The admonition and advice received from that officer was so touching that he melted into tears, when that gentleman asked him to call at his house always, hear the Bible read, and join him in prayers.

Such visits greatly revived him, and as he had an occasion to go to a court of inquiry at Vizagapatam, he asked that officer to give him a letter of introduction to Rev. J. Hay, since that gentleman knew Teloogoo well; and he at that time not being well acquainted with English. This gentleman, promising to send the letter by post, ordered him to proceed; and, on his arrival at Vizagapatam, he met Rev. J. Hay, and handing him a few Teloogoo verses, which he composed, related to him the whole of the circumstances, and asked him to baptize him. But this gentleman, not being acquainted with him, asked if any of the Christian officers would recommend him, and, when he was told that he would receive a letter, promised to baptize him when the letter did arrive. Accordingly, he came to him the following day, when he was told that the letter had arrived, and that he would receive him into church the following day. At the appointed time he proceeded to the house of that gentleman, where, among a small congregation, prayer was offered, he was baptized and received into the church.

Soon after this he returned to Berhampore, from whence he proceeded with the regiment to Kamptee, and during the march received kind treatment from the aforesaid Christian officer of the corps, with whom he always joined in reading the Bible and praying. After his arrival at Kamptee, he then became acquainted with Revs. Hislop and Hunter, with whom he associated for three years, and received Christian instruction. From thence the regiment was ordered to Saugor, where he was for about three years in Christian fellowship with Mr. Rae, to whom he was recommended by the former missionaries. Leaving this station, he proceeded to Secunderabad, where he received the same kind treatment at the hands of Rev. Purensothee, and other Christians.

Proceeding from thence to Rangoon, he was advised by Rev. Purensothee to meet Major-General Bell, which, when he did, he was kindly received and permitted to attend two hours every Sabbath at his house; and during these visits he was both instructed in Scriptures, and prayers were held. During his stay in Burmah, this gentleman, having had occasion twice to go to Madras, kindly brought him a number of Teloogoo tracts, Bibles, &c., which were ultimately of great use. His attention being now turned to instruct a few of the boys who formed his relations, he began the work (but previous to this he received spiritual advices and instructions from Rev. Kincaid, along with Major-General Bell, and this Rev. gentleman showed him every kind of attention and kindness). With secular education for his relatives, he introduced scriptural, by which means, and the establishment of a nightly prayer meeting for the benefit of his family and rela-

tions, and others who were willing to come, he, through the grace of God, succeeded in adding to the flock of Christ three souls—viz., Parantol, Purdasse, and Venketswami, who were baptized by Rev. Rose.* After this, six groups of converts were baptized, consisting of twenty two individuals.

When these candidates were presented for baptism they were examined by the missionaries who were satisfied as to their conversion and faith in the Lord. Revs. Stevens and Rose at all times and invariably, gave great assistance in all matters, and imparted not only Christian instruction, but were mingled in Christian fellowship.

Being ordered from thence to Arcot, Doss Anthravady arrived there, where he associated with Rev. Andrew Sawyer and his small congregation. At this place as well as at Rangoon, the Spirit of God stirred up many dormant souls, who like the jailor at Philippi asked: "Sirs, what shall I do to be saved?" and during a space of three years forty-one persons were baptized and received into the Church.

During his stay at Arcot, Major Dobbie, Captain Smith at Oude, Mr. Sharp, C.S., and other Christian friends, kindly assisted him by correspondence, by instruction, by advice, and by pecuniary aid. The Revs. A. Sturge, J. Bowden, E. Marsden, and Mrs. Lechler paid several visits, to the great joy and satisfaction of the Christians there. The regiment having been ordered to Madras he proceeded with it, with six other candidates ready to be received into the visible church of Christ, and a few inquirers, with a full hope that the Spirit of God will work in the minds of many, and win souls to Christ. In all these the glory, honour, praise and power, be given to the ever-blessed triune God.

Concerning the native brother who has related in so simple and interesting a manner the story of his life, we have received the following note from our esteemed friend, the Rev. A. Sturge, late of Madras. Our readers will rejoice with us at the blessing which has attended the labours of this Hindu Christian. May God raise up many like him; the evangelization of India would then be speedy and complete.

"Doss Anthravady was introduced to me soon after my arrival in Madras as an earnest and disinterested labourer in the Lord's work, and it was very gratifying in my visits to Arcot, where he lived, to witness his zealous and self-denying efforts to do good to the souls of his fellow-countrymen. He preferred retaining his secular appointment as a mess writer of the 41st Regiment, N.I., to being officially connected with any mission, to prevent the suspicion being entertained by those whose spiritual welfare he sought to promote, that he was influenced by mercenary motives. Every evening, after the duties of his office were discharged, he held meetings in his house for prayer, the exposition of Scripture, and conversation with inquirers, which were often protracted till midnight. He also frequently preached in the open air to the Hindu and Mahommedan sepoys of the regiment. Possessed of natural abilities of a high order, he has acquired a knowledge of several native languages, and speaks and writes English with considerable fluency and correctness. He is a bright example of what the Gospel can accomplish in one born and educated in the darkness, and surrounded by the debasing influences of heathenism; and is held in high and deserved esteem by Christians of Madras of all denominations. His daily life and conversation are so exemplary, that even the unconverted European officers of the regiment say, "there's no mistake about this man's religion." He is, indeed, an epistle of Christ, known and read of all men. The Lord has greatly blessed his work of faith and labour of love: many of his countrymen have, through his instrumentality, been brought out of the darkness of heathenism into the marvellous light of the Gospel, and it was delightful to witness, when commemorating with them the dying love of Him who gave his life a ransom for sinners of every clime, the deep emotion depicted

* After his arrival in Burmah, D. Anthrawady was led to inquire more fully into the truths taught in the ordinance of baptism, and being satisfied that immersion was the scriptural mode, felt it his privilege to be buried with Christ in baptism, with the first converts given him.

in their countenances, the tears running down the swarthy cheeks of some, and to hear them joining in singing the praises of our great Redeemer, instead of Brahma, Vishnu, Siva, and others that are no gods, as they had done formerly. One of them (a relative of Anthravady's), before his conversion, was so zealously attached to the rites of Hinduism as to allow the hooks to be inserted in his flesh, and whirled in the air, at the Swinging Feast, as it is called, amid the acclamations of the superstitious crowd, who try to catch the flowers scattered by the devotee. After giving very satisfactory evidence of translation into the kingdom of God's dear Son, and from worshipping dumb idols to serve the true and living God he died a short time since in great peace. Almost his last words were, "I have found the Lord. My sins are pardoned. Is it profitable for me to live any longer? But now I go to my Saviour." Our brother is now stationed at Madras, and is steadily devoting his energies to the Lord's work, and at the same time faithfully performing the duties of his office."

THE PRESIDENT OF TURK'S ISLANDS, ON THE CAICOS MISSION.

BY THE REV. W. K. BYCROFT.

I take from the Blue Books for 1862, the following, written by President Moir, which may be interesting, and descriptive of that through which we have often to pass for weeks together, as well as a disinterested account of the state of one part of our mission. The President writes—

"Accompanied by Mr. Tucker and Basden, I started for the settlement of Lorimores, in a half-decked, flat-bottomed, boat, which was indispensable in crossing over the immense reach of shallow water and sand-bars, which extend sixty miles in length, and from fifteen to twenty miles in breadth, along the south side of the Caicos. Our purpose was to reach Lorimores either the same night or next morning, but a severe gale of wind forced back the tide to such an extent, as to leave us aground about ten miles from shore, when darkness overtook us, and we had to resign ourselves to the inevitable consequence of passing the night in the boat. Stretching an awning, and making ourselves as comfortable as our situation would permit, we slept as we could, and wished for the day. The morning of Saturday, the 27th dawned, the gale continuing, accompanied by heavy squalls and rain. The three men, who formed our crew, had to jump overboard, and by dint of throwing over the ballast, and shoving the boats through the sand-bars, and over the shallows, we got within a quarter of a mile of the shore, when all took to the water and waded to land. A three-mile walk brought us to an abandoned estate, called "Increase," and to the cottage of a decent black woman, (a member of our church) where we were glad to make our toilets, take some refreshment, and a siesta, during the heat of the day, ere each, with his portmanteau, and two men with other necessities, started for a walk to Lorimores, situated about six miles in the interior, or rather, nearly over to the north side of the island, where we arrived at dark. Having dined, we retired to bed, but, alas, not to sleep. It appears that an abundant crop of Guinea corn conduces to the production and dissemination of a pest of fleas, and chigoe, which torment the uninitiated and set comfort and sleep at defiance, and although the house we occupied, seemed wholesome, these plagues infested us during our stay at this place.

"Sunday, 28th.—I was much pleased to-day when visiting the Sabbath-school, in connection with the only place of worship here, kept up by the Baptist Mission. Mr Kerr appears to take great pains with his charge, and evidently imparts sound religious instruction to the scholars, who evinced considerable aptitude both in replying to questions put, and in "part singing," in which latter they excelled. There was a good attendance of adults at the morning service, which Mr. Kerr conducted, and whose address was suited to his hearers, and displayed a knowledge of gospel truth, with felicity in his manner of communicating it. The day seemed to be quietly and decorously kept by the settlers, and I understand that Mr Kerr has been happily an instrument in working a great change for the better among the people, who appear much and deservedly attached to him.

"Monday, 29th.—Visited the day-school at twelve o'clock at noon, where I found a large attendance both of parents and children. The examination of the latter by Mr Kerr, was most creditable alike to teacher and taught, and I can only repeat that young and old in the settlement are under deep obligation to the missionary, for the able and earnest manner in which he seems to be conducting his labour among them.

"After dinner we started for our first halting place, and while riding through the village old and young turned out to give us a parting greeting. Next to the fleas and chigos, pigs and children appear to be most abundant natural productions at Lorimores. The multitude of nude and semi-nude children clustering on the boundary walls was really remarkable, and, making a rough estimate, I should calculate that an allowance of six children under the age of 14 to each cottage, was not by any means excessive."

His Honour is often with his family at our worship. He tells others it is refreshing to hear us, and appears to be interested in our work.

Mr. Maxwell is no more. Though the rector of Grand Cay, I was the only person he desired to see. He could be satisfied only as I was with him. He was very grateful for our prayers, three or four times a day, at his bedside. Last Sunday I preached his funeral sermon to a large and very attentive congregation. We had always been on terms of friendship, but having to pray with him, frequently to converse with him, and console both him and his family, led him to say, now he knew me better than ever.

We have had more of the whites at chapel this year than in all the years of former times.

COLPORTAGE IN BRITTANY.

BY M. BORDREUIL, SCRIPTURE-READER.

Guingamp, 23rd August.—I went to a weaver, ten steps further; he had a workman aged sixty years, and two women to spin; I read them six chapters out of the New Testament, to which they listened attentively. Being asked to read what concerns the Virgin Mary, I did so, and then went out.

Wednesday, 24th.—I went to-day in the heart of the town; passing before the barracks, I spoke to a soldier at the gate on religion; he tried to evade my questions, and gave no sign of religious ideas. I read to him two chapters, and he borrowed a tract.

Near the church I entered into a harness-maker's shop; he said he possessed two Bibles, showing me one of them, which he had tied round with a cord so as to spoil the binding. He had done this out of contempt for the book, which he thought could not be the true Bible, as the colporteur only asked him one franc (10d.) for it! The low price had made him think it to be a Protestant Bible (viz., a falsified one.) Had with him religious conversation, and some controversy; he appears attached to Romanism, but devoid of true piety; he is aged. A young man, aged thirty, working with him, listened to us with apparent interest, and when I left, he was reading in the despised Bible. Went next to St. Leonard-street, near the aqueduct, and there spoke to several women sitting down at a gateway; read a few chapters, and soon was surrounded by more than ten other women, among whom some shewed some attachment (interest) for this reading. They asked what had reference to the Virgin, believing Protestants never speak about her.

Thursday, 25th.—Read a chapter, and said a few words to a fruit-seller near the church-steps, but she did not appear touched by what I said. Following the road leading to Morlaix, I entered a shoemaker's shop, fifty steps lower down than the two bridges; you descend steps to go into his shop. Here were several workmen, one knows M. Bouhon; he is a young man. The master's wife observed that she would ever love the Virgin, but the man did not show much regard for his religion. After reading some chapters there, went out. Entered another shoemaker's shop, near the large crucifix on the common. There were two workmen and one apprentice. The master and the apprentice had bought some time before, and of a colporteur, a New Testament each. I read out of the master's New Testament six

on eight chapters, which they heard attentively. The master, a young man, appears accessible. Coming back, I read a chapter to an old man who was walking near the hospital; he showed me a string of beads which he kept in a small bag.

Saturday 27th.—Went into the houses close to our house (at the Capucins' Convent); there I read some chapters about the Virgin to two women who appeared satisfied, especially the mistress of the house. . . . Opposite the first street, near the river, I found a tailor, aged about fifty-five; he works in a small house, and the window is very small. I went in and read to him several chapters; he was pleased. He had received me well. A young girl came in to listen, then the mistress; the latter encouraged me to continue reading; as they listened attentively, I read twelve chapters in the New Testament. When I finished, they all asked me to come again. I left them a tract.

Monday, 29th.—Read to the carpenter's wife opposite the Capucins. She appeared edified. Higher up, I read to a second carpenter; had there five hearers who seemed to like my reading. I left them a tract by Napoléon Roussel, and promised to call again for it. At the entrance of St. Leonard's-street is a house (near the Convent of Montbareil), the mistress was inside; a workman also who had come to talk, and an old man, named "La Cour," ex-soldier of Napoleon I.; this one was in bed, having only one leg. They have a Bible in the house. We spoke on religion. The woman sided with me in the discussion. I read one of Roussel's tracts bearing on the discussion: "God is too good to send us to Hell." Another workman entered, and we continued to discuss. He had been during one year "novice" in a convent of Capucins, and "trappiste" for two months. Someone brought the "Life of Jesus," by "Renan," and a refutation of the book by a shoemaker. The woman continued to uphold me, the ex-monk defended orthodox Catholicism, and the other workman took part for M. Renan. Having said a few kind words to the old man, I went out, having been there three-quarters of an hour.

MISSIONARY MOVEMENTS.

CALCUTTA.

A conference of our missionary brethren labouring in Bengal met on the 18th January, in Calcutta, and continued for several days. The full particulars have not yet reached us, but we learn that some changes are proposed in the location of a few brethren, and that Mr. Pearce's Theological Class is finally to be formed at Serampore.

INTALLY.

Mrs. Kerry's school was about to re-assemble with a larger number of girls than ever. The cholera is raging among the villages to the south, where Mr. Kerry labours, partly from the effects of the cyclone. Mr. Kerry's letters in the public papers on the hardheartedness of the Zemindars have been very useful in awakening attention, and, in some measure, in correcting the evil.

SERAMPORE.

At the request of the brethren, Mr. Martin has removed from Barisál to Serampore, and will endeavour to occupy the post left vacant by the departure of Mr. Sampson.

SEWRY.

Mr. Allen has paid a very pleasant visit to Dinagepore, where he found the body of native Christians, a long time without a missionary, holding their ground. Mr. Allen is about to go to Dacca, to supply the place of Mr. Robert Robinson, who is on his way to England for his health.

DACCA.

Mr. Supper has been fully occupied in journeying through the districts around Dacca, preaching everywhere the Word. The reception he has met with, he says, "has never been better." Several inquirers have presented themselves, who will, probably, be soon baptized.

GYA.

Mr. Kälberer says that he has met with a good deal of encouragement in this

famous heathen city. The people are glad to hear the Gospel from the lips of the "old missionary," as they term him.

DELHI.

Mr. Smith reports several baptisms, both among Europeans and natives, and that the mission has made solid progress during the year. Every evening the Gospel is preached in four places in the city, and a central school has been commenced in the market-place. The building was formerly the Government College. Fifty children at once entered on the opening of it.

AFRICA, CAMEROONS RIVER.

Under date of Jan. 30th, Mr. Saker announces the unexpected decease of Mrs. Smith. With her husband she had taken a passage to Fernando Po, on account of the state of her health, and died on the way. She was beloved by all, and her loss is a severe one, both to our dear brother and to the mission. Her departure took place on the 27th January.

SIERRA LEONE.

Mr. Diboll has commenced his labours with the native church, which numbers thirty-five members. He has also visited Waterloo, and commenced a Sunday-school under the care of Mrs. Diboll. Bible-classes have also been instituted. Mr. Diboll would be glad of aid in order to sustain two native preachers.

JAMAICA, CALABAR.

Mr. Roberts has entered with great energy on his important work, and is resolved, with God's blessing, to render his department most useful and efficient. He is greatly in want of every kind of school material, and will be happy to obtain donations of books, maps, and other school apparatus.

WALDENSIA.

Mr. Kingdon reports that the cause of God around him is suffering every way. Scarcity of work, the low rate of wages, the high price of clothing, and the increase of theft, render it very difficult to struggle on. His schools are also failing for want of pecuniary support, and through the poverty of the people.

ST. ANN'S BAY.

Mr. Millard, in anticipation of the returns to be given at the forthcoming session of the Union, states that the decrease in the membership of the churches will be over 1,200. On the general condition of the people he says that while ground provisions are somewhat more plentiful, many have no money to purchase food. "It is painful," he adds, "to witness the general prostration of spirit among all classes. Trade is dull, and multitudes can get no work. Hence, idle habits are formed among the peasantry."

HOME PROCEEDINGS.

The Meetings during the past month have been unusually numerous, and from reports which we have received they appear to have been successful.

Scotland	Revs. J. Robinson and T. Evans.
Loughton	Revs. F. Trestrail and T. Phillips.
Dover, Folkestone, &c.	Revs. A. Sturge and Fred. Trestrail.
Harlow and Bishop's Stortford	Dr. Underhill.
Cheltenham	Dr. Underhill and Rev. T. Wheeler.
Herefordshire and Radnor	Rev. R. Bion.
Saffron Walden, &c.	Revs. N. Haycroft, M.A., and R. Bion.
Bedford	Rev. F. Trestrail.
Ramsgate, Margate, &c.	Revs. J. Drew and W. A. Gillson.
Gamlingay	Rev. R. Bion.
Newbury, Wokingham, &c.	Revs. W. Teall and A. Sturge.
Hemel Hempstead	Rev. T. Phillips.
Tottenham	Rev. R. Bion.
Newton, &c.	Rev. T. Evans.
Leamington	Rev. Francis Tucker, B.A.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from February 20th to March 20th, 1865.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T.* for *Translations*.

	£	s.	d.
Annual Subscriptions.			
Beeby, Mrs., Kilburn	2	2	0
Casson, W., Esq., Highfield, Herts	1	0	0
Butterworth, W.A., Esq., Surbiton	2	0	0
Ditto, for *China*	1	0	0
Ditto, for *W & O*	0	10	0
Butterworth, Miss M. A.	1	0	0
Foster, R. S., Esq.	1	6	0
Legge, Mrs., Bishop's Castle, Salop	1	0	0
Pearless, W., Esq., East Grinstead	1	1	0
Phillips, Mr. J. R.	2	2	0
Rogers, Mr. W., Peckham	0	10	6
Smith, W. L., Esq., St. Albans	2	2	0
Smith, Mr. R., Canonbury	1	1	0
Tarling, Mr.	1	0	0
Wilshere, Rev. T.	1	1	0
Donations.			
A Mother, for *India*	0	10	0
G. B. and K. M.	5	0	0
J. C.	1	0	0
McRitchie, T., Esq.	5	0	0
Under 10s.	0	2	6
Legacies.			
Doughty, the late Mr. J. G., of Lincoln, by Mr. C. Doughty	19	19	0
Earle, the late Mrs., of Ripon, by Rev. F. Earle	21	10	0
London and Middlesex.			
Battersea, York Road— Contribs., Sun. School, for *N P*, by Y.M.M.A.	1	12	6
Bloomsbury— Contribs., Sun. School, for *Rev. W. H. Webley's School, Hayti*	5	0	0
Brixton— Contributions	12	12	0
Brompton, Onslow Chapel— Contribution	6	3	7
Camberwell, Denmark-place— Collec. for *W & O*	8	7	9
Do., Charles Street— Contribs., Sun. School, for *NP*, by Y.M.M.A.	2	2	8
Do., Cottage Green— Contribs., Sun. School, by Y.M.M.A.	10	7	2
Ditto, ditto, for *N P*, under Rev. G. Pearce, by Y.M.M.A.	20	2	1
Commercial Street— Contributions	19	7	6
Ditto, Sun. School, for *N P*, by Y.M.M.A.	2	16	2
Cromer Street— Contribs., for *N P*, by Y.M.M.A.	0	11	8
Dalston, Queen's Road— Collec. for *W & O*	5	0	0
Contribs., Balance	60	7	3
Devonshire Square— Contribs. Sun. School, for *N P*, by Y.M.M.A.	1	11	0
Edmonton— Contribs. Sun. School, for *N P*, by Y.M.M.A.	2	0	1
Hammersmith— Collec. for *W & O*	5	0	0
Harlington— Collec. for *W & O*	1	0	0
Contributions	10	0	0
Henrietta Street— Contributions	1	3	0
Highgate— Contribs. Sun. School.	7	11	4
Islington, Cross Street— Contribs. Sun. Sch. for *N P*, by Y. M. M. A.	2	9	10
Do., Salter's Hall— Contribs. Sun. Sch. (less expenses)	1	12	4
Kingsgate Chapel— Collections	3	18	10
Maze Pond— Contribs. Sun. Sch. for *N P*, by Y. M. M. A.	8	8	9
Marsh Gate Lane— Contribs. by Y.M.M.A.	0	14	0
Newcastle Street, City— Contribs. by Y.M.M.A.	1	4	10
Newington, Ebenezer Sun. School— Contribs. for *N P*, by Y. M. M. A.	0	5	11
Peckham, Park Road— Collec. for *W & O*	1	10	0
Regent's Street, Lambeth— Contribs., Sun. School.	0	3	8
Spencer Place— Contribs. Sun. School, for *N P*, by Y.M.M.A.	3	13	2
Staines— Contribs. (less expenses)	4	18	1
Stoke Newington, Church Street— Contributions	4	5	0
Tottenham, West Green Sunday School— Contributions	1	15	5
Tottenham Court Road— Contributions	3	17	9
Upton Chapel— Contribs. Sun. School, for *N P*, by Y.M.M.A.	2	3	1
Walworth, East Street— Contribs. Sun. School, for *N P*, by Y.M.M.A.	1	8	6
West Drayton— Contribs. for *N P*	3	1	5
Bedfordshire.			
Leighton Buzzard— Contributions	2	5	0
Riseley— Collec. for *W & O*	0	15	0
Ridgmount— Collec. for *W & O*	0	12	6
Contribs. for *N P*	1	0	0
Thurleigh— Collec. for *W & O*	0	10	0
Contribs. for *N P*	0	13	8
Buckinghamshire.			
Chesham— Contributions	3	8	4
Colnbrook— Contributions	2	14	7
Great Missenden— Contributions	1	12	4
Do. for *N P*	3	9	3
Haddenham— Contributions	10	5	6
High Wycombe, Union Chapel— Collec. for *W & O*	1	0	0
Contributions	22	4	2
Do. for *N P*	0	12	7
Do. for *China*	1	0	0
Olney— Collec. for *W & O*	2	2	0
Contributions	17	11	10
Do., for *N P*	4	15	8
Weston Turville— Collec. for *W & O*	0	10	11
Contributions	0	14	8
Do. for *N P*	0	4	5
Cambridgeshire.			
Cambridgeshire Auxiliary— Contribs. on account, by E. Foster, Esq.	79	3	5
Cambridge— Donations	25	0	0
Do., Zion Chapel— Collec. for *W & O*	3	0	0
Cheshire.			
Cockermouth— Contribs. for *N P*	0	6	0
Cornwall.			
Saltash— Collec. for *W & O*	1	0	0
Contributions	5	16	7
Do. for *N P*	0	13	11
Derbyshire.			
Chesterfield— Collec. for *W & O*	1	9	0
Devonshire.			
Exeter, Priory Chapel— Contributions	10	9	8
Ilfracombe— Collec. for *W & O*	1	1	9
Kingsbridge— Profits of lecture by Mr. J. R. Phillips	4	15	0
North Devon Auxiliary— Per J. Darracott, Esq.	50	0	0
Plymouth— Collec. for *W & O*, moiety	6	10	0
Torquay— Contributions	58	6	9
Ditto, Sun. School Quarterly Contribs. towards support of *N P*, Dacca	4	10	0
Dorsetshire.			
Bridport— Contribs. for *N P*	0	2	8

	£	s.	d.
Shaftesbury—			
Collec. for *W & O*	0	10	6
Contributions	3	0	0

DURHAM.

Darlington—			
Contribs. for *N P*	0	9	5
Monkswearmouth—			
Collection..... ...	0	15	5
Witton Park—			
Contributions	0	13	0

ESSEX.

Barking—			
Contribs. Sun. School, for *N P*.....	0	7	6
Harlow—			
Contribs., Balance.....	38	2	6
Langham—			
Collec. for *W & O*.....	1	12	6
Contributions.....	29	17	2
Do. for *N P*.....	2	10	9
Waltham Abbey—			
Contribs., Balance.....	7	14	0

GLOUCESTERSHIRE.

Burford—			
Contribs. for *W & O* ...	0	5	0
Cheltenham, Cambray Chapel—			
Contributions	16	10	0
Chipping Sodbury—			
Contributions	6	2	0
Do. for *N P*	1	1	0
Do. for *China*.....	1	1	0
Lydney—			
Contributions.....	10	0	0
Tewkesbury—			
Contribs. on account...	5	0	0

HAMPSHIRE.

Freshwater, Isle of Wight—			
Contributions.....	1	14	0
Newport, Isle of Wight—			
Contribs. for *N P*	1	0	0
Southampton, Portland Chapel—			
Contributions	20	0	0
Do., Carlton Rooms—			
Contribs. Sun. School, for *N P*.....	0	10	0
Wallop—			
Contributions	9	7	9

HEREFORDSHIRE.

Fownhope—			
Collec. for *W & O*.....	0	5	9
Contributions	3	19	8
Do. for *N P*.....	2	4	5
Gorsley—			
Collections	2	0	0
Kington—			
Collec. for *W & O*.....	1	0	0
Contributions.....	5	0	0
Leominster—			
Contributions	9	0	0
Stansbach—			
Contributions	4	13	4

HERTFORDSHIRE.

Buntingford—			
Contributions	0	11	3
Do. for *N P*	0	10	6
Bishops Stortford—			
Contributions	6	6	6
Hemel Hempstead—			
Collec. for *W & O*	2	13	0
Contribs. for *N P*	1	6	6
Rickmansworth—			
Collec. for *W & O*.....	1	0	0
Contribs. for *N P*	0	14	6
Royston—			
Contributions	5	12	0
St. Albans—			
Contribs. on account...	20	10	0

HUNTINGDONSHIRE.

Bluntisham—			
Contributions	25	14	1
Buckden—			
Collections	1	0	0
Fenstanton—			
Contributions	5	18	6
Godmanchester—			
Collection.....	0	15	1
Do. for *W & O*, moiety	0	5	0
Hail Weston—			
Contributions	1	5	11
Houghton—			
Collections	0	8	2
Contribs. for *Orissa Mission*.....	8	10	0
Do. for *General Baptist Mission*	1	0	0
Huntingdon—			
Coll. for *W & O*, moiety	1	17	3
Contributions	19	19	9
Kimbolton and Dean—			
Coll. for *W & O*, moiety	0	10	0
Contributions	5	0	0
Needingworth—			
Collections	1	10	11
Offord—			
Contributions	1	12	0
Perry—			
Collection	0	10	6
Do. for *W & O*, moiety	0	1	11
Roxton—			
Contributions	0	15	10
Ramsey—			
Coll. for *W & O*, moiety	0	17	6
Contributions	16	7	9
Spaldwick—			
Contributions	4	11	5
St. Ives—			
Collec. for *W & O*, moiety	1	10	7
Contributions	21	13	5
St. Neots—			
Collec. for *W & O*, moiety	0	18	0
Contributions	10	0	0
Woodhurst—			
Collec. for *W & O*, moiety	0	4	8
Contributions	2	13	7
Winwick—			
Collections	0	4	6
Yelling—			
Collection	1	2	9
Do. for *W & O*, moiety	0	2	6
	136	19	7
Less amount acknowledged before	60	0	0
	76	19	7

KENT.

Ashford—			
Collec. for *W & O*	1	0	0
Contributions	5	0	4
Do. for *N P*.....	0	17	3
Bessels Green—			
Collection.....	8	2	0
Borough Green—			
Contribs. for *Africa* ...	2	5	3
Crayford—			
Contribs. for *N P*	2	4	0
Dover—			
Contribution	1	1	0
Folkestone—			
Collec. for *W & O*.....	2	7	9
Contributions	16	16	2
Greenwich, Bridge Street—			
Profits of Lecture by Mr. J. R. Phillips ...	0	9	1
Lee—			
Contribs. on account...	30	0	0
Maidstone—			
Contribs. for *N P*	2	14	0
Smarden—			
Contributions.....	4	0	6
Woolwich, Queen Street—			
Contribs. for *N P*, by Y. M. M. A.....	0	15	0

LANCASHIRE.

Liverpool, Athenæum—			
Contribs. Juvenile	5	8	6
Do., Club Moor—			
Collection	0	3	4
Do., Myrtle Street—			
Voluntary Contrib. Fund.....	9	3	3
Contribs. Juv. Society, for *Rev. J. Smith, N P, Delhi*	12	10	0
Do. do. for *Rev. W. K. Rycroft, Bahamas*	7	10	0
Do. do. for *Rev. J. Allen, Ceylon*	5	0	0
Do. do. for *Rev. J. Clark, Brown's Town, Jamaica* ...	5	0	0
Do. Pembroke—			
Contribution	4	0	0
Contribs. Juv. Socty., for *Rev. W. Dendy, Malden, Jamaica* ...	10	0	0
	55	15	1
Less expenses.....	4	0	0
	54	15	1
Southport—			
Collec. for *W & O*.....	1	14	9
Contributions	16	16	5

LEICESTERSHIRE.

Leicester, Charles Street—			
Contribs. for *N P*	4	1	7

LINCOLNSHIRE.

Boston—			
Contributions	3	17	6
Do. for *N P*.....	1	0	4
Grantham—			
Contributions	2	5	0

NORFOLK.

Diss—			
Collec. for *W & O*	1	0	0
Contribs. for *N P*	4	0	0
Swaffham—			
Contributions	10	0	0
Worstead—			
For acknowledgment in last month's *Herald* read as follows:—			
Collec. for *W & O* ...	2	2	0
Contribs. for *N P* ...	0	18	0

NORTHAMPTONSHIRE.

Harpole—			
Collec. for *W & O*	0	13	9

	£	s.	d.
Milton—			
Collec. for *W & O*	1	3	0
Middleton Cheney—			
Collec. for *W & O*	2	0	5
Contributions	2	17	7
Profits of Lecture, by Mr. J. R. Phillips ...	4	10	0

NORTHUMBERLAND.

Newcastle, Bewicke Street—			
Contribs. for *N P*	3	16	0

OXFORDSHIRE.

Bicester—			
Contribution	0	10	6
Milton—			
Contribution	0	10	6
Woodstock—			
Profits of Lecture, by Mr. J. R. Phillips ...	1	8	2

RUTLANDSHIRE.

Belton—			
Contribs. for *N P*	1	0	0

SHROPSHIRE.

Bridgnorth—			
Collec. for *W & O*	0	10	6
Contribs. for *N P*	0	17	7
Wem—			
Contributions	1	8	4

SOMERSET.

Bristol Auxiliary—			
Contribs. on account, by G.H.Leonard,Esq.	50	0	0
Chew Magna—			
Collec. for *W & O*	0	2	0
Contribs. for *N P*	0	5	0
Stogumber—			
Contribs. for *N P*	1	14	0
Wells—			
Collec. for *W & O*	0	18	10
Contributions	7	1	7
Wincanton—			
Contribs. Sun. School, for *N P*	1	13	3
Yeovil—			
Contribs. balance	21	1	0

STAFFORDSHIRE.

Stafford—			
Collec. for *W & O*	0	19	8
Contribs. for *N P*	0	19	8

SUFFOLK.

Bildeston—			
Contribs. for *N P*	3	4	0
Suffolk Auxiliary—			
On account, by S. H. Cowell, Esq.	70	0	0

SUSSEX.

Forest Row, Bethesda—			
Contribs. for *N P*	1	0	0

WARWICKSHIRE.

Birmingham Auxiliary—			
Contributions	1	0	0
Do. Circus Chapel—			
Collec. for *W & O*	3	3	0

WILTSHIRE.

Bratton—			
Collec. for *W & O*	1	5	0
Contributions	17	5	8
Chippenham—			
Contribs. for *N P*	1	2	0
Damerham & Rockbourne—			
Collec. for *W & O*	0	5	0
Contributions	1	17	6

WORCESTERSHIRE.

Bewdley—			
Contribs. for *N P*	0	16	1
Blockley—			
Contributions	0	10	6
Tenbury—			
Collection	2	14	6

YORKSHIRE.

Beverley—			
Collec. for *W & O*	2	6	0
Contributions	22	14	6
Do. for *N P*	1	18	9
Bishop Burton—			
Collec. for *W & O*	0	10	0
Contributions	5	10	6
Do. for *N P*	1	10	0
Bramley—			
Contribs., balance	10	0	0
Halifax, Pellon Lane—			
Contribs. Sun. School.	4	1	3
Hull—			
Collec. Public Meeting	13	4	10
Do., George Street—			
Contributions	39	2	8
Do. for *W & O*	3	0	0
Do., Salthouse Lane—			
Contributions	13	0	0
Do., South Street—			
Collections	7	12	6
	75	0	0
Less expenses	5	0	0
	70	0	0
Leeds, Blenheim Chapel—			
Collec. for *W & O*	2	13	6
Contributions	24	15	3
Do. Juvenile	20	18	1
Do., do. for *African Mission*	13	1	1
Rotherham—			
Contribs. Juv. Assotn.	2	10	0
Scarborough—			
Collec. for *W & O*	2	3	6
Sheffield, Portmahon Chapel—			
Contributions	20	16	4
Wakefield—			
Contributions	5	17	3
Do. Juv. for *N P* ...	12	0	0

NORTH WALES.

DENBIGHSHIRE.

Llannefydd—			
Contribs. for *N P*	1	1	11
Llansannon—			
Contributions	1	4	0

FLINTSHIRE.

Rhyl—			
Balance of Contribs. ...	0	9	6

MONTGOMERYSHIRE.

Welshpool—			
Profits of Lecture by Mr. J. R. Phillips ...	0	13	3

SOUTH WALES.

BRECKNOCKSHIRE.

Brynmawr, Calvary—			
Contribs. for *N P*	0	19	5
Erwood—			
Contribs. for *N P*	1	13	2
Glasbury—			
Profits of Lecture by Mr. J. R. Phillips ...	1	17	3

CARDIGANSHIRE.

Cilfowr and Ramoth—			
Contributions	5	1	5

CARMARTHENSHIRE.

Cwmsarnddu—			
Contributions	1	10	6
Do. for *N P*	0	7	9
Cwmfelin, Ramoth—			
Contributions	3	6	6
Elim Park—			
Contributions	0	7	2
Login—			
Contributions	5	0	0

GLAMORGANSHIRE.

Bethyn—			
Collections	0	18	0
Maesteg, Bethania—			
Contributions	4	5	1
Maesteg, Tabernacle—			
Contributions	1	6	6
Merthyr Tydfil, High Street—			
Collec. for *W & O*	1	0	0
Do. Abercanaid Silo (Merthyr Tydfil)—			
Contributions	10	0	0
Mountain Ash, Nazareth—			
Contributions	1	4	7
Do. for *N P*	1	1	0
Pyle, Pisgah—			
Contributions	0	19	3
Swansea, York Place—			
Contributions	15	6	0
Do., Mount Pleasant—			
Contributions	12	7	6

MONMOUTHSHIRE.

Castletown—			
Contributions	15	14	3
Llanhiddel—			
Contributions	2	7	0
Pontheer—			
Collec. for *W & O*	1	0	0
Contribs. for *N P*	2	0	10
St. Mellons—			
Contributions	5	15	5

PEMBROKESHIRE.

Bethlehem—			
Collection	2	17	3
Harmony—			
Contributions	5	3	2
Haverfordwest—			
Contributions	150	15	0
Milford—			
Contributions	5	7	0
Morriston—			
Contributions	1	5	5
Newport—			
Contributions	8	8	2

RADNORSHIRE.

Evenjobb and Gladestry—			
Collec. for *W & O*, Evenjobb	0	4	8
Do. Gladestry	0	1	6
Contributions	6	3	6
Do. for *N P*	0	13	4
Presteign—			
Contribs. balance	15	3	5

	£	s.	d.
SCOTLAND.			
Anstruther—			
Contributions	12	7	1
Do. Juvenile, for *NP Delhi*	1	0	0
Do., do., *NP, Serampore*	1	0	0
Cupar—			
Contributions	8	15	6
Do. Sun. School, for *NP*	1	1	0
Dundee and Montrose—			
Contribs. on account, by Rev. T. Evans	60	0	0
Dunfermline—			
Contributions	66	3	3
Edinburgh, Charlotte Chapel, Rose Street—			
Contributions	0	6	0
Do., Dublin Street—			
Contributions	81	5	6
Edinburgh, Dublin St.—			
Contribs. for *Intally Female School*	5	0	0
Do. Richmond Court Chapel—			
Collec. for *W & O*	1	10	0
Do. Tabernacle—			
Contributions	7	0	2
Do. for *NP*	2	18	3
Glasgow—			
Contribs. by Ladies Auxiliary, for *China Mission*	9	4	6
Kirkcaldy, Whyte's Causeway—			
Contributions	12	13	8
Do. Sun.Sch. for *NP*	4	0	0
Paisley—			
Contribs. on account, by Rev. T. Evans	100	0	0
St. Andrews—			
Contributions	9	7	1
Do. Juv. for *NP*	3	9	6
Stirling—			
Contributions	9	12	5
IRELAND.			
Waterford—			
Contribution	0	10	6
Do. for *NP*	0	12	10
FOREIGN.			
Australia—			
Melbourne, Victoria—			
Contribs. Albert Street Sun. School, by Rev. Isaac New	21	19	2
India, Monghir—			
Rev. J. and Mrs. Lawrence, for *W & O*, by Rev. S. Brawn	10	0	0

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from February 20th to March 20th, 1865.

	£	s.	d.
Godmanchester, by Rev. W. Morris	2	0	0
Bowen, Mr. H., Camden Town	1	1	0
Coleman, Mr. J., Bermondsey	5	0	0
Waters, Mrs. Anne, south Kensington	0	10	0
Chester, Hamilton Place, by Rev. P. Price	2	6	0
St. Alban's, by W. L. Smith, Esq.	9	10	6
Haverfordwest, by Rev. Thos. Burditt, M.A.	6	0	0
Wandsworth, by Rev. J. W. Genders	0	2	6
Dolton, Devon, by Rev. J. W. Webb	1	17	10
Poole, Dorset, by Rev. J. H. Osborne	5	12	3
Thrapstone, by Mr. W. H. King	4	3	0
Brown, Mrs., Rugeley, by Rev. M. Philpin	1	1	0
Scarborough, additional, by Rev. Dr. Evans	9	15	0
Newcastle-on-Tyne, Bewick Street, additional, by H. Angas, Esq.	0	10	0
Hemel Hempstead, by Rev. W. Emery	5	18	9
Newport, Isle of Wight, additional, by Mr. E. J. Upward	0	4	6
Sumner, Mrs., Staines	1	0	0
Edmonton, Lower, additional, by J. P. Bacon, Esq.	0	2	6
Westerham, by Mr. E. Pugh	0	12	7
Street, near Glastonbury, by Mrs. Woodrow	2	0	0
Rice, Mr. Jas., Hackney	0	10	0
Longhope, Zion Chapel, by Mr. Jas. Dicks	1	0	2
Edinburgh, Richmond Court, by Mr. Frans. Johnstone	1	1	6
Norris, Mrs. Buntingford	0	10	0
Newthorpe, Gen. Baptist Chapel, by Rev. S. Barton	3	0	0
Somerleyton, by Rev. C. Daniell	2	11	6
Cardiff, Tredegarville, Sun. School, additional, by Mr. Thos. White	0	8	0
Squire, the Misses, Berkhampstead	1	0	0
Canterbury, by Rev. C. Kirtland	8	8	2
Bloomsbury Chapel, by J. Benham, Esq.	30	6	10
Wokingham, additional, by G. Scorey, Esq	5	0	0
Maldon, by Miss Lucy Smith	4	4	8
Tipton, Princes End, Zion Chapel Sun. School, by Mr. C. Stubbings	0	16	0
Rogers, J., Esq., Ilfracombe	10	0	0
White, Mr. G., Newport, Isle of Wight	1	0	0
Reading, by P. Davies, Esq.	15	8	6
Pontypool, by Rev. Dr. Thomas	4	17	6
Bratton, by J. J. Whitaker, Esq.	2	10	0
W. Casson, Esq., Highfield Ware	1	0	0
Penzance, additional, by Mrs. Matthews	0	5	6
Hull, George St., by T. Sykes, Esq., of Cottingham	8	0	0
Milton, Oxon, by Rev. A. Powell	3	5	0
Wills, Mr. W., Barnstaple	0	10	0
Clevedon, Young Ladies of the Misses Woodfin's School, by Mr. W. Finch, Bristol	2	10	0
Haslemere, by Rev. E. Harding	0	12	0
McRitchie, T. M., Esq.	1	0	0
Gover, W., Esq., and Mrs. Gover	2	2	0
Lee, by Jos. Warmington, Esq.	6	2	9
Thompson, Mrs. George, High Wycombe	0	10	0
Snody, A., Esq., Edinburgh, by Chas. Anderson, Esq.	5	0	0
Plymouth, George Street Chapel, by T. W. Popham, Esq.	30	4	2
Lowe, G., Esq., F.R.S., Finchley	5	0	0
Newcastle, Emlyn, by Mr. D. J. Thomas	2	0	0
Maesteg, Glamorganshire English Church, by Mr. A. Edwards	1	13	0
Ingham, by Rev. J. Venimore	15	0	0
Chipping Sodbury, by Rev. F. H. Rolestone	1	1	0
Maze Pond, by F. J. Webb, Esq.	20	0	0
Martin, Mrs., senr., Lee	2	0	0
Pattishall, by W. Gray, Esq.	1	0	3
Towersey, by Mr. Quarrenton	2	13	0
Penzance, by Rev. J. Wilshire	3	6	0
Black Torrington, by Rev. G. B. Maynard	0	15	0
Walworth Road, by Mrs. Watson	16	0	0
Stirling, by J. W. Urquhart, Esq.	0	7	0
Tring, by Rev. R. Shindler	2	15	0
Hadleigh, by Rev. C. Smith	3	16	6
Thurleigh, by Rev. W. K. Dexter	1	3	0
Harlington, by Rev. T. G. Atkinson	6	17	6
Exeter, by Rev. E. H. Tuckett	1	4	0
Neatishead, by Rev. J. Hasler	0	2	0
Tobermory, by Rev. A. Grant	3	13	0
Sheldrick, W., Esq., Clapton	0	10	0
Chudleigh, by Rev. W. Doke	5	0	0
A Friend, Loughton, by Rev. F. Trestrail	2	0	0
Hitchin, by W. Jeeves, Esq.	10	0	0

	£	s.	d.
Metropolitan Tabernacle, additional, by Rev. C. H. Spurgeon	52	10	6
Biggleswade, by Mr. A. Harris	0	6	0
Beeby, Mrs., Kilburn	1	1	0
Upton Chapel, Ladies' Missionary Working Society, by Rev. G. D. Evans	26	11	0
Highgate, by Rev. J. H. Barnad	15	12	6
Butterworth, W. A. Esq., Surbiton	1	0	0
Camberwell, Mansion House Chapel	2	0	0
Pitcairn, Rev. Dr., Torquay, by G. Edmonstone, Esq.	0	10	0
Salmon, Mrs., Langham, by T. Blyth, Esq.	20	0	0
Mr. & Mrs. Constable, Borough Green	1	0	0
Childe Okeford, by Rev. G. Diffey	0	12	6
Bristol, Two Friends, by Rev. N. Haycroft, M.A.	0	10	0
Heard, J., Esq., Leamington	10	0	0
Leamington, Warwick Street School, by Mr. G. Fessey	2	2	0
Truro, by Rev. W. Page	1	3	6
Swaffham, by Mr. Thos. Moore	6	0	0
Blisworth, by Rev. G. G. Bailey	2	6	0
Mase Pond Sunday School by Y. M. M. A.	1	7	6
Barnstaple, by Rev. J. R. Wood	0	16	0
Wiltshire, Rev. T.	1	1	0
Newton Abbot, East St., by Rev. T. Cannon	0	10	0
Pentecost, Messrs. S. & H., Nottingham	0	15	0
Birmingham, Wycliffe Church, by J. H. Hopkins, Esq.	10	0	0
Do., Yates Street Chapel, by ditto	2	0	0
Blockley, by Rev. C. J. Middleditch	3	16	6
Blackheath, Ladies' Working Party, by Mrs. H. Brown	5	0	0
Sums under 10s.	1	14	0
	£491	3	5

FOREIGN LETTERS RECEIVED.

AFRICA—AMBOISES BAY, Pinnock, F., Jan. 23.
CAMEROONS, Saker, A., Jan. 17; Thomson, Q. W. Jan. 25.
JOHN AQUA TOWN, Fuller, J. J., Jan. 30.
SIERRA LEONE, Diboll, J., Feb. 18.
ASIA—CHINA—CHEEFOO, Kingdon, E. F., Jan. 5.
SHANGHAE, McMechan, W. H., Jan. 19.
CEYLON—COLOMBO, Allen, J., Jan. 14.
GRAND PASS, Sylva, J., Dec. 5.
KANDY, Waldock, J., Jan. 27.
INDIA—BENARES, Heinig, J., Feb. 21.
CALCUTTA, Anderson, J. H., Jan. 21; Ellis, R. J., Jan. 21; Leslie, A., Jan. 23; Lewis, C. B., Jan. 23, Feb. 8; Robinson, R., Jan. 17.
DELHI, Smith, J., Feb. 22; Williams, J., Feb. 3.
GYA, Kalberer, L. F., Jan. 5.
JESSORE, Hobbs, W., Dec. 31.
INTALLY, Kerry, A., Jan. 30; Kerry, G., Feb. 6.
KHOOLNEAH, Page, J. C., Jan. 31.
MONGHIR, Lawrence, J., Jan. 20.
NARAINGUNGE, Supper, F., Feb. 18.
SERAMPORE, Martin, J., Jan. 31.
SEWRY, Allen, J., Feb. 1.
NEW ZEALAND—AUCKLAND, Cornford, P. H., Dec. 9.
EUROPE—FRANCE, GUINGAMP, Bouhon, E., Feb. 24.
MORLAIX, Jenkins, J., Feb. 27.
GERMANY—HAMBURG, Oncken, G., March 8.
NORWAY—CHRISTIANA, Hubert, G., Feb. 17.
WEST INDIES—BAHAMAS, INAGUA, Littlewood, W., Jan. 3.
NASSAU, Davey, J., Feb. 11; Taylor, S., Feb. 11.
TURK'S ISLAND—GRAND CAY, Rycroft, W. K., Jan. 18, Feb. 18.
HONDURAS, Henderson, A., Feb. 3.
JAMAICA—BROWN'S TOWN, Clark, J., Feb. 7.
FALMOUTH, Kingdon, J., Feb. 6.
MT. CAREY, Hewett, E., Feb. 23.
RIO BUENO, East, D. J., Feb. 7; Roberts, J. S., Feb. 23.
ST. ANN'S BAY, Millard, B., Feb. 23.
WALDENSIA, Kingdon, J., Feb. 22.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends for clothing, &c., for the relief of the distress in Jamaica.

Friends at Norwich, per Mrs. Gould.
Mrs. Hutchins, Southampton, per Rev. A. Caven, B A.
Baptist Church, St. John's-hill, Shrewsbury.
Mrs. Alexander, Reigate.
Mrs. Trestrail, Norwood.
Friends at Portland Chapel, Southampton.
Friends at Penzance, per Mrs. Matthews.
Friend at Coventry, per W. Franklin, Esq.
Friends at Bedford.
Friends at Chatham, per Rev. J. Lewis.
Friends at Metropolitan Tabernacle.
Friends at Norwood, per Rev. F. Trestrail.
Little ones at Bromley.
Mr. E. Bass, Olney.
Mr H. Huckett, Market Harborough.
Mr. W. Fagg, Folkestone.
Mr. W. Godwin, Whitchurch.
Mr. Humphrey, Upper Norwood.
Rev. S. Hodges, Stow-on-the-Wold.
Mrs. Bilbrough, Leeds.
Mrs. Bacon, Edmonton.
Friends at Bristo-street, Edinburgh, for *Rev. J. Clark.*
Girls' Missionary Working Society, Regent's-park, for *Rev. J. Clark.*
Mrs. Foster, Brixton-hill, for *Mrs. Knibb.*
Friends at Naunton, per Mrs. Heritage, for *Mrs. Knibb.*
Miss Drayton, for *Rev. G. R. Henderson.*
Friends at Buckingham Chapel, Clifton, for *Rev. J. E. Henderson.*
George-street Chapel, Plymouth, for *Rev. W. Dendy.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co's., White Hart Court, Lombard Street, to the account of the Treasurer.

IRISH CHRONICLE.

APRIL, 1865.

ANNUAL SERVICES.

e have very great pleasure in announcing that the Rev. C. H. Spurgeon has idly consented to preach the Annual Sermon at the Tabernacle, on Thursday ening, April 20th. Service to commence at Seven o'clock.

The Committee of the Baptist Union having requested the Committee of the me Mission to give up their Annual Meeting, that the *whole* of Monday the th might be devoted to its Meeting, and they having complied with that request, e Committee of the Irish and Home Missions have resolved to hold a *united eting* on Tuesday, the 20th inst. Bloomsbury Chapel having been kindly placed their disposal, by the Pastor and Deacons, this united Meeting will be held at at place; the chair to be taken at half-past Six o'clock.

The Revs. J. Clark, of Maze Pond, T. Hands, of Luton, J. Best, B.A., of Leeds, nd Rev. S. G. Green, B.A., President of Rawdon College, have kindly consented take part in the service.

It is to be hoped that as this is a united Meeting of *two* Societies, there will be unusually large attendance, to encourage the Committees in the important work ey have on hand, and the important work they hope to undertake.

FINANCE.

As the accounts will be closed by the 5th inst., all sums intended for insertion in e Report, *must* be in the Secretary's hand on or before that day.

A PLEA FOR IRELAND.

By Rev. THOMAS ECCLES.

Ballymena, Jan. 17th, 1865.

last week's *Freeman* there is a letter on the "proposed union of the Baptist ome Missionary Society and the Baptist Irish Society." I find no fault with the iter's partiality for the Home Mission. This, in an Englishman, is natural ough.

But when, in *contrast* with English prosperity, the writer speaks not only of eland's "Roman Catholicism," but "*far worse*, its inveterate dependence, its ke-all-it-can-get, and do-as-little-as-possible-for-itself propensities," he seems so ke giving the *coup de grâce* to the Irish Mission, that I must crave the liberty, rough the CHRONICLE, of putting, by way of demurrer, a few facts before the issions' supporters.

The poor toad has long been the victim of a general but most unreasonable pre-dice. Ireland seems doomed to a similar destiny. It is judged, not on its own rits, but from certain adventurers, the scum of the population, which it casts th, year after year, as a plague not to be endured at home. And, no doubt, they erally prove to be a plague wherever they sojourn: but they are not Ireland. gain, the poverty and misery of Ireland are terms of continual reproach. An partial judge, on a full view of the case, would applaud the people who struggle bravely against overwhelming circumstances, or who starve and die so good-turedly.

The Christian is humbled in the presence of the unbeliever, when he remembers o hath made him to differ. How little do the inhabitants of Lancashire, York-ire, Warwickshire, &c., understand God's sovereign favour to them in their ex-rnal circumstances, as truly as in their spiritual blessings.

enable it to employ machinery to do the work of twelve times its present population. In this way, every man, woman, and child in England, enjoys an equivalent to the services of twelve able-bodied men. English wealth is not, therefore, matter of wonder. God has, indeed, given them a goodly heritage. But Ireland is not a land of coal. English capitalists have, more than once, tried for it, and failed. Thus, at once, supposing all other things to be equal, my countrymen labour under great disadvantage.

But other things are not equal. Every generation is formed, to some extent, by the preceding one. England, under a paternal government, has acquired, slowly but surely, generation after generation, its present standing. Those who ponder the comparatively recent influence of the penal laws in Ireland, and the consequent social disorders, will readily admit that wonderful progress has *latterly* been made. The nation is rising again; but the grave-clothes are still upon it. Hardly has it yet been said, "Loose it, and let it go." If, then, it still step unsteadily, it should have pity instead of ridicule.

But Ireland is intensely Popish. This is a fact, and cause of mourning. The influence of this system is everywhere felt disastrously. It is the enemy of progress, and lies, like an incubus, on the energies of the nation. But this only establishes the responsibility of England. It was the arms of England that compelled liberty-loving Ireland to submit to Papal rule. For one penny to St. Peter for every house, Pope Adrian IV. commissioned Henry II. to "enter the island of Ireland and subdue the people to the laws" of Holy Church. The fetters were too well riveted, then and since, to be easily removed now.

The attachment of the Irish to Popery can only be explained by reference to the Penal Code, that adjunct of our Protestant settlement after the Revolution. The dreadful particulars I shall not transcribe. They may be seen in Hallam's Const. Hist., ch. 18. This code was not merely a crime; it was a blunder. It has borne, and is still bearing, destructive fruit. It has made a warm-hearted and generous people cleave, with growing fondness, to what they still consider oppressed and downtrodden principles.

But Irish churches do not speedily become self-supporting. One reason is, the numbers that emigrate every year to America. The *great* reason is, *the poverty of the people*. I shall here quote a few sentences from a work, I believe by an Englishman, entitled, "Ireland's Misery, and its Causes Developed." He tells us,—"The destitution and misery prevailing in Ireland are truly appalling . . . With the exception of Belfast, and a few other places, there is nowhere full employment for the people. As for clothing, the most abject beggar in London would not lift off the ground the miserable and filthy rags worn by both sexes. The children can scarcely be said to be clothed at all." "When not one half of the people are in constant work, it would be unfair to state *the average* amount of employment obtained by a labourer to be more than for one half of the year: and his wages cannot be fairly stated at more than eightpence, for four months; and for the other two months, seed and harvest time, one shilling per day. The 104 working days, at eightpence, amount to £3 9*s*. 4*d*.; and the fifty-two days, at one shilling, *added to this*, make £6 1*s*. 4*d*.; which is all that the labourer, obtaining an average amount of employment, can earn in the year; and this sum, divided by 365—the number of days he must *support himself and his family*—gives him, per day, not quite *fourpence!*"

"When the linen manufacture was in a prosperous condition, the industrious poor could always obtain a homely but plentiful meal, and spend a little in clothing and educating their children, the husband being employed in weaving, his wife and daughters in spinning, winding, and warping. But such is the general depression of that once flourishing branch of industry, that, in many places, where the cheerful clank of the loom was once heard, the poor man's cottage is silent; or, if it re-echoes any sound, it is the sad moan of poverty-pinched womanhood, the cla-

morous cry of famished children, or the bitter sigh, accompanied by the unwonted tear-drop on the cheek of honest, industrious, but now want-smitten manhood."

I shall only add that the power-looms of Belfast, and of one or two other places, have almost ruined the hand-loom weavers. Yet this has long been the principal employment of the poor in the north of Ireland. The present is accordingly a time of very much suffering to many. The poverty of multitudes is *extreme*. And are they to be taunted because they do not give more to the Gospel? What is given by British brethren *when similarly circumstanced?*

The *inveterate dependence* of the Irish! In the Baptist body, this accusation has obtained a painful currency. Members of other churches, even worldly men, who speak, not at second hand, but after examining the facts, have come to another conclusion. Out of a multitude, I have only room for one quotation. It is from "The Social Condition of the People of England and Europe" (1850), by the Travelling Bachelor of Cambridge University. "Send," says he, "the Irishman to Australia, to the United States, or to any English colony, where he can make himself a proprietor of land, and where he is not shackled by middle-age legislation, and he becomes immediately the most energetic and conservative of colonists. He there acquires substance faster than any one else; he effects more in a day than any one else; he is more untiring in his perseverance than any one else, and he forces his rulers to write over to England, as the Governor of South Australia did a few years ago, that the Irish are the most enterprising, successful, and orderly of all the colonists of those distant lands." This is the testimony of one who spent *eight years* in the examination of facts.

Have those who allege the *inveterate dependence* of the Irish not noticed the extraordinary exodus of the last few years? Have they pondered on the apparently insurmountable difficulties many of these poor people must overcome in order to get away? Do they not see in what may almost be called the flight of a nation that the Irish *desire employment*, and that they are *determined to seek it*, whenever such employment is followed by suitable reward?

Unprincipled people belong, no doubt, to every nation; but the fact is, that the Irish, as a people, like their ancient brethren, the Culdees, are rather *sturdy* and *independent*. Our churches generally are gathered in the face of great opposition. The principles of our people are daily exposed to tests of the most trying nature. The individual who yields to the pressure from without—the hope of gain, respectability, &c.—is hardly ever an Irishman; he is ordinarily an *importation*.

As to the Irish "doing as little as possible" for their own improvement, I might myself give many cases of the heroic pursuit of knowledge under peculiar difficulties. I prefer to quote from Anderson's "Native Irish," p. 205. "Such has been the eagerness to obtain education, that children have been known to acquire the first elements of reading, writing, and arithmetic without a book, without a pen, without a slate! And indeed the place of meeting was no other than a graveyard! The long flat stones with their inscriptions were used instead of books, while a bit of chalk and the gravestones together served for all the rest! And this eagerness for knowledge, though now more generally felt, is not novel. Let any one inquire minutely into local circumstances, and he will find it here and there as a strong feature of the Irish character." My limited space will not permit me adducing other evidences. Poor Ireland! so long a by-word and a hissing, the time to favour thee, the set time, will *yet* come!

The following letter from the Rev. Wm. Hamilton, who is now the senior missionary of the Society, gives an encouraging account of his labours in his present sphere:—

"*Carrickfergus, Feb. 24th*, 1865.

MY DEAR BROTHER,—You will be glad to hear that the Lord is making use of our new chapel to enlarge the church. On last Lord's day I baptized a re-

spectable young woman who was converted to God at the time of the revival in 1859. It was some time afterwards when she saw the duty of believers' baptism, and then she thought it would be better to wait until the chapel would be ready. It appears, however, that it took place at *the right time.* Rev. S. C. Rock was present, who had been examining the subject, and he was brought to a decision, and applied for baptism himself. Tuesday evening was the time fixed upon for his baptism, which another esteemed friend (Mr. Gamble) heard of, and he came and requested to be baptized also. The chapel was well filled upon the occasion, and I believe it was the best meeting we ever had in it. Several others expressed themselves in a similar manner, indeed I believe the feeling was general. There can be no doubt that the Lord was in the meeting. Mr. Rock is an acceptable preacher; he keeps an academy in this town, and takes a deep interest in the Lord's work. He would be of great value to many a destitute church. I think he would be suitable for almost any place.

"We are likely soon to have other additions to the church who have been kept back by affliction.

"I still go to Belfast every Wednesday, where I have four meetings; last Wednesday I had five, and took part in a sixth one. I seldom have less than forty old men to hear me in the workhouse now. A short time ago I had been urging upon them a present acceptance of Christ, when an old man came up to me and said, 'I can now believe in the Lord Jesus.' He seemed to be very happy.

"I remain, my dear Brother, yours truly,
"W. HAMILTON.

'Rev. F. Trestrail.'

IMPORTANT NOTICE.

The meeting of the members of the Baptist Home Missionary Society will be held in the Mission House, Moorgate Street, on Friday, April 21, at eleven o'clock a.m.

The meeting of the members of the Baptist Irish Society will be held at the same place and time. And it is arranged that the two meetings may unite, after transacting their separate business, in order to receive and consider a report to be brought up on placing both Societies under one and the same management.

Contributions received on behalf of the Baptist Irish Society, from February 20th, 1865, to March 17th, 1865.

LONDON—	£	s.	d.
Commercial-street Chapel	5	0	0
R. S. Foster, Esq.	0	10	6
W. Gover, Esq.	1	1	0
E. J. Oliver, Esq.	1	1	0
W. Rogers	0	10	6
R. Smith, Esq.	0	10	6
Appledore, by Rev. D. Thompson	1	6	0
Bicester, J. Smith, Esq.	0	10	6
Cambridge, W. Johnson, Esq.	3	0	0
Edinburgh, Miss Nisbet	0	5	0
Frome, by Rev. E. Hands	14	13	6
Harlow, by Miss Miller	1	2	6
Harlington, by Rev. T. G. Atkinson	5	0	0
High Wycombe, Mrs. G. Thompson	0	10	0
Liverpool, Mr. H. Greenwood	1	0	0
Markyate-street	0	10	0
Newbury, by Rev. T. M. Roberts, B.A.	2	7	6
Pershore, by Mrs. Risdon	11	18	0
Romsey, by Miss George	2	16	0
Shaftesbury, by Mr. Soul	1	10	0
Somerleyton, Rev. C. Daniell	0	10	6
Southampton, Misses Baker	1	10	0
Southport, R. Craven, Esq.	1	1	0
Surbiton, W. A. Butterworth, Esq.	1	0	0
Swaffham, by Mr. Thomas Lindsey	5	0	0
Thame, by Miss Munday	0	13	6
Wellington, by W. D. Horsey, Esq.	4	19	0
Weymouth, by Rev. J. Birt, B.A.	2	15	0
Windsor, Rev. S. Lillycrop	0	10	0
Yarmouth	2	14	0
York, by Rev. B. Evans, D.D.	5	1	0
A Friend, by Rev. F. Trestrail	50	0	0

THE MISSION is now truly encouraging. Several of the Churches are prospering. In the meantime, the Committee have to ask for augmented supplies to enable them to fulfil engagements which the remarkable religious movement in Ireland rendered it incumbent upon them to undertake.

*** CONTRIBUTIONS are respectfully, yet earnestly, requested; and will be thankfully received at the BAPTIST MISSION HOUSE, 33, Moorgate-street, London, E.C., by THOMAS PEWTRESS, Esq., the Treasurer; or by the Rev. F. TRESTRAIL, Secretary *pro tem.*

THE

BAPTIST MAGAZINE.

MAY, 1865.

CHURCH WORK.

Under the very convenient denomination of "Church Work" is embraced the entire benevolent and spiritual action of the churches of Christ. Time was when the duties of a church were understood to comprise little more than punctual attendance at the various services of the sanctuary, and a participation on the part of the young in the Bible-class or Sunday-school. But with the extension of Christian truth, the multiplication of churches, and the growth of wider views of the duty of Christian men, the work of the Church has come to embrace a great variety of objects, having for their end, whether at home or abroad, the relief of distress, the diffusion of knowledge, and the conversion of the soul. The ministry of the word must, and ever will, remain the most important feature of the Church's work. By the blessing of God on the preaching of Christ, sinners are redeemed from misery and sin. Whatever activities a church may display, if the pure gospel be not proclaimed, there will lie at their root the elements of decay and death. But this secured, and souls by its ministry reconciled to God, there is before the "redeemed of the Lord" a field for exertion of unlimited extent, in which to serve God and to advance the best interests of men.

In his admirable address on this subject at the Autumnal Meeting of the Baptist Union, Mr. Chown almost entirely confined his observations to the more spiritual part of the Church's work. He pointed out with much force, (illustrating his remarks by a very modest reference to his own experience,) the duty of the pastor, and the excellent results that flow from a due fulfilment of the pastoral office. He called attention to the bearing of the prayer-meeting on ministerial success and on the piety of the people; and the value of the Sunday-school, in bringing the young under Christian influence, was urged, as a source of power that ministers cannot too highly estimate. But the requirements of the age go beyond these agencies. They demand that the social and temporal needs of the people should have place in the thoughts of Christian men, should have the active intervention of the Church. They call into action, not one, but all classes of Christian society, and require that every gift of the Church should find its sphere of beneficial employment. We but ill understand the spirit of the gospel, have but an imperfect apprehension of the mind of Christ, if we do not enter heartily, or with warm sympathy, into every mode of doing

good, into every scheme whereby the evils of our fallen state may be redressed, whereby men may be rescued from the pollution, degradation, and misery which sin against God has brought upon body and soul.

As example is better than precept, it has occurred to us to lay before our readers an illustration of true Church work, as carried on by one or two of our leading churches. In doing this, we avail ourselves of the manuals, or annual reports, that it has become the practice to publish. Two of these are before us, that of the church meeting in Bloomsbury Chapel, under the pastoral care of the Rev. W. Brock, and that of the church in Mare Street, Hackney, under the oversight of the Rev. D. Katterns. We will begin with the Bloomsbury church.

The home work is very various and extensive. The domestic mission stands first in importance. The selection of the site of Bloomsbury Chapel by Sir Morton Peto was most felicitous. Near enough to one of the great arteries of the metropolis to be easily accessible to every class of society, it stands in immediate proximity to St. Giles's, that notorious haunt of everything vile that our metropolis can supply. Its minister at once comprehended the necessities of the case, and deemed his own ministry insufficient without the assistance of a fellow labourer, who should make the courts and dens of this infamous district his special care. Such a helper was found in Mr. McCree, and the church cheerfully assumed the burden of his support. Latterly a female missionary has been engaged, and the work most usefully extended. This consists, first, in domiciliary visitation. The ignorant, drunken, sick, and dying, in the darkest and worst parts of St. Giles's and the Seven Dials, are visited. Not a few sorrows have been alleviated, not a few wretched men and women have been rescued from starvation and the extremest misery. During the summer open-air preaching is carried on, in which Mr. McCree finds willing assistants from among the members of the church. In the two mission halls that have been built in the district, there are frequent meetings for prayer in the week. On the Lord's day regular services, always well attended, are maintained, to which the ragged and dirty denizens of the neighbourhood are freely invited. Special lectures of interest to thieves and rogues vary the services, as on Muller's case, and on the fate of the Five Pirates. A Penny Bank encourages the thriftless to save, and a lending library serves to meet the wants of the thoughtful and inquiring. A member of the church has a class for young men, while Mr. McCree provides entertainment and instruction for the little ones. To these useful institutions we must add a mothers' meeting, a girls' class for learning needlework, lectures, and temperance meetings. The District Visiting Association aids in this good work, and fourteen members of the church give the afternoon of every Lord's day to the visiting of rooms, in which men of a very low grade congregate. Not a class is overlooked. All ages share in the Christian interest of the church. Souls are saved, the poorest are welcomed, the wicked are warned and invited to Christ, and the outcast is restored to the blessed influences of home. The effect on the district is evident, for St. Giles's is beginning to lose its reputation as a locality pre-eminent in vice and crime.

A body of gentlemen, with the pastor at their head, directs the operations of the Sick Poor Relief Society, which employs eight visitors in supplying the necessities and alleviating the sufferings of many who otherwise would have to endure severe privation. The ladies, by their Cheap Clothing Society, and Maternal Society, render important services to their own sex, selling ready-made clothes and blankets at a small cost to the poor. The young men, it seems, have a society of their own for the relief of the poor, consisting of thirty-three members, and three lady visitors. During last year they relieved ninety cases of severe distress, twelve needy families were supplied with Christmas dinners, and 483 bread, meat, and coal tickets were distributed. The objects of their bounteous care are the aged, childless, and unbefriended; widows struggling to support themselves and their families; and working men in ill-health or out of employ. Here are two examples. The wife of a poor man was found in a state of delirium from typhus fever. Her husband had only a cup of water to give her. Their wants were supplied; but the husband took the disease. After nine weeks of suffering, both were restored to health, and are now earning their living. Twenty-five shillings were lent to a young artizan to buy a loom. He has nearly repaid the whole. A costermonger obtained the loan of four shillings to purchase flowers for sale. The loan has been repaid, sixpence at a time. Such modes of relief deserve our highest commendation.

Schools find a very prominent place in the work of the Bloomsbury church and congregation. Besides their own Day and Sunday Schools, the congregation acts as an auxiliary to the St. Giles's and St. George's Ragged Schools and Refuges, in which charities they are united with the Episcopal churches of the district. The boys of the Ragged School attend on Sunday mornings at Bloomsbury Chapel; the girls go to the parish church.

In the Bloomsbury Chapel Day Schools about two hundred boys and girls, the children of the poor and of artizans, are well instructed on the British plan. Christian principles are sedulously inculcated, and each day's teaching is commenced and concluded with devotional exercises, conducted by the master. The three Sunday-schools employ more than eighty teachers, and contain 732 scholars. The Bible-class of Bloomsbury School becoming too large for the vestry, has been removed to a room in Red Lion Square. The library contains 610 volumes, with an average of 240 readers. The Sunday-schools have also their savings' bank, their week evening classes for reading, writing, arithmetic, and singing; their separate services on Sunday mornings, and a children's working party. A parents' meeting in January, and an excursion in the summer, increase the attractions of these excellent schools. The children also liberally contribute to missionary objects. Last year the schools raised about £22 for the missionary fund.

It only remains to mention the liberality of the Bloomsbury church to foreign mission. Last year they raised for the Deficiency Fund, £341 2s. 9d. Their ordinary contributions were not at all lessened by this special effort, but amounted to £408.

These manifold objects are, of course, carried on at considerable cost; but the means to sustain them are found in the church and congregation. The church numbers 872

members. The following is a summary of the contributions given, independent of the cost of maintaining the chapel in repair and in use, and the pastor's income:—

	£	s.	d.
Foreign Mission	722	13	1
Domestic Mission	526	19	2½
Mothers' Meeting	22	1	6
Missionary Working Party .	18	11	5
Sick Poor Relief Society . .	106	8	9
Cheap Clothing Society . .	41	10	0
Maternal Society	26	14	4
Day Schools	114	14	9
Sunday Schools	66	12	6
Ragged Schools	157	10	0
Calcutta Native Schools . .	20	11	8
Young Men's Society for the Relief of the Poor . . .	52	5	7
Total . .	£1,876	12	9½

To this must be added collections, amounting to £223 7s. 11d. for other objects—such as the Baptist Fund, the Irish Society, Orphan Working School, Royal Hospital, and Ragged Schools. So that about £2,100 were raised last year for the church work alone of this one congregation. The condensed narrative we have given very inadequately represents the Christian ministries of the earnest workers of Bloomsbury Chapel; but it is one worthy of imitation everywhere, and to a large extent explains as well as exhibits the success that, by the blessing of God, has attended the labours of our highly esteemed friend, its pastor.

It is fitting that we should close this sketch with Mr. Brock's own statement of the service rendered by his people to the cause of Christ and philanthropy, so far as it can be stated in figures. Since the formation of the church in 1849, 1,550 persons have been admitted to fellowship, of whom about 700 have been taken away by death or removals elsewhere:—

"And what has been the result? Have we loved in word only, or in word and in deed? Have we been able, from the free-will offerings of the people, not only to sustain the ordinary operations of our ministry and worship, but also to lend a hand to the manifold necessities which are round about? Let the following statement afford the answer. For the maintenance of our own services, from 1849 to 1863 inclusive, we have raised £23,256. For the propagation of the Gospel through our domestic and foreign missions and schools we have raised £13,024. For the distressed and necessitous under various circumstances we have raised £6,953. Upon an average, therefore, we have obtained from voluntary contributions not less than £2,882 a year. How, in the face of such a fact, our Nonconformity can be charged either with indifference or with incapacity, in respect to the administration of philanthropic or evangelic service, I am at a loss to understand. We have deemed ourselves debtors, first to the immediate locality of our chapel, then to the metropolis, then to the country, and then to the world at large. We may therefore, with a good conscience both towards God and man, resent the imputations on our Nonconformity, and then, through our acquaintance with its practical efficiency, we may rejoice in it before the Lord. . . . Our Nonconformity be assured is not our disgrace, but our honour; not our hindrance, but our help; not our bane, but our blessing; not our inducement to bow down our heads as bulrushes, but our inducement to look and lift up our heads triumphantly because our redemption draweth nigh."

We have left ourselves no space to speak of the Christian work of the Church at Hackney. We will

endeavour in another article to present this, with additional information respecting some country Church.

THE COLONIAL BISHOPS.

THE judgment of the Judicial Committee of the Privy Council upon the petition of Bishop Colenso, is a very remarkable one. It will constitute a memorable era in the history of the Church of England. For some years past it has been a favourite scheme with a certain section of the Establishment, to propagate High Church theories in the Colonies, and to give to the priesthood nominated by the Crown, a position like that enjoyed in England. Royal letters patent, modelled on those issued under Acts of Parliament for constituting bishoprics in India, have from time to time been obtained from the Sovereign, as head of the Church, authorising the consecration of bishops for the dependencies of Great Britain. As the bishops so appointed were salaried from a colonial bishopric fund provided by voluntary contributions, no demand was made upon the Legislature. In this way parliamentary interference was avoided, and the extension of the episcopate secured, without the question of the legality of such proceedings being raised. Gradually every colony has been supplied with an entire hierarchy. The supremacy of the Anglican Church has been borne to new regions, and the foundation of a new episcopate laid, which should resemble that of the mother country in its lordly titles and political predominance.

The judgment that the prelatical claims of the Bishop of Cape Town have provoked, has shattered the scheme to atoms, and the pertinent question put in our pages a few months ago: "Is the lordship of our colonial bishops, a sham lordship after all?" has received a most unexpected reply in the affirmative.

There are some points in this judgment which deserve the attentive consideration of our readers.

At the very outset of the decision, the Judicial Committee of the Privy Council affirms the complete subordination of the Church of England to the State. It is assumed that these colonial bishops were consecrated under a mandate from the Queen by the Archbishop of Canterbury, in the manner prescribed by the law of England. The same law defines their *status*, both ecclesiastical and temporal. Their rights and liabilities must be determined by the law, and by the principles of English law must their patents be interpreted. "For," says the judgment, "they are creatures of the English law, and dependent on that law for their existence, rights and attributes." A more emphatic assertion of the subjection of the Establishment to the State it is not possible to make. Its existence is owing to statute law, and by statute law must it be judged.

Are then the royal letters patent, by which these colonial sees were founded and episcopal functions and jurisdiction given, in accordance with the laws of the realm? The answer is emphatically, No. The royal letters patent are worthless, unless issued

by the authority of an Act of Parliament, or confirmed by the colonial legislatures. The only exception to this is in the case of colonies which are under the direct authority of the Crown, untrammeled by any local legislatures. In these dependencies the Crown may probably constitute a bishopric, and confer ecclesiastical jurisdiction by its sole authority; "but," says the Judicial Committee, "the letters patent of the Crown will not have any such effect or operation in a colony or settlement which is possessed of an independent legislature." The judgment, taken in conjunction with the previous one in the case of Long *v.* the Bishop of Cape Town, clearly determines, that the royal letters patent cannot erect a legal bishopric, and are ineffectual to create any jurisdiction, after the establisment of a constitutional government in a colony. The members of the Church of England in a constitutional colony stand in the same relations to the Government as those of any voluntary society. The rules they choose to adopt are only binding on those who like to submit to them. A patent bishop has no power even to convene a meeting of the clergy or laity in virtue of his letters patent, nor to prescribe rules for the election of delegates to such an assembly, nor to make laws binding upon Churchmen. Such a meeting is not a lawful synod, and its acts are consequently illegal, unless the consent of the colonial legislature is obtained. Still less can the Crown, or its nominee the bishop, set up any ecclesiastical court without the authority of a special Act of Parliament. The result in short is, that in every colony with a constitutional legislature the Church of England is nothing but a voluntary church, till made otherwise by the colony itself. In the view of the law of England there is no diocese of Natal, no bishopric of Cape Town, no see of Melbourne, or of any other constitutional colony. The Queen without Parliament, or the leave of the colonial legislatures, cannot create a see. Thus all the colonial bishoprics formed of late years, are unknown to imperial and colonial legislation. No legal dioceses have been created by the royal letters patent. Our colonies, with few exceptions, are declared free from the incubus of a State paid and State appointed ecclesiastical establishment, nor are they in any degree subject to any part of the English ecclesiastical law.

There is, however, one important point on which this judgment is by no means clear. It would seem that the spiritual headship of the Crown over the Church of England is as much a matter of statute law as its temporal jurisdiction. The royal letters patent can have no more authority to order the Archbishop of Canterbury to impart spiritual functions to the nominee of the Crown, than to constitute a see, unless an Act of Parliament authorizes it. But the Judicial Committee seems to leave this matter in doubt. It is not clear whether the Crown may consecrate a bishop to exercise *spiritual* functions, without at the same time appointing him a see, or giving him a territorial jurisdiction. So that, for instance, the Bishop of Natal—or rather Bishop Colenso, for there is no legal see of Natal—may exercise his spiritual functions among the negroes of the Gaboon, with just as much right as among the Zulus of Natal. He is a bishop, but not a territorial bishop; he is a priest without a charge.

We believe, however, that this right to make a bishop without a see, was given to the Crown by an Act

of Parliament a few years ago, and under its provisions, missionary bishops have been ordained to the Niger and Zambesi, and another to the Society Islands. In these instances, spiritual functions were bestowed on men whose spheres of duty lie beyond the dependencies of the realm. If this be the case, we have the singular fact of the Queen of Great Britain being made the head of a religious propaganda, as is the Pope of another—a state of things against which we ought as Christians and Nonconformists to protest, and do our best to remedy.

DETAILS FROM ITALY.

By Rev. T. Pottenger.

In some "Facts from Italy," published in the February number of this Magazine, reference was made to the labours of devoted Christians, whom God had raised up for the promotion of His cause among the Italians. The details now given explain their efforts and success.

Miss Burton, whom the writer had the pleasure of meeting in Florence, is well known to many Christians in Great Britain as a zealous servant of God, and a warm friend of Italy. A few years ago she began her labours among *Italian navvies*, who were employed in making the Swiss railroads, and during the last two winters she has concentrated her energies upon the spiritual improvement of *Italian soldiers*, by circulating among them tracts and testaments, and by holding meetings for their religious instruction. In these good works she has been cast down with disappointments, and cheered with success in the conversion of souls to God.

From two narratives now lying before me I select the present details of her operations, and I place them before the readers of this Magazine for the purpose of soliciting their prayers on behalf of the lady already named, and of exciting their interest in the regeneration of Italy.

In the month of September, 1858, Miss B. was on board a steamer upon the lake of Geneva, where she found a number of Italian navvies who were returning to Piedmont for the winter. As her custom was, she gave them tracts, which they received with thankfulness, and in due time she left the steamer at Montreux. No sooner had she landed than a peasant woman, who had been on board the vessel, approached, saying, "Mademoiselle is English!" "I speak English," replied Miss B., "but I come from a country many thousand miles from England." "Never mind about that," said the poor woman, "I see you are not afraid of speaking to people even on board a steamer;" and then seizing Miss B. by the arm, she besought her by the love of Jesus to try and save the poor Italians, and to begin that very day. "Oh, Mademoiselle," she exclaimed with great earnestness, "do begin this very day, and never mind the priests,

if they do burn a few of the Bibles, the Word of God *must* and *will* prevail."

These holy women had never met before, and have never seen one another since. Deeply impressed with the pathos of the peasant woman, and regarding the incident as an indication of Divine Providence, Miss B. returned to her lodgings with a determination to begin the work at once, and that evening she sent for a supply of tracts and Testaments as the weapons of her holy war. At first she visited every house where the Italian masons were at work, and walked every day on the high road to meet Italians who were going back to Italy for the winter months. Afterwards she opened rooms for evening classes to teach the navvies reading and writing; and then she employed Evangelists to assemble the men for the purpose of expounding to them the Word of God. The work thus begun, has continued ever since with alternate success and discouragement. Many have heard the glad tidings of mercy, and the name of the Lord Jesus has been magnified.

As mentioned above, Miss B. has devoted her time and energy to the spiritual improvement of Italian soldiers during the last two winters, and when the writer left Florence a few months ago she was most assiduous in trying to persuade them to become good soldiers of Jesus Christ. Though the colonel of one regiment has punished his men for attending the meetings, still the good work is going on in the capital of Italy; "and numbers of the 2nd regiment of Grenadiers," says Miss B., "come continually to my house to read and receive books." Her Evangelist has lately visited the town of Pistoia, where a regiment of the line was stationed, and among the men he distributed 400 Gospels, with some Testaments and tracts; the Testaments were nearly all bought by the officers.

The following details can hardly fail to interest those who love the Redeemer, and who pray for the coming of His Kingdom in Italy. In the village of Clarens a Testament was given to an *Italian tinker*, who said, after looking at it carefully, "it is so precious that I shall make a small tin box to preserve it in when travelling about. When I go to mass in Italy, and hear a sermon, I can look where it is taken from, and see if the sermon and book agree. I shall try all teaching by it." Let us pray that by the grace of God the tinker may become a second Bunyan, and both dream and write of celestial glories.

It is said, on good authority, that there are many *secret* readers of the Bible among the priests in Italy, and the writer was assured that some of them have private meetings for reading together the Word of God. A Piedmontese received two Testaments, one of them being for his wife. On returning to his native village the priest called to ask if he had brought any books, and begged for a loan of the New Testament. The man consented, though against the will of his wife. In a few days the priest came back, and wished to buy the book; the wife objected to sell it, but at last the priest gave three francs for it, and went his way. "A great company of the priests" in Italy, as well as in Judea, may yet become "obedient to the faith."

There are cases in which men have received the Word with all readiness of mind, and loved it more than silver or gold. Miss Burton offered a young Italian mason a

New Testament; he looked at it earnestly, and then said, "Yes, I know that book; I saw a young Italian in the canton of Fribourg last year, who had received one at Montreux; *it was never out of his hand—he hardly took time to eat.* "Yes, I will take one with pleasure." "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."

In another instance Miss Burton gave a Bible to an Italian, who lent it to a young man who afterwards joined the army of Garibaldi. On returning to his native place he related how the book had been blessed to his own soul; how it had accompanied him in all his marches, and upon many battle fields; moreover, he said that on leisure evenings he had gathered around him about twenty soldiers, for prayer and reading the Scriptures; and that with one Bible he was carrying on a glorious work in his regiment. "The sword of the Spirit is the Word of God."

On one occasion Miss Burton was asked to visit a young Spanish lady who was in a rapid consumption, and without any friend on earth except a beloved uncle. At the close of the interview the lady was asked to receive a New Testament, when she said, "Yes, most willingly, I have never seen one, and cannot imagine why our priests, in Spain, never allow us to read it." Soon after this she and her uncle removed to the baths of Savoy, where she died. In a letter of thanks for the New Testament her uncle said the book had hardly ever been out of her hand; she had slept with it under her pillow at night; and as it had afforded her so much comfort and happiness in life *he had put it into her coffin*, as he could not bear the idea of separating her from what she had so much loved and valued!

The following incident will show the eagerness of many Italians to hear the Word of God. "One Saturday the Evangelist was making his way home on foot, when he met four different parties of Italians returning to work on the railroad, all of them being old friends of the previous year. Every party made him stop on the road, read a chapter and pray; the consequence was, instead of reaching Clarens at two o'clock, he did not get back till nine at night. He told me he never saw anything like their pleasure at seeing him again. Such gracious manifestations of the power of God's word cheer and rejoice us when we have been discouraged for a little time."

In these labours of love Miss Burton and her co-workers have sold and distributed multitudes of tracts, gospels, and Testaments, chiefly in the Italian language; and the Spirit of God has made them the instruments of converting many souls from the darkness of sin and Popery into the light and liberty of the disciples of Christ. Single gospels, printed in a neat form, and sold for a penny, are scattered far and wide as the good seed of the kingdom; and though many of them may be destroyed by the priests and the people themselves, there can be no doubt that some of them will bring forth fruit even to a *hundred fold*. In these disinterested efforts for the best interests of Italy, Miss Burton has strong claims on the sympathy and contributions of the people of God, without any regard to country or denomination. With noiseless steps she is going about doing good among the labourers and soldiers of that beautiful land, which

has for so many generations been the seat of the man of sin and the region of the shadow of death.

In my former paper reference was made to the employment of Colporteurs in various parts of Italy, and to the usefulness of Evangelists, who go from place to place preaching the gospel of the grace of God. Details taken from their journals of last year will explain the nature of their work, and prove that their labour is not in vain in the Lord. One of the Evangelists made a tour along the Adriatic coast for the purpose of preaching the Lord Jesus wherever an open door could be found. Colporteurs who preceded him had sold many copies of the Scriptures, and prepared the people for the coming of the messenger of Christ. At Barletta he held his first meeting. The room was crowded, and two of the highest civil authorities in the place were present. The people were delighted to hear the glad tidings of salvation, and expressed an earnest desire that some one should be sent to teach them the way of God more perfectly. In the meantime they resolved to meet among themselves for prayer, and reading the Word of God.

At Foggia the Colporteur set up his stall, and the Evangelist stood by his side; while the former sold Testaments, the latter preached Christ to the crowd that came to listen. Throughout the day the stall was surrounded with people, and though some muttered curses at the preacher, others heard the word with readiness of mind, and said, "how beautiful are the feet of them that bring glad tidings of good things!" In the evening when the Evangelist was taking a walk outside the gate, a man came up, and seizing him by the hand, began to thank him for the words of comfort which he had spoken in the forenoon. On being asked if he had a New Testament he drew one out of his pocket, and, kissing it, said, "Oh, it is a precious book; the priests shall not get hold of it; I will certainly read it, and my children shall read it, and I will assemble all my friends and read it to them." In other parts of the Abruzzi the cry was "Send us Evangelists;" and so it has come to pass that the people who sat in darkness are beginning to see the light of the glorious gospel of Christ. Thus, in the Neapolitan district, where despotism had long run to an excess of riot, the servants of God have been active in the diffusion of that word which always proves the charter of civil freedom, and the palladium of religious independence.

The progress of this good work has made many of the priests *furious*. In the province of Como, the Evangelist required the protection of the police against a fanatical mob led on by one of the priesthood. For the sake of peace, the chief magistrate requested the preacher to suspend his meetings, but when he declined to do so on the ground that freedom of worship had been conceded by the State, the magistrate instantly replied, "then *the law must protect all, and I will take care it does so.*"

In bringing these details to a conclusion I cannot do better than give the words of my excellent friend, the Rev. J. MacDougal, of Florence. "From all quarters tidings come that the Bible has done its work, that here and there souls are being converted from sin and idolatry to Christ, that in twos and threes they are gathering together to tell each other what God has done for their souls, while in not a few places ten and twenty are calling to their neigh-

bourhood a gospel preacher, who at once gathers a congregation of from fifty to a hundred souls. In Lombardy a shower of refreshing has fallen, so that open air preaching is going on after the English model, and with equal success, while the halls of evangelization in Milan, Como, Brescia, Parma, &c., are crowded with earnest listeners to the heralds of the gospel. In Florence and its neighbourhood little knots of men and women have been recently brought to Christ in simple faith, while quite a revival has been going on, through the labours of Miss Burton, in the 6th regiment of Grenadiers stationed here. Twenty-eight thousand Bibles and Testaments have been sold in Italy during the year, and some £400 worth of religious books and tracts. Let your prayers join with ours, that God may grant a still greater blessing on the means used."

A few sums of money have been sent to me since the "Facts from Italy" were published in this Magazine, and should any other friends wish to add their contributions, I shall have the utmost satisfaction in forwarding the amount to Miss Burton for the purchase of Scriptures for Italy. Ten shillings will buy 120 gospels, and who can tell how blessed may be the result of their circulation among the warm-hearted Italians? "Cast thy bread upon the water, for thou shalt find it after many days."

> "And duly shall appear
> In verdure, beauty, strength,
> The tender blade, the stalk, the ear,
> And the full corn at length."

JOHN CENNICK, THE EVANGELIST OF NORTH WILTS.

(*Concluded from page* 218.)

JOHN WESLEY'S journal for 1745 has the following entry under date Sunday the 7th December. "I took my leave of poor John Cennick, just embarking for Germany. I admire the justice of God. He who would never long be advised by any who treated him as a reasonable creature, is at length fallen among those who will make him as passive a tool as ever moved upon wire."

Here we have an unmistakeable expression of honest John's feeling towards his quondam associate, and respecting the step which he had just taken in joining the Moravians. We trace in it, clearly enough, the sore remembrance of the schism which Cennick had wrought among the Kingswood converts; and we also see how impossible it would have been for so independent a spirit as Wesley to submit his own actions to the control of any ecclesiastical conclave. The two men were, in short, total opposites as to their mental organization; but it does not follow that Cennick claimed the condescending pity of his friend. Cennick was a man deeply imbued with a conscientious desire to follow where'er the path of duty led, and, in so doing, to renounce his own judgment. Wesley's keener vision, and wider executive power made him the director not only of his own course, but of that of others; and in his judgment of men who differed from him, he sometimes over-

looked or depreciated motives of the more delicate fibre. That he was right, in the main, in his estimate of this prominent feature in Cennick's character—viz., his willingness to subordinate all private opinions and feelings to public duty, may easily be conceded; but it is not true that Cennick was in the smallest degree fettered by the Brethren in his mode of carrying on his missionary work. In the affair of his marriage there was, we admit, the pressure of some external interference exercised (according to the custom of the Brethren); and though it turned out a much more happy union than John Wesley's own, we are free to confess that, in the form under which it is preserved in the *Wesleyan Journal*, it does not bear the aspect of a very dignified procedure. This is principally owing to the character of the reporter, John Cennick's own mother, so far as we can judge, an ignorant, selfish woman, who appears to have sought an interview with John Wesley in order to pour into his ear the story of her own disappointments. It occurs in October 1750, long after Cennick had left the Wiltshire field and commenced labouring in Ireland, Mr. Wesley prefacing the account by the following memorandum:—

"Saturday, 20th October. I found it absolutely necessary, openly and explicitly to warn all that feared God to beware of the German wolves, falsely called Moravians; and to keep close to the great Shepherd of their souls."

Now for Mrs. Cennick's narrative:

"Friday, 26th October. Mrs. Cennick called upon me. I think it my bounden duty to declare the heads of our conversation.—— My son, she said, declared in my hearing, and before the whole congregation at Tytherton, that when he went to Germany, he still judged it would be best for him to live a single life.——That the brethren there said to him, one day, 'Brother Cennick, it is the will of the Lamb you should marry.' He replied, 'I don't believe it is.' They said, 'Yes, it is; and that you should marry such a person' (naming the sister of J. H.'s wife). He then said, 'I like her very well.' On which they said, 'No; it is not His will you should marry her, but Jane Bryant;' to which he answered, 'I cannot believe it is.' So he left them, and walked out in the fields. There he thought, 'I must be simple; it may be the will of the Lamb.' So the next day he married her."

Mrs. Cennick added—

"I had four children, but three of them are lost [she means, lost to her affections. Ed.] They take no more notice of me than if I were dead. John never came to see me all the time I was in London; and when I went to him, two men came and stood by us all the time to hear every word we said.

"I thought to have spent all my life in his house at Tytherton, and so I sent thither all my goods to furnish the house, to the value of thirty or forty pounds. But as soon as John was gone to Germany, Mr. H. [Holland?] one of their preachers, came and told me that he had taken the house, which was a lye, and I must go out of that room. It was the last week in January. I asked, where I must go? He said, I might go where I would, but I should not stay there. So I went out; and between crying and the cold (for there was no fireplace where I now was) in three days I was stone blind. Some time after, I told P. S. I wanted my goods. He said, I should not have them. I said, then I would fetch a warrant. But at last John gave me ten pounds; and that, I find, is all I am to have."

After a recital such as the above, we are not surprised to find the very next page of Wesley's journal containing a catalogue of the evils, both doctrinal and practical, which Moravianism had introduced among the recent proselytes of England; nor is it difficult to trace in the passage which we next select the influence on his mind of the facts which he had just before placed on record.

"If a man," says Mr. Wesley, "was before, a zealous member of our Church, groaning for the prosperity of our Zion,—it is past.—All that zeal is at an end.—He regards the Church of England no more than the Church of Rome; his tears no longer fall; his prayers no longer ascend, that God may shine upon her desolations. The friends that were once as his own soul, are now no more to him than other men. All the bands of that formerly endeared affection are as threads of tow that have touched the fire. Even the ties of filial tenderness are dissolved: the child regards not his own parent; he no longer regards the womb that bare or the paps that gave him suck. Recent instances

of this also are not wanting. I will particularize, if required. Yea, the son leaves his aged father, the daughter her mother, in want of the necessaries of life. I know the persons: I have myself relieved them more than once; for that was 'Corban' whereby they should have been profited." "These humble preachers utterly destroy the humility of their hearers, who are quickly wiser than all their former teachers; not because they 'keep the commandments' (as the poor man under the law said) but because they allow no commandments at all. In a few days they are wiser in their own eyes than seven men that can render a reason." "Our [own] preaching at first was pointed at the heart, and almost all our private conversation. 'Do you feel the love of God in your heart; does His Spirit reign there?' 'Do you walk in the Spirit?' 'Is that mind in you which was in Christ?' These were frequent questions among us. But while these preachers to the heart were going on gloriously in the work of Christ, the false apostles stepped in, laughed at all heart-work, and laughed many of us out of our spiritual senses; for, according to them, we were neither to see, hear, feel, nor taste the powers of the world to come, but to rest contented with what was done for us seventeen hundred years ago. 'The dear Lamb,' say they, 'has done all for us: we have nothing to do, but to believe.' Here was a stroke at the whole work of God in the heart. And ever since, this German spirit hath wrought among us and caused many to rest in a barren national faith void of that inward power of God unto salvation."*

At this stage, we can imagine those of our readers who have courteously accompanied us throughout the above history of Cennick and his times, asking with some surprize—"what is the object of these supplementary remarks? Is it all designed to disrobe Cennick of the Apostolic garb in which you have hitherto exhibited him; and to bring into contempt the theology, the manners, and the phraseology of the religious party to which he so conscientiously adhered? Our reply is, we wish all parties to speak out, that all may be fairly judged; and in such a controversy it were worse than folly to attempt to put out of court such a witness as John Wesley.

There can be no doubt that great scandals had arisen from the Antinomianism of a large class of superficial converts who indolently accepted the doctrines of Count Zinzendorf as soon as the discipline of Methodism began to irritate their self-indulgence. Amid the strife of tongues, language, which, in the mouth of Cennick and such as he, was the index of profound emotion, too often degenerated into mawkish cant, or became the weapon of controversy. This, indeed, was a fault chargeable on both parties; and many hard sayings remain on record, defacing the Christianity of some of the best men of those times. Is this, we would ask, always to be the concomitant of individual action? Are the leaders never to understand one another, nor cordially to co-operate? We cannot think of it; any more than we can believe that the Lord's host is always to fight in unsupported divisions. Judging by the past, God never has, and never will, give all the glory to any one section of His Church. In, and around, and about every sect there will always be found hangers-on who disgrace its name, and caricature its principles. In order to escape from these hindrances, is there any better advice than that of St. Paul to the spiritually-minded of his own day,—that those who were fully persuaded they had begun aright, should nevertheless leave their first principles, and go on unto perfection?

But we must now hasten to conclude the minor task with which we set out, namely, to sketch the history of the revival of Christianity in North Wilts; and in bringing this to a completion we shall do no more than briefly refer to a

* This last paragraph, though evidently endorsed by Mr. Wesley, it is proper to state, is not his own language. It occurs in the same part of his journal, but in part of a letter from a friend.

remarkable scene which occurred in Devizes immediately after Cennick had left the neighbourhood, in 1747.

Notwithstanding all the assurances (mentioned above at page 151), which John Wesley had made to his brother Charles, that there was no effectual opposition to be dreaded in this town, the latter soon experienced an opposite result of a very emphatic kind. A dozen or more pages of Jackson's "Life of Charles Wesley," are occupied with the narrative of this disgraceful affair, in which, for two days, the house in which Wesley and Meriton met the converts, was closely besieged by a mob of 1,000 persons (described by Mr. Wesley as the most demoniacal he had ever seen), who untiled the roof, tore down the shutters, deluged the chambers with water from two fire-engines, forced their horses into a pond, and at last assailed them with bull-dogs. The Missionaries maintained throughout the most perfect composure, remaining on their knees after all the defences were gone, and then passing away through the ranks of the enemy, absolutely unscathed.

Twenty-five years later, John Wesley, revisiting the scene of his brother's persecution, makes entry in his journal, "Scarce one of the old persecutors is alive. Very few of them lived out half their days. Many were snatched away in an hour when they looked not for it."

Spanning another interval of sixty years, we notice a professional visit paid to Devizes by Charles Wesley's son, the celebrated musical composer. An entirely new generation had now sprung up; and among the persons who listened with delight to Mr. Wesley's performance on the organ of St. John's Church, perhaps not half a dozen knew that his father had been chased ignominiously from the town.

On the same spot, Mr. Spurgeon preached in 1858; and once more, though from another quarter, the hostile spirit which had slumbered since the days of Rowland Hill and the Wesleys, shot into flame. A drunken magistrate interrupted the service and called in question Mr. Spurgeon's authority to preach. Instead of retorting on the disturber by the language of rebuke, Mr. Spurgeon quietly remarked, "This reminds me of what took place in this town, one hundred years ago, when the populace drove Charles Wesley out of the place with bull-dogs. If the like affront was offered to me, I feel persuaded that you would yourselves defend me; for happily we now live in a day when the people of England *will* have the Gospel preached to them." Loud marks of cordial approval followed this appeal, and the intruder was ejected by the police. But as he again forced his entrance through another door, the tumult rose to fever heat. All opposition went down, and the people testified their sympathy with the preacher by the liberality of their contributions. We have reason to know that Mr. Spurgeon retains an affectionate remembrance of his greeting in Devizes.

THE ANNUAL SERMON

PREACHED ON BEHALF OF THE

BAPTIST MISSIONARY SOCIETY,

ON WEDNESDAY MORNING, APRIL 26TH, 1865,

AT BLOOMSBURY CHAPEL,

BY THE REV. GEORGE GOULD, OF NORWICH.

"Though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled."—2 Cor. x. 3-6.

THESE words were written by the Apostle as an answer to the allegation of his adversaries at Corinth that he "walked according to the flesh"—was a time-server who shaped his course so as to invite the applause, or escape the censures of men. They define with exactness the means, and method, and end of his ministry, and hint—with sufficient plainness to be understood by the Corinthians, of all parties, and by us also—that however slow to employ one element of power with which he was endowed, he was "in readiness" to exert his authority as an Apostle, and "to be bold" in punishing the refractory members of that Church, as well as the disobedient elsewhere. He was about to visit the regions of Achaia again, and he foresaw that he might be compelled to appear in a new character at Corinth—"as one having authority;"—so that he was desirous that the Corinthians should know that the Lord had as truly given him "authority" in His Churches, as He had bestowed upon him the knowledge and the gifts which fitted him to preach the Gospel; and that, if he had never asserted that "authority" when previously sojourning amongst them, it was to be accounted for by his loving anxiety to win them to the acknowledgment of the truth by gentle means, and not "to seem to terrify" them into submission to its claims. He felt that they might remember him as he first stood forth amongst them "in weakness, and in fear, and in much trembling"—modest and downcast in look—; and might expect that he would never change his tone, but continue to beseech and to persuade them as he had always done: and he was not the man to forget that, as his actual condition when in Corinth at first seemed to foster such a temperament, and to demand its manifestation, his circumstances since then had not changed. They had witnessed his zeal as "he reasoned in

the synagogue every sabbath, and persuaded the Jews and the Greeks" (Acts xviii. 4), when not one of them had offered him hospitality! He had discovered for himself a certain Jew named Aquila, who was of the same craft with himself, had obtained employment in his manufactory, and had wrought for wages that after all were insufficient to support him, until Silas and Timotheus came from Macedonia; but none of them had lent him a helping hand! "When I was present with you, and *wanted*," saith he, "I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied" (2 Cor. xi. 9): and when, in consequence of the timely succour they brought, he felt himself "pressed by the word" (Acts xviii. 5)—so that he could no longer continue to work for Aquila as he had done, but was constrained to "teach the word of God among them" (Acts xviii. 11) throughout the "year and six months" that he tarried in Corinth—he "abased himself that they might be exalted" (2 Cor. xi. 7), and they became "inferior to other Churches" (2 Cor. xii. 13), because he still "kept himself from being burdensome to them" (2 Cor. xi. 9)! He had seen, from the first, that there were some amongst them ready to take occasion of offence, if he received any of their carnal things, or so much as touched their "filthy lucre," and therefore he resolved, from the commencement of his ministry, to cut off that occasion; so that—though "the Lord hath ordained that they which preach the Gospel should live of the Gospel" (1 Cor. ix. 14), and he was conscious of his claims upon them to the full—he was able, when far away from them, to say "I have used none of these things, neither have I written these things that it should be so done unto me; for it were better for me to die, than that any man should make my glorying void" (1 Cor. ix. 15). To their *memory*, therefore, he could not but appear as one who had by these means made himself "servant unto all" (1 Cor. ix. 19), and to their *anticipation* as a man to be welcomed on a visit because he had given them abundant evidence that he would "very gladly spend, and be spent" (2 Cor. xii. 15)—be at his own charges and expend his last mite—"for their souls:" for they could not be expected to conceive of any change in him, since he had taken care to inform them—when he wrote to them his First Epistle—that "even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, the offscouring of all men unto this day" (1 Cor. iv. 11—13). But, though "weak" in body as of old, and his "speech" as "contemptible" (2 Cor. x. 10) as ever, he was about, if occasion arose, to give them "a proof of Christ speaking in him, Who," said he, "is not weak to you-ward, but is mighty in you:" . . . "for we also are weak in Him"—in communion with Him, and in fulfilment of His will, have forborne to exercise our full authority amongst you—"but we shall," for the future, "live with Him"—be seen, if need be, to be invested with His might—"by the power of God toward you" (2 Cor. xiii. 3—4). Yet, shrinking still, as such a man would, from the exercise of official authority until all other methods of accomplishing his design had failed, he pleads to be saved from the necessity of resorting to it. "I Paul myself *beseech* you by the meekness and gentleness of Christ, ... I *pray* you that I may not be bold when I am present with that confidence wherewith I think to be bold against some which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not

war after the flesh: "—the motive which directs all our actions is not the vulgar ambition of a personal supremacy over your consciences, but the desire to bring "into captivity every thought to the obedience of Christ;" and if *that* triumph be secured our joy will be perfected for ever.

If it be asked why did the Apostle renew his labours amongst such ungrateful Christians as those who formed the Church at Corinth, the answer is furnished by the text. When their obedience was fulfilled to Christ, he might direct his undivided attention to the disobedient in other regions, but not till then. His efficiency and triumph in other fields of warfare would depend in a great degree upon his success in Corinth: so that as the soldier who desired to overcome their country would naturally make himself master of the Isthmus as the guarantee of his military progress, in like manner did Paul wish to make sure of the Church at Corinth as the augury of triumphs elsewhere. Once let it be seen that he had brought into captivity to the obedience of Christ every thought of the Corinthians, and where could an army of aliens be marshalled in battle array against the truth which would not quail before his approach, and fall beneath the arms of his warfare? Success in Corinth was to be preliminary to his success wherever else he fought; and delay in securing the submission of the Corinthians to the Lord the King would only enable other rebels to intrench themselves behind new works, and to build for themselves new strongholds. On all accounts, therefore, he was wise in resolving to secure the obedience of the Corinthians to Christ.

But when we admit these things, we acknowledge that it is our duty also to "bring every thought into captivity to the obedience of Christ," and that the most formidable hindrance to our success is the disobedience of those who have named the name of Christ. We must overcome that disobedience before we can hope to vanquish the world: but if *that* be subdued, our progress will be a triumphal march from one stronghold to another, and the high things which exalt themselves against the knowledge of God will be swept away, and every vaunting cry which defies our advance will be hushed, for none can withstand those who are mighty through God. It is well for us, therefore, my brethren, to be compelled, as Paul was, to re-examine the plans of our campaign, to reconnoitre the key of the position we are bound to win, and to determine anew,—upon the experience we have already acquired, and the knowledge of our adversaries which we now possess,—whether the weapons of our warfare are such as we may be confident will prove mighty through God to our ultimate success. Nor could any time be more suitable for such inquiries than the present, for we are assembled to inaugurate a new campaign, and to determine upon our future movements in concert. Many of us have left the companies of Christian soldiers whom we have been commissioned to lead, that we might confer together in this Council of War; and if we miss from our assembly to-day the familiar forms of those whom we used to salute as wise in council and valiant in fight, we have not a few remaining who have ever kept their faces to the foe, and by their side other youthful spirits who are ready to swear by Him that sitteth upon the throne, and liveth for ever and ever, that they will never cease to contend earnestly for the faith once delivered unto the saints until they are summoned to be for ever with the Lord. Here and now, we are to measure ourselves with all them that rise up against us; here and now, we are to take new courage in each other's presence to fight the battles of the Lord; may God grant that

the thoughts which breathe amongst us find expression in deeds of instant and sustained devotion in our allotted posts, and that when we return to our comrades in arms, they catch the enthusiasm we feel, and a shout be heard through all our camp that shall declare to the world "The Lord of Hosts is with us, the God of Jacob is our refuge!"

It will be necessary for us to consider our purpose, our adversaries, our equipment, our hindrances, and our encouragement.

I. As to our purpose. We can be content with nothing less than that which was avowed by the Apostle, and must needs say that we, too, carry on our warfare "to bring every thought into captivity to the obedience of Christ." The terms used by Paul suggest the idea that—as those who were made prisoners of war were led by their conquerors into a fortress or city where they were held under the rule of the monarch whose army had vanquished them—so "the obedience of Christ" is the city into which all His captives are to be brought. Dismissing the figure for a moment, that we may seize upon the thought which it bodies forth, we avow with the Apostle that our purpose is to establish the authority of Christ over every conscience and every act, and to bring men to feel that He has conquered them that they might serve Him, and Him alone, all the days of their lives: in a word, that His authority over them is at once supreme, constant, and direct! Whence came such a thought into man's heart? Its grand simplicity and comprehensiveness attest its origin. It could not spring out of the corrupt mind of man; it is worthy of the will of God. As well might the stagnant pool which emits at intervals a flickering light pretend to illumining powers like those of the sun, as our imperfect understanding to generate a thought that should thus gather the universe of souls into one, declare their subjection to the truth, yet assert at the same moment their liberty. The thought must needs come from God, since it leads directly to Him!

It may be forgiven a man that he does not at once comprehend a thought which God has uttered in human words, but it is a fearful sin not to make successive attempts to master, and contain it in the soul. In the case before us, where is the intellect which by one effort can pretend to see all that is involved in these familiar words? For they imply that Christ is rightfully lord of all *thoughts* of men. He has not, then, to secure His throne, or to establish His claim to universal dominion over our race; He is already invested with the insignia of royalty, and all judgment is committed unto Him. It is true that we "see not, as yet, all things put under him" (Heb. ii. 8), but of His accession to power we have conclusive proof in the gift of the Holy Ghost unto men. There is not, accordingly, a Christian to be found in the world who does not believe that God hath set our Lord Jesus Christ "at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under His feet." (Ephes. i. 20-22). And the perpetual hymn of the Christian Church proclaims the fact as, with seraphim, and cherubim, and the hosts of angels and of the redeemed, we sing, Thou art the King of Glory, O Christ!

But when we seek to ascertain the extent of His jurisdiction in the world we are struck by the narrow limits assigned Him, even by those who are most vociferous in His praise. For all practical purposes He is treated as King only in matters which are conventionally admitted to be religious; and as to many of these He

is expected to enforce regulations which have never been promulged by His authority, and which are in some instances irreconcileable with the commandments and laws He has inscribed in His statute-book. So familiar are we in this country with a system which unblushingly affirms that "the Church has power to decree rites and ceremonies", that we overlook the function which is thereby assigned to our Lord of tying His grace to those who conform to these commandments of men: whilst it is too evident to require proof that the disciples of the Saviour do not, as a body, recognize His claim upon them, "whether they eat, or drink, or whatsoever they do." They "say Lord, Lord", to Him in acts of avowedly religious service, but do not with equal reverence worship Him, as they should, in their business, their relaxation, their social intercourse, and their political combinations. Yet the very purpose of the Gospel is that *every thought* should be led as a captive into the obedience of Christ!

It is impossible to exaggerate the importance of the claim which is thus set up on our Lord's behalf. It represents Him as expecting to rule over every thought, and as observing the course of our lives accordingly: and it declares the religiousness of a man to be acceptable to the Redeemer when it as truly governs his conduct in all matters before men, as it regulates his communion with the Father of our spirits within the veil. Who can escape the searching question—have I so lived under the rule of Christ? And who can cast his eye upon his own neighbourhood, or think of the actual condition of our country, and not feel that were this purpose of the Gospel fulfilled, there would be such a change wrought amongst us as would make it like heaven? It would then be seen that Jesus lived in every one we met, and we should all be one. No envious feeling, or bitter word, or crafty mischief would alienate us from our fellowmen; but our love, and gentleness, and truthfulness, and mutual confidence would be the outward emblems of our profound unity in God. And all this *has been* possible to us! For, as we muse upon our purpose in conducting the Christian warfare in any region of the earth, we may catch the echoes of words which broke the stillness of Gethsemane some eighteen hundred years ago, and hear our Master say to His Father and to our Father—"The glory which Thou gavest me I have given them; that they may be one, even as we are one, I in Thee and Thou in Me, that they may be made perfect in one; and that the world may know that Thou has sent Me, and hast loved them as Thou hast loved Me." (John xvii. 22-3).

Even to Paul such a purpose as this, when viewed in relation to the world, must have seemed worthy of every effort of his renewed mind. The ambition of statesmen and warriors had been limited to an outward subjection to their power of the nations they had chosen to subdue; for they had never dreamed of being, in any other than a poetic sense, the masters of the world. But to *his* imagination Jews and Greeks Barbarians, Scythians, bond and free, presented themselves as rebels who were to be led captive unto Christ. His geographical knowledge—perfect as we may assume it to have been according to the science and intercourse of the times—suggested a dominion for the Saviour immeasureably more glorious than that of the Roman empire itself—as much more glorious as the spirit is more noble than the body of a man; whereas we, in adopting his words to-day, sweep over continents the Apostle never supposed to exist, and embrace multitudinous races in our view which never appealed to his compassion or his faith. In vain do we strive to count their numbers, or to tell their

names; but, whilst—confused by their Babel tongues, and shocked at their manifold vices, and distracted by their various superstitions—we are powerless to conceive of their ceaseless purposes and plans, we nevertheless make his language our own, and our ambition swells to larger dimensions than that of our inspired teacher, as we say—nothing can content us but "to lead captive every thought of man to the obedience of Christ"!

I know, brethren, as do you also, how men around us—the learned and polite and wealthy—laugh to scorn such an avowal, even when they have translated it into the material forms they affect to admire. We are enthusiasts, forsooth, in their eyes when we propose to obliterate every trace of Pagan superstition, and to accustom men to worship and fall down before the Lord their Maker! We do but strive to realize a wild dream of feverish restlessness when we send the Bible to supersede the sacred books, and to uproot the venerable traditions of all nations; or when we send Christian missionaries to teach the way of salvation to those who are sitting in darkness and in the shadow of death! But if these things make us vile in their esteem, let us be viler still. Let us distinctly say that,—were Christian teachers scattered through the world in such abundance as to meet all the necessities of mankind as to religious instruction; were all the dwellers upon earth accustomed to assemble in their own sanctuaries to worship God; and were every family trained in the nurture and admonition of the Lord;—our work and purpose would not be accomplished if the influence of Christ were not as distinctly seen in the council chamber of princes, in the policy of governments, and in the bargains of the exchange, as in the worship of the Church, and in the ministry of the word. We may help to make our purpose a subject of mocking and scorn by giving undue importance to the numbers of agents whom we employ, of stations we occupy, of converts we have gathered together, of schools and teachers which we sustain; but we lift it beyond the reach of human ridicule when none of these things can suffice our ambition, or recompense our exertions, and when we make it understood that God and we are of one mind, and make the purpose of all Christian warfare this—"to lead captive every thought into the obedience of Christ!"

As a matter of course we shall be judged by our avowed intentions, but we cannot suffer any harm thereby. Our work may be scanned by hostile critics with greater care than ever, and the results of our enterprise be estimated by the standard we acknowledge; and we may learn, in consequence, to speak more modestly of our achievements than we have sometimes done: but who will say that this would affect our power or detract from our success? Exaggeration is never so much to be dreaded as when used in connexion with Christian service. We do not pretend that the results of our Missionary exertions in time past have been all that we hoped for; and they who are ready to exclaim, "Aha! so would we have it!" are welcome to the admission: but then, on the other hand, we may fairly claim a generous estimate of what we *have* achieved. It is true we have invaded several countries, and have failed to subdue them as we hoped to our Lord and King; but we have effected a lodgment for our little bands in the face of the most mighty opposition. We maintain ourselves against the most fearful odds; and day by day our parallels approach more and more nearly to the citadels we intend to storm. Men judge of military designs by the tactics of generals in command and the movements of their troops: and they act fairly when they do so.

The purpose of our own immortal Wellington could not be doubted when he threw up his lines at Torres Vedras, and his strategy was justified by his ultimate success. We are content to be judged in the same manner, and to await the moment of decisive victory. Our several stations are but military posts held, sometimes by veterans whose vigilance and prowess have become more conspicuous in every new enterprize they have engaged in, sometimes by young recruits whose impetuous valour has turned to flight the forces that have been sent to destroy them; and from year to year we are becoming more securely intrenched, more prepared for the combined movement that will advance to victory. By these our purpose may be known: by these our expectations may be measured. We have committed ourselves beyond the possibility of retreat. We may be censured for our rashness, but we cannot succumb to fear. We may be pitied for our dangers, but we cannot tremble for ourselves. We have unfurled our standard; the breath of heaven waves it over our heads as if loving to shew its blazonry to our foes, and by that sign we shall conquer! In quietness and confidence is our strength: yet we reason thus of what we have done: "How could one chase a thousand, or two put ten thousand to flight except their Rock had sold them, and the Lord had shut them up?" and we boldly add that "their Rock is not as our Rock, our enemies themselves being judges" (Deut. xxxii. 30-1). So that men may know *this* to be our purpose in all we have done, and yet may do, to "lead captive every thought into the obedience of Christ."

II. As to our adversaries. The terms employed by the Apostle to describe the work to be accomplished by those who fight the battles of the Lord shew that our opponents are numerous, and organized, and well provided with the means of sustaining a struggle. "Imaginations," which, like towers built in the line of wall on the Isthmus, rise aloft, and supply rallying points for those who line the ramparts, are to be cast down: "strongholds," which, as fortresses, are planted to obstruct the advance of invading troops, must be dismantled and pulled down: "every high thing that exalteth itself against the knowledge of God," and which serves—as their own Acropolis at Corinth did—at once to shelter the inhabitants of a district which has become the theatre of war, and to be a citadel whence the struggle might be prolonged by troops that, discomfited on the plain, have retreated to its friendly heights and become its garrison,—is to be swept away: whilst "thoughts" that, like a hostile population, are busy in beleaguering their invaders, are all to be led into captivity. It is obvious at a glance that the Apostle formed a careful estimate of the work to be done, and did not rush headlong and without consideration into the warfare he waged: and, in like manner, our fathers and leaders in the enterprize we are met to sustain to-day, took care to ascertain, as accurately as they could, the condition of the world they wished to subdue unto Christ.

It is one of the advantages of such a gathering as this, to enable us to reconstruct our surveys, and to perfect our plans, by noting the disposition of the forces against which we have now to contend, and observing how different it is from that which they assumed when first assailed by our advanced guards. No one who is moderately acquainted with the history of Christian missions, can doubt that great changes—political, social, and intellectual—have taken place within the last half century, and that the conditions of our warfare are therefore altered. To take, for example, the case of India; we have no longer to fight against the organized and systematic opposition of the rulers of the country, nor are we assailed by such weapons as were hurled against our pioneers by the servants of the

Honorable East India Company. The outworks of Brahminism have been carried, and we have accurate drawings of the line of forts which the defenders of Hindooism hold. Nay more, we have learnt not only their method, but their intended plan of warfare, and know the resources at their disposal. Meanwhile our movements are facilitated by the altered disposition of the people towards our forces; for the Christian congregations which have been organized in cities, and villages, and almost amidst the jungles of the interior, no longer draw all their supplies from this country as their distant base of operations, but are sustained in a great, and ever increasing, degree by what they can obtain on honourable terms from the Hindoos themselves. Public feeling is manifestly changed and changing still; and one of the dangers against which we have need in the present day to be especially on our guard, is that of estimating too lightly the power of resistance yet to be met with in a system which even its leaders now see to be untenable.

It has always been the policy of states when weakened by war, to seek to strengthen themselves by alliance with other powers. It is of little or no consequence whether they have been previously alienated from each other, and pursuing opposite ends; it has been customary for them, in the presence of their mutual adversary, to enter into treaties offensive and defensive. The history of Christian missions furnishes no exception to this tendency in men who are too proud to confess themselves worsted in many a skirmish, and shamefully routed in many a battle. The alliance between Hindooism as represented by its educated members, and the sceptical, or even atheistic, philosophy of Europe is what might have been foreseen as a probable attempt to prolong the mischievous vitality of both systems. But it so happens that the indirect moral influence of Christianity upon the general state of society is precipitating a conclusion which, on the assumption of the unchangeableness of moral virtue, must presently separate these allies into hostile camps. To get rid of the authority of the Gospel, men must be able to escape from its evidences in detail. But this is impossible when it developes, as its proper effects, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22-3); because these are virtues which directly add to the sum of human happiness. The flank of such an argument must therefore be turned if possible; and this can only be done, as was formerly attempted in the Deistic controversy in this country, by proving that "Christianity is as old as creation." Once let *that* movement be resolved upon, and it is easy to see that Hindooism will be as eager to shake off its ally, as it is now enthusiastic to fight by its side, and to make use of its weapons.

But not only have we this new state of things to deal with. We must be prepared for conduct which but for the usages of war would be accounted treachery. As at the siege of Sevastopol there were officers admitted into the city and allowed to make themselves acquainted with, and, *unofficially* to assist, all the plans of the Russian engineers, though they belonged to a nation with whom we were on amicable terms, so we shall find the controversies which agitate Christendom as to various matters of detail regarded as a new source of strength to our opponents. It is, and will be, as if men who had made the tactics of a given army their study were, as visitors in the camp against which that army moved, to show the key of each position that was from time to time assumed by it. There is no objection which has been raised to the form of stating the evidences or doctrines of Christianity which is not already known, or rapidly becoming

known, to the nations of the earth; and the Christian writers who, with whatever sincerity of purpose and cogency of reasoning, have objected to any argument that has been used in behalf of the Gospel, are now welcomed as the friends, and almost as the allies, of those who are seeking to uphold the systems which we desire to sweep from the face of the earth.

Instead, however, of allowing our resentment to inflame itself by prolonged reflection on such facts, let us consider the results with which we have to deal. The arrogancy of the human understanding can only be equalled by the perverseness of the human will, when alienated from the life of God. It is easy, therefore, to see abundant reasons for believing that new attempts will be perpetually made to explain away the facts which constitute the peculiarities of Divine Revelation. "The Name of the Father and of the Son and of the Holy Ghost," when dropt into the alembic of the new philosophies which may be expected to arise in every scene of our operations, will yield, of course, some truth which will not pretend to baffle even the intellect of a child. And that "hour and power of darkness" to which we constantly turn in thought as the crisis of a struggle on which our salvation depended, when irradiated by the shafts of the new learning, will be but the subjection of a mighty will to the force of an unseen law. Aye, brethren! and were it not that "Jesus, . . . by the grace of God, tasted death," not on His own account, but "for every man" (Heb.ii.9), and that it is as impossible to alter that *fact* as to annihilate the universe by an act of the human will, we might give way to sadness, and wonder how the controversy should ever be brought to an end. But let "imaginations" lift themselves aloft as they may; let the mind of man assert its equality with the intellect of God; let the decree be promulged that henceforth nothing shall be acknowledged as religious truth which involves a mystery; "the Name of the Lord *is* a strong tower," and it is "*the blood* of Jesus Christ His Son" which "cleanseth from all sin!"

But where is he that hath counted the towers held by our adversaries? We shrink from no new intelligence as to what is required of us, nor would we omit from our plans, or attempt to conceal, any outpost, however feebly manned, against which we must move. THE WORLD is in arms against us! What can we say more? Its knowledge, its tastes, its pursuits, its pleasures, its aspirations, are all so many reasons for resisting the Gospel of the grace of God. It is intrenched, in part, behind systems of superstition which flourished before Moses was born, and it has for its strongholds philosophies that have dominated successive generations of men in almost every land. We cannot despise our antagonists, therefore, either on account of their numbers, the positions they hold, the resources at their command, or the combinations they can effect. A careful review of all that is before us serves to sober our minds, and to repress all feelings of vanity. But we check all undue depression by remembering that the warfare to which we are summoned is not of our own choice; it is commanded by the Lord of Hosts: though, whilst this is an augury of success, where is the soldier that on a survey of the field to-day does not, half-involuntarily, exclaim, "Who is sufficient for these things?" Yet, as our hands touch the hilts of our swords, we recover ourselves in an instant; we see eye to eye; and, as with the heart of one man, resolve anew to lead captive every thought of this defiant world to the obedience of Christ.

III. As to our equipment. It is impossible to shut our eyes to our numerical inferiority

to our adversaries, or to certain peculiarities in our accoutrements. Even were all Christendom composed of faithful men, we should be vastly outnumbered by the children of disobedience; but we have to reduce that smaller body to still smaller proportions. Let us proceed to do so now. First of all we are bound to dismiss all those who, nominally on our side, laugh to scorn our enterprise and are anxious to learn its failure. Next, we refuse to count those who are avowedly indifferent to the opposition of the world to Jesus. We must also leave out of our calculations those who are lovers of pleasure rather than lovers of God; those who are making haste to be rich; and those whom the cares of this world and the deceitfulness of riches excite and consume. When we have thus narrowed our computations to such as stand forth amongst their neighbours with the vows of God upon them, the process of elimination has to be commenced anew. We cannot and dare not count in the army afield the mere contributors to our military chest; for the money which purchases stores of all kinds for the troops cannot become an addition to their ranks and to their power. How large a number must, on this account, be written off from our proper muster-roll it is not easy to specify, but every one knows that it greatly reduces the number of efficient soldiers under arms. At last we discover that we can rely only upon a very small force, composed indeed of those whom the most favourable judges would pronounce to be "the weak things of the world" when compared with the "mighty" whom they face. It consists of men who have taken to themselves the whole armour of God, and to whom every incident of the Christian warfare is a matter of personal concern;—of men who are watching unto prayer, and whose intense devotedness to the service of Christ, makes them as an army of sentinels,—who sleep indeed, but whose heart is always awake;—men who fight not as uncertainly, or as those who beat the air, but as soldiers should, with a will and with an energy that tramples the impossibilities of the world under foot;—men who can do everything but turn their backs to the foe. It may be humiliating to have to reduce our numbers in such a style as this, but we must neither deceive ourselves nor the world. The truth must still be adhered to, though we seem but to repeat the history of Israel at Aphek; where, as you will remember, "the children of Israel were numbered, and were all present, and went against the Syrians; and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country." (1 Kings, xx. 27.)

But there is an immense difference between an army in vigorous health and fighting its way in an open and salubrious country, and one that is weakened by disease, and has to maintain its positions, or to advance its posts, in districts haunted by a perpetual malaria. And I need scarcely remind you that just that difference is to be recognized is our own case. "We walk in the flesh!" We are men of like passions with those whom we meet. *They* are strong in the fever which possesses them; *we* are weak in our convalescence. *They* have their energies renewed by the influences which enervate ourselves; and the immense advantage always belongs to them that they determine when and where we must meet them in battle. As the Captain of our salvation casts His eye upon our ranks, He cannot discover one of His soldiers in perfect health: nor is there one amongst them from whose lips the prayer ascends not, "Arise O Lord; save *me*, O my God" (Ps. iii. 7). Yet with this intrinsic unfitness for any great exploit, we must meet all those that rise up against us.

When we turn to our arms and accoutrements it must be confessed that it adds considerably to our difficulties that "we do not," and *may* not, "war after the flesh." We have been so long accustomed to the use of certain weapons, that we can no more adopt our new costume, and readily wield the sword put into our hands, than could David move freely in Saul's armour, and use Saul's sword. We must clothe ourselves in the armour of righteousness, and know no other means of warding off the blows and arrows of our adversaries. We must take "the sword of the Spirit which is the word of God," and eschew every other weapon of offence. And it is too evident to admit of question that, in respect of both conditions, we find it difficult to walk so as to please God. The tendency in our nature is to rely upon that which is "outward in the flesh,"—to trust to numbers, rank, wealth, political support, social reputation, and such-like elements of worldly power, for success in every enterprize even of a moral, or of a spiritual kind: and it is by no means easy or agreeable to abandon dependence on each and all of these, and "by the manifestation of the truth to every man's conscience in the sight of God" (2 Cor. iv. 2) to declare our confidence in that truth alone. No one can read the Pauline Epistles without feeling that their author was as sensible as any man could be of the contrast between the methods of warfare which he had used as a Jew, and subsequently used as a Christian. He could not adventure an attack upon the nascent heresy at Damascus until he had obtained "authority from the chief priests" (Acts ix. 14) at Jerusalem "to bind all" that called on the name of the Lord Jesus: but he did not wait for authority from the Emperor of Rome to traverse his dominions and preach the Gospel! No humble petition was presented to the reigning Cæsar from the saints at Antioch, or Rome, to issue his imperial decree that Paul and Barnabas should be separated unto the work to which the saints at Antioch knew that the Holy Ghost had called them; although we can readily believe that such a command given in that age would have invested those Missionaries with as much importance in the colonies of Rome as the letters patent of our beloved Sovereign have conferred on the would-be Metropolitan of Cape Town and the recalcitrant Bishop of Natal, and others in the colonies of England. But, so it was, Paul did not wait for an imperial mandate of consecration, nor did the prophets and teachers in the Church at Antioch regard it as essentially preliminary to the exercise of their spiritual functions; for we read that "when they had fasted and prayed, and laid their hands on" Paul and Barnabas, "they sent them away;" and, with inimitable simplicity, the historian instantly adds—"so they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus" (Acts xiii. 3—4). Of a truth *this* was not to "war after the flesh!" Yet the difficulty of using the same method in these days is obvious to all men; and the number of our fellow-Christians who cannot dispense with the support of political dignities, and social suffrages in their spiritual labours is one of the saddest facts of our times. Happy are we in our repudiation of all such allianoes, and who are content, with the Apostle of the Gentiles, to go forth on our mission in the "invincible might of weakness" rather than to depend on the strong arm of the law!

Yet let me remind you of the essential need of righteousness in every soldier of our army, if we would resistlessly charge upon the foe. No freedom of movement, no dexterity in fence, no skill in transfixing our antagonists, can enable us to dispense with righteousness as our breastplate, and true protection. It is accounted a disadvantage

to men to fight with the sun shining in their faces; how much more must it be baffling to contend with those who are luminous and resplendent in "the armour of light"! It is difficult for the men of this generation to act against the truth, because of the light which beams upon them from the Sun of Righteousness, and with which He is flooding the world; but how much more difficult would their task be if we, its soldiers, were seen "clear as the sun, fair as the moon, and terrible as an army with banners," at the same moment! If, however, this were *not* so, the importance of an indisputable godliness in all who profess to maintain it, *on their own account, and as protecting them against the weapons of their foes*, is beyond controversy. Who can pierce the buckler of holiness? For reason tells us that he must be unharmed by any weapon who can truthfully say as Paul did—"I know nothing against myself, yet am I not hereby justified, but He that judgeth me is the Lord" (1 Cor. iv. 4); and can then appeal to his comrades, and to the world, and say—"Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (1 Thess. ii. 10); "for we are not as many which corrupt the Word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ" (2 Cor. ii. 17). It is easy for opponents to wound us through our inconsistencies and our sins; and it cannot, therefore, be too strongly urged upon our own consciences, as well as upon our fellow-soldiers, that we are prepared to fight the battles of the Lord only when our very garments are unspotted by the flesh. Our personal security, and therefore our useful co-operation with others, must ever be dependent on our personal holiness; for "who is he that can harm you," says Peter, "if ye be followers of that which is good?" (1 Pet. iii. 13). Everything, therefore, under God, depends upon the question whether our army be entirely composed of those who work righteousness in the earth. *This company* may be paralyzed by the numbers of those who fall pierced through with many arrows; and *that regiment* may reel in the shock of battle, because its standard-bearer is overthrown; and a panic may run through the host which shall snatch victory from our grasp, if we be not mindful of this matter. For our inherent weakness needs the protection which God has enjoined.

Such a small force, however, though well accoutred, may, when brought into the field, at first be laughed at and greeted with shouts of derision, but will assuredly come off more than conquerors through Him that hath loved us. Its only weapon is the Word of God; and that is well known to be "sharper than any two-edged sword:" so that, when vigorously plied, it "pierceth even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12). The one accomplishment which we ought, accordingly, to foster in our churches is, by attention to drill, to become "mighty in the Scriptures;" and as we dare not conceal from ourselves that we stand alone amongst our fellow-Christians in the manner in which we assert and uphold the sufficiency as well as the supremacy of the Scriptures, it is incumbent on us to acquire and to manifest an unrivalled dexterity in the use of that weapon. Thank God that His Word endureth for ever, whilst the traditions of men, though long-lived, are to perish; so that we may be sure the time will come when our "brethren that have hated us, that cast us out for His Name's sake, saying, Let the Lord be glorified" (Is. lxvi. 5), shall say, "surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. xvi. 19), and shall join us in the main-

tenance of the sole authority of the Scriptures in religious matters over the consciences of men. When that time has arrived, the conquest of the world will be easy. "What is the chaff to the wheat? saith the Lord. Is not my Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 28-29).

But the army which is best disciplined, and led, and equipped, is dependent, after all, for its fitness to achieve a victory, in no small degree, upon the spirit which animates it as a whole. Now, we, brethren, "are all the children of God, by faith, in Christ Jesus"—(Gal. iii. 26); and "whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." (1 John v. 4). So that—having the same spirit of faith—" when we again close our ranks for fresh conflicts, we need but recall and act upon the words of our Divine Redeemer—"Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say to this mountain, remove hence to yonder place, and it shall remove; *and nothing shall be impossible unto you*" (Matt. xvii. 20);—and then, at the given signal, we may rush to triumph, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

IV. As to our hindrances. For if the question were really narrowed to a struggle between a holy and united and truth-asserting Church and the World, we might well be of good courage in the name of the Lord: whereas we are embarrassed by obstacles raised in our own camp. The Church at Corinth was not more divided into parties than Christendom at the present day: nor were the mischiefs resulting from that disunion more obvious to the Apostle *then* than those which we witness *now*. A combined movement amongst the various churches, of this country for example, is not looked for, at present, even in support of an object which they approve in common. Individual members belonging to different communions act in concert for different religious purposes—such as the support of the Bible and Tract Societies:—but they do so *not* because of their connexion with other Christians in the Churches to which they severally belong, but just as they might do if they were not members of Churches at all. It is an accidental feature of such concerted efforts, not the essence of them, that they are joined in by some of the most intelligent, and devout, and zealous members of Churches of all denominations; and it is a very significant sign of the times that, at meetings called for the purpose of sustaining and augmenting such efforts, it is very customary for speakers belonging to the dominant sect in England and Ireland to apologize for their co-operation with their Nonconformist neighbours. It is quite worth the while, notwithstanding, to carry out the plans which admit merely of such timid combinations; but no one who reflects upon what is passing around him could be deluded into the momentary belief that existing Churches are held by the supporters of such societies as I have named, secondary to Christianity itself. Yet until the functions of Churches be brought into unison with the tendency of the salvation that is in Christ Jesus, and instead of being used as fortresses to protect the rights and opinions of sects, Christian men—who are their real strength—become less anxious about their several peculiarities of dogma or practice than to uphold the unity of the faith which is common to them and to their neighbours, we shall not see much progress made in winning the world to our Lord. It is shocking to think upon these things in relation to our own land, but positively disheartening to feel that they are being reproduced amongst the heathen. "Heresies,"

however, we have been forewarned must come, "that they which are approved may be made manifest"—(1 Cor. xi. 19); and, next to corruptions of Christian doctrine—which inject poison into what, as given by God, is "the bread of life"—are to be shunned of all godly men, those assertions of Divine right for any existing form of Church-government *in its details*, and those assumptions of authority in consequence of the patronage of the Civil Ruler, which at this moment alienate from each other those for whom Christ died. Happy are they who are striving to cast out the beam from their own eye, in respect to all such questions, that they may see clearly how to cast out the mote from their brother's eye!

Let us, however, review *our own* condition as an organized body of Christians. That we form a division of the army of God is confessed on all hands, and that we have had some honourable duties assigned us by our great Leader is a matter of history. What report then have we to give of our own portion of the camp? Are we of one heart and of one mind? Do we love as brethren? Are we careful to avoid all causes of offence one towards another? Are our leaders free of mutual jealousy, suspicion, and distrust? Do they take counsel together, or is each bent on working out his own plans? Do they breathe abroad their own large-hearted spirit amongst those who are looking up to them as "examples in all things," or is every company made selfish by the influence of its captain? Is it characteristic of us all that "in honour we prefer one another?" And, as the consequence of mutual love and brotherly confidence, are we self-sacrificing in spirit and in act, ready to devote our property and our lives to the service in which we have enlisted, and for the purpose we have professed? When our roll is called, are there no defaulters, no deserters, no insubordinates? Can our brethren who have been sent out in various directions to establish themselves as advanced pickets rely upon our cordial and unanimous support? Or must we confess, with shame before God and man, that, in these several respects, we dare not pretend our obedience to Christ is fulfilled?

Alas! for us;—it is too notorious to admit of a charitable construction to the contrary—we are neither "perfectly joined together in the same mind and in the same judgment," nor universally, or even generally, willing "whereto we have already attained to walk by the same rule and to mind the same things," (Phil. iii. 15-16) in the confident persuasion that "wherein we be diversely minded God will reveal even this unto us." We do not live in peace amongst ourselves. Our strength is broken in consequence; and hundreds of our Churches have to this hour abstained from all connection with our Missionary Society. The very exertions of those who strive to maintain the ground that should be guarded by the loving and zealous efforts of all our brethren are to a great degree affected by the indifference, the apathy, the selfishness which surround them, and a timid caution takes the place of courage and daring. Of this state of things the condition of our Missionary Society is mournful proof; for, whilst other bodies of Christians have been annually enlarging their contributions to similar organizations, and have also been increasing the number of their agents, we have made but small progress in the same direction. If our brethren throughout the country had, in the mysterious allotments of Divine Providence, been deprived of all participation in our national prosperity, we might submit without a murmur, to our relative feebleness and scanty supplies; or if, permitted to share our full proportion in that prosperity,

we had declined in numbers, so that our relative wealth and strength to-day are but what they were in former years, we might still—*but only if we used to do what we could!*—be free from blame. I am sure, however, that I carry the convictions of all with me in affirming that neither of these hypotheses can be sustained for a moment. We are shut up therefore to one of two things: either there has arisen a general disinclination to help this good cause proportionately to the increase with which God has blessed us, or that disinclination which has been systematically shown by many to take any part in evangelizing the world, when viewed in connection with the parsimonious gifts of others, has damped the zeal and curtailed the liberality of those who cannot break away from their Lord's command. There are no grounds furnished for the first of these suppositions; and if there were, instead of being an apology for, it would enhance the guilt of our position: and I believe that the latter is the only explanation which the facts of the case will allow. The liberality of many of our heartiest friends is checked by the prevailing and unexpanding penuriousness of their neighbours, almost as much as by the refusal of others to come in this matter "to the help of the Lord, to the help of the Lord against the mighty."

It would be unworthy of us as Christians to entertain such thoughts as these, and not set ourselves seriously to work to rectify what we feel to be amiss, and to supply what is wanting to our body. Let us once become conscious that all want of union of heart and effort is *sinful*, and we must needs confess our guiltiness before God, and seek for and use His grace to get rid of whatever has occasioned it. Only a defective view of the evil of our state in the sight of the Most High could permit us to tolerate it as if it were a necessary or an incurable evil: whilst the settled conviction of our judgments that it is as displeasing to Him as it is injurious to ourselves, must instantly occasion "great searchings of heart." The issue may then be left in the hands of God. He who giveth us grace to know ourselves, that we may the more earnestly desire to become all He would have us be, will not prove indifferent to our struggles to get rid of the sin that has been present with us. However much it may have grown with our growth, and entwined itself around our hearts, and affected our judgments of men and things, He will enable us to cast it forth, and with a resolute hand to tear out the last fibres which the light of His countenance reveals; and, having made us true to ourselves, He will then proceed to make us a blessing to others. But until each one begins with himself, resolved to give God no rest until he be personally conformed in all things to His gracious will, the evil will abide amongst us, and our legitimate influence in the world will continue to be impaired.

"Blessed are the peacemakers: for they shall be called the children of God" (Matt. v. 9). The more we resemble our Father in Heaven the more conciliatory and uniting will our conduct be towards all men. We shall then be valiant for the truth upon the earth, but our mode of warfare will show that we desire to make captives to the truth, not to ourselves; and that our ambition is, by such means, to be helpers of their joy. They may resist us, but love will subdue their opposition, or rid it of personal antipathy and passionate longings for vengeance upon us. Every conquest we make will add to the number of our comrades, and increase our usefulness: "and the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever" (Is. xxxii. 17). "Then shalt thou call, and the Lord shall answer; thou shalt cry, and

He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity: and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Is. lviii. 9-11). We shall thus be "in readiness to revenge all disobedience, when *our* obedience," as a body, "is fulfilled."

V. Lastly. As to our encouragement. "The weapons of our warfare are not carnal, but mighty through God." Every thing else may be in the most perfect order, but if an army take the field with unsuitable weapons, it will soon be smitten down. We might, therefore, conceivably have a spiritual and united Church setting itself in due order of battle, though furnished only with carnal weapons, and its discomfiture would, in that case, be certain. But if such a Church "war not after the flesh," and use only the weapons that are "mighty through God," its success is sure. I am aware that the phrase on which I am commenting is a Hebraism, and denotes that which is really, and pre-eminently, invested with a specified quality—as is plain in the only other instance in which it occurs in the New Testament, and in which Moses is said to have been "fair to God," or "fair through God" (Acts vii. 20), which our Translators have happily rendered "exceeding fair"—so that its strict meaning here is "really mighty." The Apostle, therefore, asserts that the weapons which it is lawful for Christians to use are really mighty. No one can trust to them and be made ashamed; for the reason which will occur to every one, that they have been assigned to His servants by the King, the Lord of Hosts.

So far then as our equipment for the Christian warfare to which we are commanded is concerned, we have everything at hand which we need. With faith in our hearts and God's sword in our hands, we may do valiantly. "Our sufficiency is," really, "of God." Out of weakness we may become strong, "wax valiant in fight," and, like men of faith in olden times, "turn to flight the armies of the aliens". The Gospel is as effective as ever. To them that are called it is "the power of God, and the wisdom of God": and woe be to us if we do not make known that Gospel as it is revealed in the Scriptures. It cannot be improved upon; but it may be damaged by the arts of the sophist, and by the patronizing philosophers who wish to give it a new edge. With as much propriety might a man, accustomed to whet a scythe to mow a field of grass, pretend to sharpen a Damascus blade of the finest temper put, fit for service, into a swordman's hand, as these wise men of the world affect to better the handicraft of God. They have tried for centuries to prove its worthlessness as given to man; let them now stand back and see that we "preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect" (1 Cor. i. 17): and, as surely as we do so, will they also learn that "God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence" (1 Cor. i. 27-9).

We want no other encouragement than this. God teacheth our hands to war and our fingers to fight. He goeth forth with our armies. He is our "sun and shield"

(Ps. lxxxiv. 11). It is as true now as in days of old that "those that honour Him, He will honour; whilst they that despise Him shall be lightly esteemed." And therefore "in the name of our God we will again set up our banners;" for in His name we are bound to go forth, and "He it is that shall tread down our enemies" (Ps. xx. 12).

Well may we rejoice together as we think of those who have left our tents to win new ground for the King of kings. They are our brethren beloved in the Lord, whom we esteem very highly in love for their work's sake. They are "the Apostles of the Churches" to which we belong, "and the glory of Christ" (2 Cor. viii. 23). Of their zeal they have given evidence in volunteering for distant and perilous labours. Of their diligence we have proof not only in their own despatches, but in the intrenched positions which they hold amidst their enemies. Of their method of warfare we are certified in the converts who are rallied around them, in the fortresses which they have dismantled, in the strongholds which they have cast down. The Lord hath given them His testimony; and in this we rejoice, yea, and we will rejoice.

But they "walk in the flesh!" The God whom we and they alike serve does not undertake to provision His army in the field. For that purpose He depends upon all those who love His salvation. Beyond doubt it would have been as easy to Him to have stored up in readiness for their use all the food and raiment His soldiers could require, and then have opened His treasures as their needs arose, as it was to give once for all the gospel of our salvation to mankind: but He has not done so. He relies upon the willingness of His people to contribute even of their penury, and much more out of their abundance for all such purposes, and simply commends the duty to their hearts by reminding them of what they owe to Him! We must deal with the claims of our brethren under His eye to-day! We must decide in His presence upon what is due from us to secure the necessary supplies to every one who is dependent on our bounty; and when we place our contributions before Him we must remember that He will judge of them "according to that a man hath," and by the cheerfulness with which they are offered. For in truth He deals with us in this fashion that we may show our love to Him. He is still saying to us in His word "I will take no bullock out of thy house, nor he-goats out of thy folds: for every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is Mine, and the fulness thereof" (Ps. l. 9-12). But He may be visited, and clothed and fed in His servants; and *will be* thus honoured by us to-day! Happy will our consciences be at this collection, if we so give of our substance as not to be ashamed to hear our Lord say unto us here, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done unto Me!"

Yet *that* must not be the only issue of this service. We dare not separate as if *that* were the principal requirement of the day. Were our military chest empty, and the wants of our brave soldiers never so great, it would not be enough to fill the one to overflowing, and by a bountiful supply, to anticipate and provide for their wants in all time to come. Much more than this is required at our hands! Many of us meet together for the last time! When this anniversary is over we shall return to our various churches,—as officers hurry back to their quarters to prepare their men for the inevitable battle they have calmly discussed

and arranged for—to rouse them to new exertions and to fill them with fresh courage. There should be a clear understanding amongst us, therefore, that we will each, in his own place, do our utmost to raise the tone of our division of the army of the Lord. We should separate as men who know not what duties may fall to the lot of each, but who are of one mind in their attempts to ensure the fullest co-operation that is possible amongst our several companies, both as subdivisions of our forces, and as forming an integral and important part of the host of God. If *we* be not thus agreed, there is little ground to hope that each Church will be possessed with a desire and a resolution to make our denomination such a power in this country and in the world as it might be; the times of our inefficiency will be prolonged; and our very blessings will be cursed by God. But surely we *are* thus far agreed! We can no longer hesitate to consecrate ourselves to the task before us! It may be difficult, and exhausting to patience, and apparently hopeless; but if "we do not war after the flesh" we shall accomplish it sooner than we may expect. Prejudices and misunderstandings will disappear as clouds before the sun; animosities and heart-burnings will be extinguished; we shall "not judge one another any more; but judge this rather that no man put a stumbling-block or an occasion to fall in his brother's way" (Rom. xiv. 13): "every one of us will please his neighbour for his good to edification" (Rom. xv. 2): and "the very God of peace will sanctify us wholly!" (1 Thess. v. 23). Instead of seeking a frigid uniformity, we shall attain to a generous, and comprehensive, and sanctified unity amongst ourselves; and shall, thereby, be trained to help forward the realization of a unity amongst all who are in Christ Jesus, akin to the unity of the Father and the Son!

Blessed vision, yet to be actualized among men! It shines upon us from heaven; say not that it is equally remote. Every act of faith, every effort to keep Christ's commandments in His own loving spirit, hastens the blessed consummation of His will on earth as it is perfected in heaven. "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory" (2 Cor. iii. 18), and thereby become prepared either to move in the triumphal procession of Christ as the captives of His grace—bearing "treasure in earthen vessels that the excellency of the power may be of God, and not of us" (2 Cor. iv. 7),— or to enter upon any new campaign that He may appoint. The men of science did not abandon their chosen pursuit, when Bacon pointed out the way to new and invaluable discoveries, because of the rival schools to which they had been formerly attached, or the damage they might do to theories they had been accustomed to maintain; but with dauntless enthusiasm committed themselves to the noble enterprize of mastering the facts of the universe. In mighty contention of thought they have struggled and prevailed; they have grouped together in formulæ which cannot be snapt asunder, the results of their several expeditions, and have bound them to the chariot-wheels of science as evidences of its triumph. We cannot, as taught of God by the Spirit, be less zealous, less self-denying, less energetic, less persevering, than they, since our purpose and our recompense are infinitely higher than theirs. *They* would make the universe of matter augment the glory of man: *we* would lead captive every thought of man to enhance the glory of the Lord! *They* pursue their toil "to obtain a corruptible crown; but *we* an incorruptible!" "Therefore, my beloved brethren, be ye stedfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

JAMAICA.

MAGNITUDE OF THE WORK ACCOMPLISHED IN FIFTY YEARS.

1. CHANGE IN SOCIAL MORALS.—Fifty years ago Jamaica was, with very limited exceptions, a very Sodom of iniquity. All classes were addicted to the most shameless profligacy. Marriage, in many districts, was hardly known, and on some estates was absolutely prohibited. We have much to mourn over still, but how great the social change which has come over the land! Now, concubinage, amongst what are called the respectable classes, is becoming branded as dishonourable, and marriage is becoming the rule, while family ties and the hallowed associations of home are inducing an improved social morality in other respects.

2. ABOLITION OF SLAVERY.—Fifty years ago 300,000 out of 350,000 of the population were down-trodden and oppressed under the iron foot of slavery, and men and women were driven to the field, and forced to their unrequited tasks like beasts of burden, and often flogged and tortured with relentless cruelty on the most frivolous pretences. Now, for six-and-twenty years, the boon of liberty has been enjoyed so, that four-fifths of our present population can say they were never in bondage to any man.

3. EVANGELIZATION.—Fifty years ago, the masses of the people were sunk in the grossest abominations of African superstition; to the great majority of them there were no Bibles, no Sabbaths, no schools, and some of the professed ministers of religion were among the most profligate and abandoned of the community. How changed the state of things now! We have superstition, and ignorance, and irreligion enough still, but, blessed be God, we have no longer a heathen community. Too many profane God's holy day in idleness, and sloth, and dissipation; and very many keep the Sabbath only once in fourteen, instead of once in seven days. But now the Christian Sabbath is an institution everywhere acknowledged, and more or less scrupulously observed. Places of Christian worship occupy not only our towns, but lift up their heads in almost every mountain village and district of the land, so that the public means of grace are brought within reach of nearly the whole population; and every Christian denomination has a goodly band of faithful, hardworking, godly ministers, who watch for souls, as those who must give account unto God. Jamaica is not a paradise; its inhabitants are not angels; iniquity still abounds; the love of many waxes cold; and many walk—of whom your pastors tell you often—that they are the enemies of the cross of Christ. But we bless God, Jamaica is not what she once was—a slave-cursed sink of abominations.

4. PLANTING OF CHRISTIAN CHURCHES —NATIVE MINISTRY.—Fifty years ago, it is to be feared, that in some parts you might have searched in vain for a single God-fearing, praying Christian man. What is the case now? Why, to say nothing of other Christian denominations, there are now in connection with our own mission upwards of seventy regularly-organized Christian churches, comprising more than 30,000 members, presided over by one-and-forty Christian pastors, of whom nineteen are men of your own clime, whom God has raised up amongst yourselves, and counted

faithful, putting them into the ministry. No doubt, among these 30,000 church-members there are large numbers who have a name to live while they are dead. But making every allowance for a nominal or a hypocritical profession, we believe there is a glorious company, whose hearts have been renewed by the grace of God, and over whom we may rejoice as new creatures in Christ Jesus.

5. THE MULTITUDES GONE TO HEAVEN.—And who shall say how many, during the past FIFTY YEARS, have passed away from the church militant in this land to the church triumphant in heaven? Oh, we are sure that from the churches of Christ in Jamaica there is even now a goodly fellowship, who having washed their robes, and made them white in the blood of the Lamb, appear pure and spotless before the throne of God; and of these, some, as faithful witnesses, having sealed their testimony to the truth with their blood, are honoured to wear the martyr's crown. Truly, brethren, in the review of the past fifty years, we may wonderingly exclaim, "What hath God wrought!" and as gratefully add, "The Lord hath done great things for us, whereof we are glad. Oh, give thanks unto the Lord, for He is good; for his mercy endureth for ever."—*Rev. D. J. East.**

* "The Voice of Jubilee. A Narrative of the Baptist Mission, Jamaica," &c., by John Clark, W. Dendy, and J. M. Philippo; with an Introduction, by David J. East. London: J. Snow.

EXTRACTS.

"ENTER INTO THY CLOSET." In the great cathedral at Rome are ranged a number of confessionals, closets of carved wood, for penitents of every language. You see inscribed, with gilt letters, over one, *Pro Italica Lingua;* over another, *Pro Flandrica Lingua;* on a third, *Pro Polonica Lingua;* on a fourth, *Pro Illyrica Lingua;* on a fifth, *Pro Hispanica Lingua;* on a sixth, *Pro Anglica Lingua.* In each instance, the father confessor is waiting in secret to hear the secrets of penitence. A modern writer, having thus described this arrangement, tells us that one who witnessed it "was impressed with the *infinite convenience*—if we may use so poor a phrase—of the Catholic religion to its devout believers."*

But "infinite convenience, if we may use so poor a phrase," belongs rather to the religion of that suppliant who, when his heart is breaking, has no need to wait until he can kneel on some consecrated pavement, no need to wait until he can prepare language, no need to wait until he can reach a distant priest, whose soul may be more ignorant, stained, and troubled than his own; but who, in every hour of every night and day, in every spot on sea or land, may find a closet in which the Infinite Father is listening for whatever the overburdened heart may murmur, speak in what native tongue it may, —a Father who not only hears the spoken prayer, but sees the prayer that is too deep for speech.—*Stanford's Secret Prayer.*

* Nathanael Hawthorne.

APPREHENSIONS REGARDING THE FUTURE.—Up to the time when these

words were spoken to the Hebrew prophet (Exodus xxxiii. 14), God had shown His presence to the chosen tribes by signs and wonders. He had thus been with them as their *supporter;* and in a region where there was no fountain for the thirsty lip, and no green thing to sustain existence, He had given them bread from heaven, and water from the flinty rock. He had been with them as a *guide,* and had led them along paths of mystery by the symbol of His presence.

"By day, across the astonished lands,
The cloudy pillar glided slow;
By night, Arabia's crimsoned sands
Returned the fiery column's glow."

But now, by the worship of the golden calf, they had broken the oath of allegiance to their heavenly King, had set up the banner of independence, and had invited by their sins the final inflictions of judicial severity. Moses was struck with consternation, for he knew that God might righteously withdraw His presence, suspend the action of those miracles by which they had hitherto been fed and guided, and leave them to die in the deep eternal silence of the desert. To calm these fears, and give his troubled spirit rest, Jehovah said, "My presence shall go with thee."

We are as immediately dependent upon God as were those tribes in the trackless, shadeless waste. Our life is, moment by moment, as much at His mercy—our bread is as much the gift of His power, as was theirs; whether our supplies come in some flash of miracle, or through a million intervening agencies, they come from Him, and from Him alone. When He gives the showers and sunbeams that melt the snow-wreath, tempt forth the tender leaf, and mature the golden grain; when He gives us work to do and power to do it, when He gives those affections of parent or friend which nurse us in our feebleness, or feed us in our want, He gives us our daily bread as truly as if He gave it from the clouds. "Hitherto the Lord hath helped us." "The God before whom our fathers did walk, the angel which redeemed us from all evil, hath fed us all our life long unto this day."

But now, perhaps, you have your misgivings. Bleak sights without, bleak thoughts within; winter in the scenery, winter in the soul, winter everywhere, may combine to make this a dreary day to you. Times may be hard; old age may be coming on; and freezing fears of helpless debt may turn your heart into ice. But only let the Lord be "your shepherd," and you will not want. Christ's messages to the poor disciple who is troubled for the future (Luke xii.) were meant especially for you, and have as much particular directness of appeal as if spoken in confidence to you alone. You may say, "I am poor and needy, yet the Lord thinketh on me;" and you are present to His thought, not as one leaf in the forest, one wave in the sea, or one poor human unit in the aggregate of life, may be present to the generalizing and indiscriminate thought of man, but as a child is present to the thought of his father. Since it is so, and since God's promised help no longer comes through miracles, but through appropriate means, use what means may be accessible, and "whatsoever thy hand findeth to do, do it with all thy might." We are to cast, not our work, but our care upon the Lord, for He careth for us; "And if He careth for thee," says Leighton, "be thyself at rest; for why shouldst thou care, and He care too?"

Sometimes disquieting thoughts

will arise, not from fear of want, but from doubt as to the true path of duty. The pilgrim is perplexed with by-paths and cross-paths, and is frequently brought to a stand where many paths meet. There are times when truth looks like error, and error like truth; and "there is a way which seemeth right unto a man, but the end thereof is death." "Must I, at this crisis, speak, or be silent? stand still, or go forward? be active, or passive?" These are inquiries which rack the spirit with perplexity, and the question which demands immediate decision we are unable to decide. "A sound heart is the best casuist," says Mr. Cecil; but this can only be maintained by communion with God. His constant presence will impart to your spirit a delicate holiness of feeling—a faculty of perception, fine, sensitive, and accurate as instinct—which will be sure in the main to lead you right, and thus God will be your guide. Be at rest, for though you may take a wrong step, you will not take a wrong course. Be at rest, for although your way may be rough, it will be right. Be at rest, for even though you are blind, and can but slowly feel your way, the all-seeing Spirit is with you, "leading the blind by a way they know not." There is a mountain-pass in Switzerland over which the traveller is conducted blindfold. He might lose his footing if he caught but one bewildering glimpse of the chasm below. In like manner, a wise love conceals from us those circumstances that might distract our attention from the immediate line of duty, and withholds us the knowledge that might occasion bewilderment and a fall. We are led along by sympathetic contact with God's own Spirit; and our safety depends not on our clear vision of the way, but on our firm grasp of the guiding hand; for "we walk by faith, and not by sight." Let us then be at rest.—*Stanford's The Presence of God our Rest.*

SHORT NOTES.

THE BIBLE AND ITS DEFENDERS.—It was said by the Bishop of Oxford, not long ago, that the Establishment was becoming "so liberalized," that it is considered the proper thing for the Church to hold in a sort of State solution, all kinds of doctrine, so long as her ministers received the State pay, and wore the State livery. The preachers at the Chapel Royal, Whitehall, understood to be selected by the Bishop of London, are an illustration of this. For not only have the Queen's lieges been permitted to hear some highly orthodox discourses, but Dr. Temple, author of the Essay on the Education of the World, in *Essays and Reviews*, has had a place amongst the expounders of the Church's doctrines. The Bible, it appears, is not dictated by God Himself, but owes its value and its power to the authoritative "tone" of its style. It is this "tone" which brings man into the immediate presence of God. As for the rest, the first chapter of Genesis is a poem, like the great Apocalyptic poem which closes the Bible. As we understand Dr. Temple the *letter* of the Bible must in fact be surrendered to men of science, to

archæologists and geologists, to be divided, sacrificed, broken into fragments, with the hope that the "authoritative tone" spoken of will preserve for the Bible its wonted regard. God once spoke from Sinai in "tones" that made Israel's ears tingle, but they resisted the voice of the Omnipotent One. Will men long care for the "tones" of a book, the expounders of which are the first to question its statements, and to deny its Divine origin? The Church of England is certainly becoming the most "liberal" church in Christendom!

REVIVALISM. — In his celebrated Oxford speech, Mr. Disraeli gave it as his opinion, that the next great movement in England will be produced by a spasm of religious exaltation among the working classes. If we may judge by the pages of *The Revival*, this forecast has ample grounds in the incidents that are daily passing around us. Outside all churches and denominations, there has sprung up a band of men calling themselves Evangelists, who are making the most strenuous efforts to destroy the religious apathy of the lower classes, by the most stirring appeals to their affections or their fears. Under lamp posts in the streets, in markets, on race-courses, in dancing saloons, in theatres, in garrets, they strive to move burglars, thieves, blasphemers, fallen women, drunkards, to repentance, by the terrors of hell, and the wondrous love of Christ. Hymns, ballads, and songs of the most exciting character are chanted and sung with vehement gestures. These Evangelists themselves, once swearers, patterers of obscene songs, prostitutes, drunkards, thieves, weavers, colliers, speak to the wretched multitudes from whose ranks they have been drawn, in their own tongue. They recount dreams by which they were converted, and contrast their past life with their present peace. They tell with enthusiasm the story of those who have believed in their word, and move from place to place as if assured that the weal or woe of the people hangs on their lips. There is danger lest this excitement end in a species of religious intoxication, an exaltation of religious feeling that can only be maintained by excesses of speech and action. The grace of God teacheth us "that denying ungodliness and worldly lusts, we should live *soberly*, righteously, and godly, in this present world."

THE SOUTH-AFRICAN CHURCH.— Dr. Colenso has upset the coach. Deposed by his metropolitan at Cape Town, he appealed against his judgment to the Privy Council in England, and the Privy Council has demolished the whole fabric of the ecclesiastical establishment in South-Africa. It is now decided that the State in England has no ecclesiastic authority whatever at the Cape, and that it was all along a mistake to suppose that it has had any since a representative government was granted to the colony. Lord Westbury has discovered that the ecclesiastical letters patent drawn by Sir Richard Bethel were illegal and void. Dr. Pusey, in reference to this judgment of the Privy Council, considers that it imposes the necessity of reconstituting the whole system at the Cape, and leaves the Church to arrange its internal government for itself; and he expresses a hope that God will grant wisdom to arrange it right—which is all the more necessary now that it is deprived of the wisdom of the State, on which it has been accustomed to lean. He advises that the bishops

and clergy should come under a promise never to make any appeal to the civil courts as the condition of their consecration and ordination! The Bishops of South-Africa, he says, are now thrown back on the precedents of the Primitive Church, before it came into alliance with the State. "Sweet are the uses of adversity."

THE NEW INDIAN BISHOPRIC.—During the last fifteen years, the proposal of forming a new see for the provinces of Northern India, which originated with Bishop Wilson, has been urged on the Home authorities from India with increasing pertinacity. The Court of Directors always resisted the increase of the episcopate in India; but the Government is now vested in the Crown, and Sir Charles Wood has been prevailed upon, at length, to take up the question; and as it is now settled that though the Queen can make bishops, Parliament only can make bishoprics, he has introduced a bill for establishing a bishopric of Lahore. The proposal is likely to encounter opposition in Parliament, in a quarter where it was not to have been expected; and it is not altogether improbable that Sir Charles, whose feelings on the subject are not the most ardent, may be induced to drop the bill, more especially as the withdrawal of it will not affect the stability of the Ministry. A very violent outcry has been raised against the measure outside the House; but as it is connected with the ulterior object of disrating all the chaplains likewise, it is not likely to carry much weight. In India there is no ecclesiastical establishment, in the ordinary sense of the term. There is only an ecclesiastical department, as there is a medical department, the one having the cure of souls, and the other the cure of bodies; but with this especial reservation, that in both cases the provision is intended for the servants and not for the subjects of the State. In both cases, also, there is the same necessity for some supervising and controlling authority, with this difference, that the "holy ceremonies," as the Act of Parliament designates them, of consecration, confirmation, and ordination can only be performed by a bishop although formerly the churches in India used to be consecrated by a commission from the Bishop of London. The argument in favour of the ecclesiastical department in India is, that it has been found essential to the interests of good government that the Christian servants of the State, exposed, as they are, to extraordinary temptations, should be thoroughly imbued with religious principles, and that it is the duty of the State to make suitable provision for this object. In 1813 Parliament decided that "some episcopal authority was necessary for the superintendence and good government of the ministers of the Church Establishment in the East Indies;" and it is clear that if there are to be chaplains, there ought to be ecclesiastical officers to look after them. On the other hand, the objection which has been raised is, that a heathen people ought not to be mulct for the support of a religion which they abhor. But this is a European argument, which no Asiatic can appreciate, or would even dream of. The ecclesiastical department is considered by the natives part and parcel of the civil and political government of their foreign rulers, which they hate, and which they have been endeavouring for a century to get rid of. It is not, *per se*, felt to be a grievance. The most obvious objection to the new bishopric is, that it is not need-

ed. When the Bishop of Calcutta had a toilsome journey of a thousand miles to perform in his visitation, there was some plausibility in the demand for a division of labour, but he can now reach Delhi by rail, in fifty-six hours, in a carriage adapted to the exigencies of a tropical climate, and fitted up with luxurious appliances. It is strange, therefore, that the measure should be pressed, when the necessity of the case has disappeared. Moreover, the bishopric is to be endowed with only £2,500 a year, a salary not greater than that of a collector and magistrate. It is a very inconsistent allowance for a public functionary, who ranks above the Commander-in-Chief, and receives an episcopal salute of fifteen guns during his tour. These anomalies ought not to be repeated.

MARRIAGE STATISTICS IN ENGLAND.—The following very valuable statistics have been published in the columns of a contemporary, relative to the proportion of marriages celebrated within and beyond the pale of the Established Church at different periods :—

	Church of England.	Not in Established Church.	Roman Catholics.	Other denominations.	Registrars' Offices.
1846 ...	130,509	15,155	3,027	7,669	4,167
1851 ...	130,958	23,041	6,570	9,540	6,813
1856 ...	133,619	25,711	7,527	9,710	8,097
1861 ...	130,697	33,009	7,782	13,182	11,725
1862 ...	129,733	34,297	7,345	13,870	12,723

The Dissenters' Marriage Act came into operation in 1841; but as the number of marriages in the first year, otherwise than by the Established clergy, was only one in *fourteen* of the entire number, it was considered that the neeessity for such a concession was less than had been represented. But the proportion has since been gradually rectified, and in the year 1862—the last of which the returns have been published—it was nearly one in *four*. The most singular fact, however, disclosed by this statement is, that while marriages by Dissenting ministers and Registrars have increased nearly fifty per cent. in the last six years, the marriages in the Roman Catholic community, which is asserted to have received an extraordinary accession of numbers, have actually decreased during the same period.

Reviews.

A Critical and Practical Commentary on St. Paul's Epistles to the Philippians, Colossians, and to Philemon. With a revised translation, by C. J. ELLICOTT, B. D., &c., &c.

A Critical and Practical Commentary on St. Paul's Epistles to the Thessalonians. With a revised translation, by C. J. ELLICOTT, B.D., &c., &c. Second edition, revised and enlarged. London: Parker.

One of the pleasing features of the theology of the nineteenth century, indicated recently in a paper on this

subject by the learned Dean of Westminster, is the increased attention paid to biblical criticism, and the more diligent study of the ancient versions of the Holy Scriptures in order to ascertain as nearly as possible the exact words of the inspired oracles of God. There is no book that claims a more careful and rigid interpretation than the Bible; both because it is emphatically the Book of God, revealing to us His character and will, and because it is intended to mould our opinions and lives: but it would be difficult to find another book of which such forced and unnatural interpretations have been from time to time published, and readily received by men of position and education. Christians, whose piety is sincere and above suspicion, are too much accustomed to bring their own notions to the Word of God, and to use all kinds of expedients to make the inspired words yield the sense they desire, instead of endeavouring candidly to ascertain the exact meaning of the words, their grammatical construction or the peculiar signification that the context may render necessary. The study of prophecy of late years may have increased the disposition in many minds to fasten their own interpretation on Holy Scripture, and have led many good men unconsciously to force their own opinions on the inspired writers, and by doing violence to their writings to make them support their own preconceived errors, if not absurdities. Many Christians imagine that the writings of the New Testament, being simply intended to make us wise unto salvation, and adapted to the poor and unlearned, are therefore lax in their composition and will not bear the application of those strict rules of criticism which they unhesitatingly apply to other publications; and many are prevented by a mistaken veneration for the letter of Scripture, a feeling somewhat akin to superstition, from applying to it the vigorous criticism of which they are capable, and which is essential to its thorough comprehension. The indisposition of many in our congregations to a thoughtful and instructive ministry, and their preference for warm and impassioned discourses, present but little encouragement to a careful and critical study of the Word of God, as such study would rob many a sermon of its most brilliant, if not most effective parts. Notwithstanding, however, all these difficulties in the way of a calm, critical, and grammatical interpretation of Holy Scripture, its importance cannot be overrated. Pastors of churches will do well to cultivate it, and to allure their congregations to its appreciation. Evangelists may be content with appeal and exhortation. Declamation may accomplish their work, and we would not for a moment, or in the slightest degree, depreciate the worth of their labours; but the work of a pastor or bishop is to feed the flock of God, to conduct it through the green pastures which God has provided, to help it to cull the fruits and flowers which grow therein, to teach every man, to perfect every man in his knowledge of the revelation of God, and thus, by the word of truth, to train all under his oversight, and especially the youth, unto an intelligent and healthful piety. Thus, alone, will they be preserved from the fresh forms of error to which they are daily exposed, and the attacks upon Christianity which are ever new and varied. It is not by a *superstitious* reverence, which gazes from a respectful distance upon the Bible, and follows its guidance with blind credulity; but it is by the close examination, and fearless, whilst devout, criticism of its contents, that a manly Christianity is to be produced which shall survive the storms of theologians, and the attacks of worldly philosophy and infidelity. All human learning, we are aware, will be insufficient to conduct into the full perception of spiritual things the mind unenlightened by the Spirit of God: *Bene orasse, bene studuisse*, will ever be the motto of the regenerate; but it is through the medium of words that the Holy Spirit acts upon the mind, and words when employed by the Spirit of God as the

media of instruction, are employed in their ordinary signification, and are subject to their usual philological and grammatical laws. It is not then by intuition, nor by direct and immediate spiritual enlightenment, but by the careful study of the sacred text, and the diligent application of the rules of grammar, that we shall arrive at a clear perception of its meaning and beauty. Every particle, every preposition, every combination of words has its own peculiar import, and must be noted in order to arrive at a thorough comprehension of any portion of Holy Scripture. Sermons that are the result of such critical investigation of the text, will generally have a freshness and interest, both for the preacher and hearers which can in no other way be imparted to them. Of course, we do not mean that the apparatus of the study is to accompany the preacher into the pulpit, and that the audience is to be regaled with critical analyses and disquisitions. They will be pleased and profited most by the simple results, and the points of instruction that may be therefrom deduced and illustrated. The Scotch mode of *lecturing*, with a few modifications, is the perfection of pulpit teaching; not to the exclusion of the sermon, but in connection with it. Let each occupy from twenty minutes to half-an-hour, and the interest of the congregation will be much more easily, and with infinitely more interest, sustained, than by the long sermon for which the ethos of society daily more and more unfits our congregations.

To aid in this instructive study and exposition of the Word of God we know no books more admirably fitted than the Commentaries of Dr. Ellicott, now Bishop of Gloucester. They have been for several years before the public, and therefore need no recommendation of ours. Should they have escaped the notice of any of our brethren, we recommend them at once to obtain them; or rather, we recommend our lay readers to put them on the shelves of their minister, and thus secure to themselves the vast benefit that will most probably result from this help to their ministers in pulpit preparation. We have no hesitation in according to them the first rank among New Testament commentaries. They are not perfect. Written from the stand-point of a Church of England divine, they may be expected to contain much from which we differ. But we have never seen any by which they are surpassed, if equalled. They belong to a class of books of comparatively modern birth in this country, but which we trust will have increasing prominency in our future biblical literature. They are the product of diligent study, immense reading, and patient investigation. The force of the Greek particles and propositions is carefully weighed; and their varied and delicate shades of meaning in their different uses and combinations are beautifully traced. There is throughout that respect for the Scriptures which indicates a profound conviction of their inspiration, although their difficulties are felt and freely acknowledged. Whilst the peculiar views of the author are not withheld, no undue prominence is given to them, and one feels more, throughout the volumes, the pervading influence of the man of God, than that of the advocate of any sect or party. There are no rash criticisms, but every where caution predominates. When other critics are dissented from or condemned, they are uniformly treated with respect. The references to other works are succinct. The geographical and historical notes are instructive and precise. There is a new translation appended to the Epistles intended to be a brief and comprehensive summary of the interpretations given in the notes. Unlike some modern translations, it never departs from the authorized version without great caution, and only when it appears incorrect, inexact, insufficient, or obscure.

We give one illustration with its note, out of many which we had marked for quotation—viz., 1 Thess. v. 22, "Abstain from all appearance of evil." We have always thought this translation unhappy, and conveying a meaning

not at all intended by Paul. It is generally supposed to mean that we are to abstain from everything which has the *appearance* of evil, even though perfectly righteous in itself, and has often been quoted in support of narrowness and intolerance. Dr. Ellicott translates the verse, "Abstain from every form of evil," and supplies the following note.

"ἀπὸ παντὸς εἴδους κ. τ. λ.] '*Abstain from every form of evil*;' general exhortation, appended to and suggested by, but not closely connected (De W.) with what precedes; comp. Neand. *Planting*, &c., vol. I., p. 204, note (Bohn). In this verse there is some little difficulty depending, first, on the meaning of εἴδους; and, secondly, on the construction of πονηροῦ. We will notice these separately: — Εἶδος cannot here be 'appearance,' Anth. Ver. Calv. as this meaning is more than lexically doubtful (Comp. Luke iii. 22, ix. 29; John v. 37; 2 Cor. v. 7), and even if it could be substantiated, would here be inappropriate, as the antithesis seems plainly not between τὸ καλὸν, and any *semblance* of evil, '*quod malum etiamsi non sit apparet*' (Calv.) but what is actually and distinctly such: comp. Wordsw. *in loc.* We therefore adopt the more technical meaning, '*species*,' 'sort' (Plato *Epin.* p. 990 E. εἶδος καὶ γένος *Parmen*, p. 129, C., γένη τε καὶ εἴδη), which is supported by abundant lexical authority (see Rostu. Palm. Lex. § v., and the numerous examples in Wetstein *in loc*), and is exegetically clear and forcible; they were to hold fast τὸ καλὸν, and avoid every sort and species (μὴ τούτου ἢ ἐκείνου ἀλλ' ἁπλῶς παντός, Theoph.) of the contrary. . . It is more difficult to decide whether πονηροῦ is an adjective or substantive. Most of the ancient Vvs. (Syr. Vulg. Copt. Æth.) adopt the former, and so possibly the Greek commentators; the latter, however, preserves more correctly the antithesis, and less infringes (comp. Syr. Copt., al) on the technical meaning of εἶδος. So De Wette, Lünem, Koch, Alf., and the majority of modern commentators. The absence of the article (Bengel Middl. Gr. Art. p. 378) does not contribute to the decision; as abstract adjectives can certainly be thus constructed, when it is not necessary to mark the wholeness or entirety of what is specified: comp. Heb. v. 14, Plato *Republ.* II., p. 358 C., τρίτον εἶδος ἀγαθοῦ, and see Jelf. Gr. § 451, I. . .

Meditations on Select Passages of Holy Scripture. By the late Rev. Joseph Thorpe Milner, Author of "Sabbath Readings," &c. With a Brief Memorial by the Rev. Gervase Smith. London: H. J. Tressider, 17, Ave Maria Lane, E. C., 1865. Whoever wants a volume for closet reading, or something that may supply the place of a sermon in an unavoidable absence from the sanctuary, will find this work admirably suited for the purpose. It was written, as we are informed, for private edification, and as there is an increasing demand for such books, we feel bound to commend those that are excellent. We have however one fear to which we will give expression. It is lest attendance at public worship should become less of a necessity in consequence of the ample provision made for meditation at home. We hold, however, that it is at best but a sorry substitute for the ordinance of preaching. Allowing that the reading is as good or even better than an ordinary sermon, there must be wanting the assembly which has the promise of a special blessing; and the influence which such an assembly exercises upon an ungodly world. Too many already neglect public ordinances; they must be confirmed in that neglect by observing that even Christians sit at home and read. If this be right we will find no fault with it, but in our opinion those who stay at home when they might be in the sanctuary are guilty of a great sin, and stand in need of a very great excuse.

Attitudes and Aspects of the Divine Redeemer. By the Rev. J. A. Wallace, Author of "Pastoral Recollections." Edinburgh: Johnstone, Hunter & Co. London: Hamilton, Adams, & Co. 1864. This is a beautiful book, well got up, and suitable for a present. The first attitude in which the Divine Redeemer is presented we do not believe. It would occupy too much space to enter into our reasons; nor is it necessary, as its very statement is sufficient for its confutation to the mind of any thoughtful reader. This,

however, we are happy to say, is a solitary exception. All the rest is excellent and edifying.

Dorothea Trudel: or, the Prayer of Faith. London: Morgan & Chase, 40, Ludgate-street This purports to be a true narrative. It describes the life-work of a godly woman, who lived at Mannedorf on the borders of the Lake of Zurich, and was led to embrace the conviction that bodily diseases might still be cured by "the prayer of faith." The phrase is taken from the Apostle James, who says that "the prayer of faith shall save the sick and the Lord shall raise him up." Many instances are here recorded, *which if true*, are certainly worthy of notice and admiration. Miss Trudel, acting upon her conviction, received many patients into her house, and without the aid of any physicians, restored them to health, solely by spiritual influences. Strange to say, the bodily recovery depended upon the patient's conversion, and its progress kept pace with his or her growth in grace. We do not wish to dispute the facts, but at any rate, the phrase of St. James is misunderstood in this volume. For "the prayer of faith" does not mean simply *believing prayer* which all Christians may employ, but prayer dictated by a supernatural knowledge and inspiration, in an age of miracles that the person would be cured. We cannot believe that provided the elders of the Church can be called in, there will be an end of sickness and death. This would indeed be a change in the condition of our world which no sound divine has ever contemplated. And besides all this, Miss Trudel was not an elder of the Church, and therefore the facts of her life, however extraordinary, are by a double mistake, produced as illustrations of the words of the Apostle James. She was as independent of the "elders" as she was of the physicians. In fact, the likeness between the apostolic direction and this lady's procedure is only apparent, not real. Hers was not the prayer of faith in the proper sense of those words, nor did she obey the precept, "Is any sick, let him *call for the elders of the Church*, and let them pray over him, and anoint him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up." Here also *certain recovery* is predicted as the result. Another fatal difference between the cases, for it is not pretended that Miss Trudel's prayers cured all, but only *some*—enough to be remarkable.

Worse than Death. A Tale. By HARRIET POWER, Author of "Beatrice Langton," &c. London: S. W. Partridge, 9, Paternoster-Row. 1864. The tendency of this little work is very good; the principles it inculcates excellent. The tale is well told, and cannot fail to awaken and sustain the reader's interest.

Intelligence.

MINISTERIAL CHANGES.

The Rev. John O'Dell, of Rathmines, Dublin, has accepted the cordial invitation of the church at Fishergate Chapel, Preston.—The Rev. J. Hughes, of Pontypool College, has accepted the unanimous invitation of the church at Ashton-under-Lyne.—The Rev. R. Shindler has accepted the unanimous invitation to the pastorate of the church at New Mill, Tring.—The Rev. W. H. Wylie, late of Ramsey, Huntingdonshire, has accepted the unanimous invitation of the church meeting in Blackburn-road Chapel, Accrington.—Mr. Inglis, of the Rev. C. H. Spurgeon's College, has accepted the unanimous invitation of the church at Wootton, Beds.—The Rev. James Lewitt, of Nottingham, has accepted an invitation to become the pastor of the church at present meeting in the Mechanics Hall, Scarborough.—The Rev. G. Howells, pastor for the last ten years of the church at Whitebrook, near Monmouth, has resigned, and removed to the charge of the church at Conistone, Lancashire.—Mr. Charles Payne, of Chilwell College, has accepted an invitation to the pastorate of the Baptist church, Wolvey, Warwickshire.—The Rev. T. A. Williams, of Haddenham, Cambs., has accepted the unanimous invitation of the church at Swaffham, Norfolk.—The Rev. E. J. Silverton has resigned the pastorate of the church at Zion Chapel, Chatteris,

Cambridge.—The Rev. G. Howe has intimated his intention to resign the pastorate of the church at Mount Stuart-square, Cardiff.—Mr. A. Home, of the Glasgow College, has accepted the unanimous invitation of the church at Airdrie.

ORDINATION AND RECOGNITION SERVICES.

BEDWAS, MONMOUTHSHIRE.—On the 7th and 8th of March, special services were held at this place in connection with the ordination of Mr. W. P. Williams, from the North Wales Baptist College. The Rev. James Richards, of Caerphilly, the Rev. H. Jones, classical tutor of Llangollen College, and the Rev. W. Roberts, of Blaina, preached. Mr. Williams commences his ministry with very cheering prospects of success. He is the third student ordained from the new college at Llangollen.

BLENHEIM CHAPEL, LEEDS.—Services were held on March 23rd in connection with the recognition of the Rev. G. B. Thomas, formerly of St. Neot's, as the minister of Blenheim Baptist Chapel, and successor to the Rev. Dr. Brewer. At three o'clock a public service was held in the chapel, presided over by the Rev. Dr. Acworth, who, in a brief address, called upon Mr. Binns to read a statement of the steps which had led to the invitation to Mr. Thomas. The usual explanation having been made by Mr. Thomas, the Rev. A. M'Laren, B.A., Manchester, delivered an address upon the relative duties of pastor and people. At the conclusion of the service a public tea took place in the schoolroom, and in the evening a public meeting was held, presided over by the newly appointed minister. Addresses were delivered by the Rev. J. P. Chown and the Rev. J. G. Miall, of Bradford; the Rev. W. H. Wylie, of Accrington; the Rev. S. G. Green, President of Rawdon College; and the Rev. W. Best, B.A. The attendance included ministers from all the Dissenting churches, and the proceedings were of the most pleasing character.

KINGSGATE CHAPEL, LONDON.—The recognition of the Rev. W. Burton, formerly of Mr. Spurgeon's College, as pastor of this church, was celebrated on April 5th. A sermon was preached in the afternoon, by the Rev. C. H. Spurgeon. A tea-meeting was afterwards held, attended by upwards of 200 persons. A public meeting was held, the Rev. C. H. Spurgeon in the chair. Mr. Rogers, tutor of the College, then delivered an address; and was succeeded by the Rev. J. Offord, who delivered the charge to the church; Mr. Crassweller (senior deacon), who gave an interesting sketch of the history of the church from its formation to the present time; the Rev. W. Burton, who gave an account of his conversion, and of the circumstances which had led to his acceptance of the pastorate; and the Rev. J. A. Spurgeon, who delivered the charge to the minister. The Revs. C. Woollacott and W. Stott also addressed the meeting, and the proceedings were closed with prayer.

WOODSTOCK, OXON.—On April the 4th a public recognition of Rev. T. Hughes took place in the chapel. The devotional exercises were conducted by the Rev. B. Arthur. The principles of the Baptist denomination were ably and eloquently set forth by the Rev. W. Allen, of Oxford. The charge to the pastor was delivered by the Rev. T. Ness, assistant pastor at the Metropolitan Tabernacle; and an address to the church was given by the Rev. F. F. Medcalf, of Middleton Cheney. A public meeting was held in the chapel, presided over by the pastor, when addresses were delivered by each of the ministers above named.

YATES-STREET, BIRMINGHAM.—April 4th, services were held in the above place of worship in recognition of the pastorate of the Rev. T. W. Thomas. The afternoon service was opened by the Rev. W. L. Giles. A confession of faith was then made by Mr. Thomas. The prayer for the young minister was offered by the Rev. G. B. Johnson, after which a charge was delivered by the Rev. Charles Short, M.A., of Swansea. The service was concluded with prayer by the Rev. F. G. Marchant. In the evening, after reading and prayer by the Rev. J. P. Barnett, two discourses were delivered on —1. The church in relation to its pastor; by the Rev. J. J. Brown. 2. The church in relation to the world; by the Rev. C. Vince.

STEEP LANE, near HALIFAX.—Mr. William Haigh was recognized as pastor of the above church on Good Friday, April 14th. The Revs. J. Bottomley, J. Green, of Hebdenbridge, P. Scott, and W. E. Goodman, formerly minister of the place, offered the ordination prayer. At the close of this service the friends took tea together in the schoolroom, after which the Rev. H. W. Holmes, of Pole Moor, Mr. Haigh's former pastor, gave the charge to the minister, and the Rev. T. Michael, of Halifax, addressed the church and congregation. The services were well attended.

BRABOURNE, KENT.—On Good Friday

Mr. G. Wright, formerly of the Metropolitan Tabernacle College, was publicly recognised as pastor of the Baptist church, Brabourne. The afternoon service was conducted by the Rev. T. Ness, Mr. Spurgeon's assistant. A public meeting was held, the Rev. B. C. Etheridge, of Ramsgate, presided; the Rev. J. Reece, of Hythe (Independent), read the scriptures and offered prayer; Mr. Marchmont, one of the deacons, gave an interesting sketch of the history of the church. Mr. Wright then gave a most affecting account of his conversion to God, his reasons for entering the Christian ministry, and accepting the call of the church at Brabourne, and the Rev. T. Ness commended the young minister to God in earnest prayer. The Rev. B. C. Etheridge delivered a charge to the minister, and the Rev. J. Jackson, of Sevenoaks, gave a charge to the church.

PLAISTOW UNION CHURCH.—On April 12th, a meeting was held to welcome as pastor the Rev. John Foster, late of Rayleigh. Dr. Cook, who presided, said he had been connected with the church fifty eight years, being the only surviving member of the five who first formed a church in Plaistow, Dr. Raffles, then a student, preaching to them. The Rev. John Foster, in relating the circumstances that led to his coming among them, while avowing his firm adherence to Baptist principles, declared himself strongly in favour of union, believing that differences on the question of baptism ought not to divide the Congregational body. The Rev. John Kennedy, of Stepney, delivered the charge to the pastor; the Rev. Thos. Hayward, of Rochford, addressed the church; and the Rev. G. W. Fishbourne, of Stratford, offered prayer; after which, the Rev. John Curwen, of Plaistow, spoke of the scriptural character of the Union principle: the Rev. A. S. Richardson, of Southend, and the Rev. J. Smedmore, of Barking, also addressed the meeting. This church, which was formed at first upon the plan of union on equal terms between Baptists and Pædobaptists, has maintained its principles unaltered to the present time, Mr. Foster, however, being the first *Baptist* pastor of the church.

RICKMANSWORTH.—On Wednesday, April 12th, a recognition service was held in the Baptist chapel, in connection with the settlement of the Rev. R. Bayne, as pastor of the church. A tea-meeting, at which between seventy and eighty were present, was followed by a public meeting under the presidency of the Rev. Dr. Steane. After a lucid general statement of ecclesiastical principles by the chairman, and many kind expressions of fraternal regard to the pastor, Dr. Hurndall, one of the deacons, stated the very encouraging circumstances which had led to the union now recognised, and the pastor expressed his determination to know nothing among men but Jesus Christ and him crucified, and requested the prayerful co-operation of the people in making the way of salvation known in every house in the neighbourhood. Addresses of cordial welcome were delivered by the Rev. W. W. Evans, Rev. T. Peters, J. J. Smith, Esq., of Watford, Revs. G. Warn, of Sarratt, and W. C. Ellis, of Chenies. Several other gentlemen took part in the service.

LECHLADE.—A recognition service, in connection with the settlement of Mr. W. Wheeler as pastor of the Baptist church, was held on Wednesday, April 5th. About 100 persons partook of tea; after which the Rev. J. Smith, of Langford, read the Scriptures and offered prayer; the Rev. A. W. Heritage, of Naunton, stated the circumstances which led to Mr. Wheeler's settlement at Lechlade; the Rev. J. Frise, of Fairford, described the nature of a Christian church, and asked the usual questions, in responding to which, Mr. Wheeler gave an account of his conversion and labours as a village preacher; the Rev. T. Perkins, of Faringdon, offered the recognition prayer; the Rev. B. Arthur, of Coate, addressed the minister, and the Rev. R. Breeze, of Swindon, the church.

SUTTON IN CRAVEN, YORKSHIRE, March 3.—The new chapel in this place was opened for Divine worship. The morning service was commenced at eleven o'clock by the Rev. W. E. Archer and the Rev. William Fawcett. The Rev. Arthur Mursell, of Manchester, then preached. A large company sat down to dinner in the adjoining school-room. In the afternoon a public meeting was held in the chapel, presided over by T. Aked, Esq., of Harrowgate; the Rev. G. Terry (Wesleyan), offered prayer; and the Revs. W. E. Archer, W. Fawcett, T. Pottenger, and N. Walton, and W. Stead, Esq., of Rawdon, delivered addresses. Several hundreds of persons then partook of tea; and in the evening the Rev. A. Mursell again preached. The Rev. John Aldis, jun., of Howarth, concluded by prayer. On the following two Sundays sermons were preached by the Revs. S. G. Green, B.A., principal of Rawdon College; J. Makepeace, of Bradford; W. Best, B.A., of Leeds; and H. Dowson, of Bradford. All the congregations were large, some of them crowded to excess, and

many were obliged to retire, admission being impossible. The united collections amounted to £370. The chapel is a most beautiful structure, and called forth repeated expressions of admiration.

ANNIVERSARY AND OPENING SERVICES.

MILTON, CAMBS. — The new Baptist chapel in this village was opened for Divine worship on March 23rd, when the Rev. J. T. Wigner, of Lynn, preached. In the evening a public meeting was held, when G. Livett, Esq., of Cambridge, occupied the chair, and appropriate addresses were delivered by the Revs. E. S. Neale, J. C. Wells, J. T. Wigner, and J. A. Comfort. The Rev. G. Sear, under whose superintendence the building has been erected, read the report, from which it appeared that the land had been given by Mr. Isaac Coulson. The chapel, which is a very neat brick building, is quite an ornament to the village, and is capable of seating 160 persons; the total cost of which, including fencing, &c., will be about £200. About £120 is already promised, and hopes are entertained of liquidating the whole within the year. The services were continued on Sunday, the 26th, when the Rev. J. Keed, of Cambridge, preached in the afternoon, and the Rev. G. Sear in the evening.

LOCKWOOD, NEAR HUDDERSFIELD.—The Baptist chapel in this place, which has been closed for the purposes of alteration, was reopened last month. The Rev. J. Makepeace, of Bradford, preached. In the evening a public meeting was held presided over by G. T. Kemp, Esq., of Rochdale. Mr. Joshua Shaw, the secretary, gave a detailed account of the circumstances connected with the enlargement of the school and the improvement of the chapel. Mr. N. Berry, the treasurer, read the balance-sheet, showing that the expenditure had been nearly £1,100, towards which over £600 had been previously promised, leaving a balance of £430, which he believed the friends would clear away before leaving the room. Blank papers were then distributed, and shortly returned, containing promises for the whole amount. The Revs. J. Barker, pastor; H. Dowson, of Bradford; J. P. Campbell, of Sheffield; and Thomas Thomas, of Meltham, then addressed the meeting in a highly interesting manner.

CITY ROAD, WINCHESTER.—April 4th, the new chapel in this place was opened for public worship. The services of the day were commenced at noon by a special prayer-meeting. At half-past two o'clock there was a public service, the devotional part of which was conducted by the Rev. J. Davis, of Portsea, and the Rev. W. H. Fuller (Independent), of Winchester. The Rev. W. Robinson, of Cambridge, preached. In the evening there was a public meeting in the chapel, at which W. Heaton, Esq., of London, presided. After the pastor, the Rev. T. M. Thorpe, had made a few statements respecting the history of the church, addresses were delivered by the Revs. Mr. Gray, of Newport; J. Davis, of Portsea; F. Wills, of Andover; C. Williams, of Southampton; Mr. Parsons, of Andover; Revs. W. Robinson, of Cambridge; R. Cavan, of Southampton; S. Beavan, Esq.; Revs. W. H. Fuller, and T. R. Jones, of Winchester. The services were well attended, and were both pleasant and profitable. On the following Sunday, sermons were preached by the Rev. T. M. Thorpe, and collections made. The chapel is in the Italian style; it will seat at present about 400 persons, and can be enlarged if required, by the addition of side galleries. The cost of the building, including the purchase of ground, is about £1,200. Towards this between £700 and £800 have been collected, and the friends hope that in their endeavours to establish a Baptist cause in a spot by no means favourable to Dissent, they will so meet with the sympathy and help of large and influential churches, that in a little time they will be free from any debt.

MISCELLANEOUS.

ST. CLEMENT'S, NORWICH.—On Tuesday, April 11th, the members of the church and congregation meeting in the above place of worship assembled in the schoolroom to welcome the Rev. R. G. Moses, B.A. (late of Lymington), who has recently been elected to the office of pastor of the church. Three hundred friends sat down to tea, which was amply provided through the efficient superintendence of several ladies. The room was beautifully decorated for the occasion. After tea, addresses were given by the pastor, deacons, and several other gentlemen.

SCARBOROUGH.—About twelve months since, a few members of the Baptist denomination, anxious for its improvement and growth in this rapidly enlarging town, now familiarly known as "the Queen of Watering-places," engaged the

hall of the Mechanics' Institution for religious services; and thus far such an amount of success has marked their enterprise as to justify a confident hope of its ultimate and even speedy realization. Wednesday evening (8th ult.), after anniversary services, the preceding Sunday, conducted by the Rev. J. Acworth, LL.D., now residing in Scarborough, a meeting was held, John Barry, Esq., in the chair, for the purpose of inviting a minister of the denomination to the pastorate, and of taking steps for obtaining at once a place of worship. The expenses thus far incurred by this attempt to establish another Baptist Church in this widely-expanding town, more desirably located, and admitting to its communion all fellow disciples, had, it was stated by the treasurer, been fully met; owing mainly to the all-but gratuitous manner, in which the students of Rawdon College, as well as ministerial brethren generally, had rendered their official services; but also in part to the spontaneous pecuniary aid of one or two friends at a distance. It was further intimated that an eligible site for a chapel is on the eve of being secured; and that as soon as a fair proportion of assistance from without has been promised, its erection will be proceeded with. The friends on the spot are prepared to do their very best, but to achieve the work alone is beyond their power. Further information, if desired, will be cheerfully furnished by Mr. W. Barry, Treasurer, Mr. W. B. Richardson, Secretary, or Dr. Acworth, by whom also contributions, or promises of the same, will be thankfully received and acknowledged.

NETHERTON, NEAR DUDLEY.—The Baptist Chapel, Sweet Turf, after undergoing extensive repairs, and having school and vestry-rooms erected, has been re-opened by a series of services, conducted by the Revs. C. Vince and J. P. Barnett, of Birmingham; D. Evans, of Dudley; T. G. Horton, of Wolverhampton; R. Nightingale, of Prince's End; G. Grundy, of Dudley; and the minister of the place. The collections, amounting to £62, exceed the expectations of the friends, considering the depressed state of the trade of the district.

HUNTINGDON.—April 11th was a day of more than ordinary interest and pleasure to many of the Nonconformists of Huntingdon, inasmuch as active exertions have recently been made to raise a fund for the erection of a commodious chapel for the Baptists and Independents who are here united under the pastorate of the Rev. J. H. Millard, B. A., and this day was set apart as a kind of anniversary of the formation of the fund, to make a further appeal to the public, and to report progress at a public meeting. A service was held in the Union Chapel, in the afternoon, when the Rev. W. Brock, of Bloomsbury, London, preached to a numerous congregation. In the afternoon 300 persons sat down to tea in the Corn Exchange, where the public meeting was held in the evening. The chair was occupied by Bateman Brown, Esq. After prayer by the Rev. W. Robinson, of Cambridge, and an introductory address by the chairman, speeches were delivered by the Revs. T. Lloyd, J Brown, W. Brock, G. Penman, and J. H. Millard, and by C. F. Foster, and G. E. Foster, Esqs., of Cambridge, and M. Foster, Esq. £200 were subscribed, making the total amount promised £3,700.

ASHFORD, KENT. — A public meeting was held on Good Friday to present the Rev. T. Clark with a purse containing twenty guineas and a handsome coffee service, as tokens of the high appreciation of the church and congregation of his faithful ministry.

CANTERBURY-ROAD, KILBURN. — The foundation-stone of a new chapel in this place was laid by George Axton, Esq., on March 23rd, at three o'clock p.m. The Revs. Jabez Burns, D.D., W. A. Blake, and W. Stott conducted the service. At a meeting in the evening, the chair was taken by G. Axton, Esq., and the Rev. T. Hall, the pastor, read a brief report of the rise and progress of this new interest. In June last small rooms were opened, where the Gospel had been preached, souls converted, and a church of nearly thirty members gathered. The chairman, the Rev J. Clifford, M.A., Mr. Moslin, Mr. White, and the Rev. Dr. Angus, delivered addresses. The audience in the afternoon was not large, as the air was very cold, but there were 250 or 300 persons present in the evening. The collections for the day amounted to about £63.

GOLCAR, HUDDERSFIELD. — On March 25th, a farewell tea-party was given to the Rev. Henry Watts, late minister of the Baptist chapel in this place, prior to his departure to take the pastorate of the Baptist church at Stanningley. Although the weather was tempestuous, there was a large attendance. The chair was taken by Mr. E. J. Sykes, one of the deacons of the church, who, after referring to the object of the meeting, which he said was to show their approval of Mr. Watts's manner of

life amongst them during the six years and a quarter in which he had been their pastor, of his zealous, consistent, and able advocacy of the truths maintained by them as a church, presented him as a token of esteem and respect with a testimonial in in the shape of a handsome gold watch of the value of £21, also with a purse for Mrs. Watts, containing the balance of the subscriptions that had been spontaneously given. Addresses were delivered by Mr. Wm. Hirst, jun., Mr. Wm. Tate, Mr. Charles Smith, Mr. John Tate, Mr. T. E. Sykes, and Rev. H. Watts.

LEICESTER.—For several years past the desirableness of extending the cause of Nonconformity, and of further providing for the religious instruction of the increasing population of this prosperous town, by the erection of a new chapel in connection with the Baptist denomination, has been deeply felt by various gentlemen. This impression has at length assumed the shape of a definite undertaking. Negotiations with the Corporation for the purchase of a plot of ground in an eligible situation are now progressing, with every prospect of success. Although the character of the building is not yet definitively determined, it is intended that it shall be built according to the best style of modern chapel architecture. Already between three and four thousand pounds are promised towards the cost of the erection.

LUTON.—March 16th, a tea-meeting of the church and congregation worshipping in Union Chapel, Luton, was held. After tea, John Everett, Esq., presided, and having made some suitable remarks, called upon the pastor, the Rev. T. R. Stevenson, to state the object of the meeting. Mr. Stevenson responded by saying that a few friends had been waited upon for donations towards the liquidation of a debt of £300 which has long been remaining on the chapel. Their contributions had been liberal, one gentleman, Mr. Strange, a deacon of the church, having offered £50. Addresses were given by other friends, and a canvass was made. Before the conclusion of the meeting, it was announced that £70 more than the debt had been given. In the course of the evening reference was made to the prosperous condition of the church. During the seven months that the present pastor has laboured there, forty-nine have been received into fellowship, twelve stand as candidates, and there is a large number of inquirers.

WOOD GATE CHAPEL, LOUGHBOROUGH.—March 26, the Rev. Giles Hester, who is about to remove to Sheffield, preached his farewell sermons in the above chapel. On the following Tuesday a farewell tea and public meeting was held, and the chair was taken by Mr. Hester at a quarter to seven o'clock. The Rev. E. Stevenson engaged in prayer; afterwards Mr. Doughty presented to Mr. Hester, on behalf of the Bible-class, the last two volumes of Smith's Biblical Dictionary. Mr. Baldwin presented Mr. Hester, in the name of the congregation, a beautiful clock, value ten guineas. Mr. T. W. Marshall, in the name of the ladies of the congregation, presented to Mr. Hester a writing-desk. The Revs. T. Bumpus and J. Mason then addressed the meeting, both of them expressing the high regard in which they held Mr. Hester, and referring to the happy Christian friendship and frequent intercourse they had enjoyed together.

LOWER WESTWOOD, TROWBRIDGE.—In this village, on Good Friday, the foundation stone of a new Baptist chapel was laid by Mr. Foster, churchwarden of the parish, who has given the site. The erection is in connection with the Back Street church, Trowbridge, of which Westwood is an out station. Mr. W. H. Hayward, of Trowbridge, addressed the company at the laying of the stone. In the evening, a tea-meeting was held, when various brethren delivered addresses. Nearly all the villagers are heartily in favour of the project. Hitherto service has been conducted in a cottage, which has become too small for the congregation.

LEIGHTON BUZZARD, BEDS.—OPENING OF HOCKLIFFE ROAD BAPTIST CHAPEL.—The church and congregation, under the pastoral care of Mr. Mountford, recently worshipping in Ebenezer Chapel, finding it too small for their accommodation, have purchased a larger one of the Wesleyans, conveniently situate in the centre of the town, which will be opened (D.V.) on Wednesday, May 17, 1865, when two sermons will be preached by the Rev. J. A. Spurgeon, of London. On the following Lord's Day, the Rev. P. Bailhache, of Hammersmith, will preach.

THE MISSIONARY HERALD.

REPORT.

The lapse of another year has brought with it the duty of laying before the constituency of the Society, the Seventy-third Report of its Committee. If it shall be found that the year has presented no very marked features of interest, yet the Committee are glad to express their satisfaction with the perseverance and diligence of the honoured Brethren whose services for Christ they are about to record, and their gratitude for the Divine blessing which has not been withheld.

FINANCES.

Very early in the year the attention of the Committee was directed, by the Treasurer, to the great increase in the value of property in the City; and he suggested for their consideration, whether the Mission House might not be sold to advantage, and more eligible premises erected on a less costly site. Measures were at once taken to obtain the judgment of gentlemen competent to advise the Committee, and, after mature deliberation, they determined to submit the property to public competition, due care being taken to fulfil all the conditions of the trust deed. The premises not being sold at the auction, they have been disposed of by private contract, for the sum of £19,500, being nearly double the original cost in 1843. As possession was agreed to be given to the purchaser at Midsummer, no time was lost in seeking for another house with sufficient accommodation, until new premises be erected, should that course be ultimately deemed advisable. After diligent inquiry, they finally purchased the lease and fixtures of a large house in John-street, Bedford-row, for £400, at a rental of £70, with taxes a little over £30. The taxes alone on the Mission-house are nearly £120, so that for some time there will be a considerable saving to the Society; for the Committee have no idea of absorbing any portion of the purchase-money of the present premises into the general expenditure; nor do they apprehend that the erection of a new house will

exceed the original cost of the one about to be vacated. There will remain, therefore, a considerable surplus to be applied in such ways as may be best adapted to promote the interests of the Society. The Committee rely, with confidence, on the kindness of their constituents in regard to these arrangements, which, they hope, will have their cordial approval.

The financial condition of the Society, during the year, has occasioned considerable anxiety and concern. In every part of the field the expenses of the agency have increased, in India especially; while the demand for an augmentation of the number of teachers and native preachers has been incessant. The Committee have been most anxious to keep the expenditure within the limits of the anticipated income. They naturally looked for a considerable augmentation as the result of last year's effort; for they did all that lay in their power to make known to the churches that, without a large increase in their contributions, the present operations of the Society could not be maintained, much less extended. How far these expectations have been fulfilled, the balance-sheet will show; and to it they now beg to call especial attention.

The total receipts for the current year amount to £28,744 16s. 2d., exclusive of the balance in hand of £2,723 15s. 6d., and the expenditure to £31,460 0s. 3d., leaving a balance of only £8 11s. 5d. From this statement it will be seen that the expenditure exceeds the income by nearly £3,000. Though £1,300 less have been received from legacies, yet the advances by the Calcutta Press are nearly that amount in excess of last year, so that the deficiency from one source of income has been supplied by another. The income for general purposes is the one which requires most attention, as indicating the contributing ability of the churches. In 1864, after deducting the special contributions for expected debt, they gave £17,906; in 1865, £18,382, which is a real increase of only £476. This result is far from satisfactory, and the Committee can only once more earnestly entreat the pastors and officers of the churches to bring the subject before them.

The Committee have to acknowledge £1,100 from the Committee of the Bible Translation Society, which still continues to supply the funds that are needful to carry on this important branch of the Society's operations. Of the sum noted in the balance sheet it will be seen that £500 were received on account of last year, but too late to be carried to that account.

The Committee are happy to state that the contributions to the Widows' and Orphans' Fund are still increasing. It is greatly to the praise of many of the smaller churches, especially that they cherish so deep an interest in the effort to meet, in some degree at least, the wants of the bereaved. The expenditure on this account has exceeded the receipts by the small sum of £11 5s. 8d. The contributions to the fund for native preachers, chiefly from the young, are larger by £20 19s. 5d., a fact all the more pleasing because

there is nothing in the object peculiarly attractive while it indicates an intelligent interest on their part, in one of the most important branches of missionary agency.

It is not unlikely that the income for the present year has been somewhat affected by the special appeals which have been made on behalf of Jamaica. The Committee were appealed to by the Baptist Union in that island, for assistance towards maintaining and enlarging their educational operations, which, from various causes, had, of late years, become less effective than formerly. As the Committee had no funds at their disposal to apply to such an object, they suggested that a deputation should be sent to this country to lay the case before the friends of education generally. The Rev. W. Teall was appointed, and, on his arrival, was cordially welcomed, and the Committee passed resolutions commending him to the kind consideration of the churches. Those whom he has visited have not been wanting in liberality, and, aided by the Society of Friends—ever among the foremost in active sympathy for the Negro race—he has collected over £800 towards the £3,000 which the brethren in Jamaica deem necessary to carry their plans fully out.

In the midst of these efforts, tidings reached this country of the deep distress into which the people were plunged by a continuance of a severe drought, which was destroying the crops, desolating their provision-grounds, rendering labour scarce, and reducing large numbers of the people to absolute want. Under these circumstances the Committee felt that it was their duty to lay the facts before the churches, and they issued an appeal embodying them, and stating the authorities whence the knowledge of them was derived. That appeal was promptly responded to, and the result has been a contribution, in collections and donations, amounting, on the 31st of March, to nearly £1,400; besides which, very large quantities of useful articles of clothing have been sent up from all parts of the country. The sympathy felt for the suffering peasantry in Jamaica has been very general and deep, and it is gratifying to the Committee to know that many persons in the humblest walks of life, hearing of this distress, have hastened, by their numerous, though small donations, to assist in alleviating it.

For the present, this effort has prevented Mr. Teall from prosecuting his labours. The Committee trust that, as soon as the pressure of this calamity has somewhat abated, their friends resident in parts of the country which he has not yet visited, will be able to receive and assist him in his important errand; for it must be obvious that, unless the means of education be supplied to the rising race of Jamaica, they will grow up in ignorance and the bad habits consequent upon it, and be wholly disqualified to take the place of those who, by reason of age, are fast passing away.

If these special appeals on behalf of Jamaica, have somewhat lessened the general income of the Society, no one will begrudge the help afforded to our

brethren there. Not many years have passed since the signal success of missionary labours in that island, drew towards it the fixed and earnest regard of British churches, and the fearful struggle consequent upon the efforts of the planters to banish Christianity from it, none can forget who lived while it was going on; and which terminated in the extinction of slavery throughout the British Empire. And, now that a new order of things has arisen there, the members of the Baptist Missionary Society, whose Missionaries bore the brunt of this conflict, and mainly contributed to its happy issue, could not turn coldly away from Jamaica, over which a dark cloud of sorrow and calamity has come, and with which are associated the memory and labours of such men as Coultart, Tinson, Burchell, and Knibb. The Committee, therefore, feel that they have no apology to offer for having done what they could to assist their brethren in this time of adversity and trial. It only remains to say that they believe the funds placed at their disposal will be carefully distributed; and that the Committee appointed in Jamaica will endeavour to use them, as far as practicable, in promoting industrial occupation, that the aid now given may become a source of permanent benefit to the people.

THE MISSIONARIES.

One missionary, who was the oldest living missionary of the Society, the Rev. John Johannes, has been called to his reward. During the whole term of his missionary life, a period of forty-four years, he laboured in Chittagong, in Eastern Bengal. The early portion of it was spent in educational labours; but his later years were devoted to the proclamation, and that not unsuccessfully, of the everlasting Gospel. He lived to see great changes in the country in which he was born. The little church he was permitted to gather is the first fruits; but the seed he has diligently sown has yet to bear that full and abundant harvest for which he toiled and prayed. He died in perfect peace, calmly resting in the Saviour, whose grace had been the theme of his ministry. One other missionary has been lost to the Society by failure of health. The Rev. J. Peacock returned from Africa broken down by the rigours of the climate, and though now restored, his constitution will not bear a further exposure to its noxious power.

On the other hand, the strength of the mission has been kept up by the departure of the Rev. J. Kingdon for China, and the Rev. Q. W. Thomson for the coast of Africa. Four brethren, at home last year for the restoration of health, have returned to their several spheres of labour—the Rev. Alfred Saker, with his family, to Cameroons River, and the Revs. George Pearce, and James Parsons, with their wives, to India. The Committee have also assisted the Church of Allahabad to secure the services of the Rev. John Jackson.

The Rev. J. Diboll, after rendering valuable service to the Committee in this country, has listened to the call of a church of coloured men in the colony of Sierra Leone. Sprung from the labours of the missionaries of the Society, in the first years of its existence, this church of emancipated negroes has long besought the Committee to furnish them with a pastor. Events concurring with the wish of Mr. Diboll, the Committee have gladly sanctioned his entrance on this special work. They hope that the church will ere long be in a position to maintain itself in vigorous life, independent of the Society's aid.

Prospects in India.

In their last year's Report your Committee dwelt at some length on the state of the native mind of India, on the influence education was exerting in the chief centres of population and government, on the growth and tendencies of the Brahmist sect, on the changes proceeding in the opinions and habits of Hindu society, on the extent of the knowledge of the Gospel, and the great interest shown in the most unexpected quarters in the education of females, so long excluded from all the avenues of instruction. The reports of the present year amply confirm the statements then made. If some of the missionaries still complain of the apathy to be met with in many places, others speak as confidently of their frank reception, and of the great change that has taken place in the nature of the arguments now employed by their heathen auditors. "The keenness which many manifest in argument," says the Rev. W. A. Hobbs, "is a clear indication that they have read the Scriptures." The old objections, with which the missionaries were at first assailed, are now seldom heard. The contradictions said to be found in the Bible, the assumed antagonism of science to some of its statements, the character of the Laws of Moses, the corruptions that Christianity has suffered, the differences between the versions of the Scriptures, and the notion that there is no need of a written revelation; these and similar objections are now found on the lips of many, and sufficiently prove that the Word of God has entered into the thoughts of multitudes, and is awakening inquiry and keen discussion. Even Brahmins, while clinging to the ancient system, freely acknowledge that old things are passing away, and all things are becoming new.

Meanwhile, adhesions to the Gospel multiply. In some cases single persons, suffering great opposition, come out and confess Christ; in others, whole families, even entire villages, place themselves under Christian instruction. Of the latter, instances occur in Backergunge, under the vigorous ministry of Mr. Page; of the former, the following is a striking illustration. "In October last," relates the Rev. J. Lawrence of Monghyr, "a shopkeeper from the bazaar, who, as a boy, had learned to read the Scriptures in one of our schools, determined to profess himself a Christian. For fourteen years he had ceased to

worship idols, and, for about seven years, had been seriously contemplating an open profession of the Gospel. One night he came to the Native Christians. He broke caste, and stayed with them a month, paying his own expenses, and eating of their food. At length he returned home. An immense crowd assembled before his house, some abusing, some cursing him; some declaring that he ought not to be suffered to remain in his own dwelling; others said he had long been a Christian, and it was better that he should openly avow it. As he entered at one door, his wife and children fled away by another, and hitherto have resisted all his attempts to induce them to return. All this the poor man has endured with meekness. As a secret disciple, kept back through fear of persecution, this individual appears not to have stood alone, for, recently visiting the town from house to house, Mr. Edwards found several others who privately worshipped the Lord Jesus Christ.

In the opinion of some of our brethren, however, the Gospel has to meet with more deadly opposition in India than it has ever yet encountered; and that with the advent of its greatest triumphs will come persecution and losses, of which those of the past are but a faint indication. "Hitherto," says the Rev. George Kerry, "Hinduism has been like a large weighty mass, opposing to the progress of Christianity only the force of the 'inertia of rest.' I believe by and-bye there will be a change, and Hinduism will seem rather like a giant awaking from his sleep to see his life and possessions in peril. It will rise and shake itself, and then woe to those who are not prepared for the battle."

ADDITIONS TO THE CHURCHES.

If we compare the accessions made to the churches of Northern India, during the last few years with an earlier period, the increase is very gratifying. Looking back for the last twelve years, we find that during the first six the average number of baptisms for each year was 104. In the last six years the average is double, being 210. The baptisms of last year are somewhat in excess of this, being at least 220. If, therefore, from year to year, the progress made seems almost imperceptible, yet a comparison with the past shews that, through the blessing of God, the tide of success is ever increasing in volume.

BIBLE DISTRIBUTION.

The itinerant labours of the missionaries have been as extensive as in any former year; but a new feature was introduced into the proceedings of this year which deserves special notice. Some time since a proposal was made by Mr. Murdoch, of Calcutta, that the British and Foreign Bible Society should supply every village in Northern India with a copy of the New Testament, and every child in the village schools that could read with a copy of one of

the Gospels. As the suggestion made by your Committee to the Committee of the British and Foreign Bible Society, that our missionaries should be allowed to distribute our own versions in the districts where they alone labour, was not acceded to, our Calcutta Translation Committee made arrangements to appropriate a portion of the funds supplied by the Bible Translation Society to this very desirable object. In pursuance of the plan, colporteurs, consisting of capable native brethren, were selected, and set to work in the districts of Backergunge, Jessore, Beerbhoom, and around Cutwa. In Backergunge two brethren were employed, and furnished with a boat in which to reach the numerous villages scattered among the swamps of this low-lying district. Up to the end of December they had visited 146 villages. They went from house to house, finding out every one that could read. To all such they gave a Gospel, and a New Testament to the chief man in the place; but whole villages were met with in which not a single person could read. The Bible readers also entered freely into conversation with the people, and explained some of the great truths contained in the books they brought. Hundreds of families have thus for the first time heard of Christ and the great salvation. One of the thirteen sections into which the district is divided has been gone entirely through.

In Jessore the original plan was more strictly adhered to; the colporteurs not attempting, as in the former case, to visit all the families in every village, a more rapid and extensive distribution was secured. The three missionaries labouring in this large district, which contains a population of nearly a million of souls, united with their native helpers in the task. The result is, that 954 villages have been visited, and 923 New Testaments and 1,750 single Gospels distributed. Some interesting facts, exhibiting the painful ignorance of the people, were elicited in the course of these visits. Mr. Hobbs reports that in 521 villages that were visited in his section, there were found only 55 boys' schools. These were conducted by 77 teachers, and contained 1,753 scholars. Not a single girls' school was met with. More than one-half of the boys in the schools were unable to read intelligibly, and to those only who could read was a copy of the Gospel given. Of the 405 Testaments left in this section, 70 were given to the schoolmasters; 335 to the head men of the villages. In about one-half of the villages visited the Gospel was preached, and in nearly all cases conversation took place on the great themes of the Bible. It proved to be a work of great toil. Some thousands of miles were travelled. In many villages there were no bazaars, and food was with difficulty obtained. Often the shelter was of a most wretched description, and in remote places it was sometimes absolutely refused. Generally the books were gladly received; in a good many instances persuasion had to be employed; in a few they were rejected altogether.

In Beerbhoom about 120 villages were visited. From Cutwa the returns are not yet furnished. In the former district 25 Testaments and 250 Gospels

were left, and it was found that in but few places had the Herald of the Cross ever before delivered the message of peace. In Cutwa and in similar remote places the people say, "Sahib, we have now the books, but you must send preachers amongst us to explain them."

BIBLE WOMEN.

Of a somewhat similar character are the labours of the Bible-women, who have been most usefully engaged in Cutwa among the female part of the population. This excellent agency has also been introduced in Monghyr. Such an attempt to reach a class of the population, hitherto almost inaccessible to the Gospel, is of the deepest interest. Occasionally these Christian women meet with a rebuff, and are charged with attempting to destroy caste. Generally they are received with pleasure, being sometimes even offered money for their visits. In one instance they met with a Hindu lady, who had been taught by her husband to read. He desired to confess himself a follower of Christ, but was reluctant to take the irrevocable step without his wife accompanying him. Wherever practicable, the Committee will be glad to see the extension of an agency so admirably calculated to penetrate the recesses of Hindu society, and to bring the Gospel home to the domestic life of the people.

THE SELF-SUPPORT OF NATIVE CHURCHES.

The Committee reported last year the issue of an address to the native converts, urging the duty of self-support, and exhorting them to liberality for the furtherance of the Gospel. The receipt of this address was soon followed by a large gathering of the converts inhabiting numerous villages to the south of Calcutta, at which it was the subject of much discussion and consideration. A reply was prepared, and forwarded to the Committee, signed by twelve of the pastors and preachers, with several of the deacons and schoolmasters, in which they say that they have been accustomed to assist in the erection and furniture of their chapels and school-rooms, that the collections after the Lord's Supper are devoted to the relief of widows, and to supplying their poor brethren with houses and clothes. They assure the Committee of their desire to do more, and that they will be mindful to collect something every Lord's-day. The occurrence of the cylone, which devastated the portion of the country in which they dwell, swept away their houses, and cast them into deep poverty, has, doubtless, alone prevented the fulfilment of their resolves; but the Committee are glad to know that the association then formed is to be perpetuated, and cherish the expectation that the cordial reception given to their suggestions will, in due time, lead to the independence they desire to see established throughout the mission-field. Indications that our native brethren in India are becoming alive to the

necessity of cultivating a spirit of self-reliance, have also reached the Committee from other districts. Under the excellent guidance of Puddoo Lochun, co-pastor with Mr. Sampson of the native church at Johnnugger, it is stated that the Christians of that church realize, to a greater extent than has hitherto been the case, independence in the management of their church affairs. In Jessore, the people have begun to make a weekly collection. At present the proceeds are very small; still they indicate a willingness to try what can be done; one church, that of Buridanga, has been left entirely to its own resources.

In Backergunge, Mr. Page reports that while distress and extreme poverty delay the prospect of the village churches becoming really independent, yet "subscription boxes have been placed before the congregations every week, in all the stations, and many are learning to bring their pice with them when they enter the house of God." At Dacca, the native church has formed a committee to collect money for the repairs of their chapel. The members have also established a weekly freewill offering, and a subscription to aid inquirers who may have to appeal to their hospitality. In Delhi, weekly offerings have been begun; the Pahargunge church, though very poor, has raised thirty-three rupees. In connection with this mission are a few men of position and influence, who freely give their time and energies to the diffusion of the Gospel. Such an one is Subha Chund of Rohna. Another is a Brahmin, of Secunderabad, by name Chunder Muni. He is a grain merchant, tolerably rich, and pretty well educated; and although not yet baptized, makes the Gospel the theme of his conversation wherever he goes. Thoroughly independent, he stands on vantage ground with his countrymen. Lately he has proposed to call an assembly in the town at his own charges, to discuss the merits of Christianity. In three other places as many members of the church have disinterestedly sought the spiritual welfare of their countrymen. Such action as this Mr. Smith does all in his power to encourage.

In connection with this topic the Committee cannot pass over the very efficient and successful labours of Goolzar Shah, the pastor of the church in South Colingah, Calcutta. This church consists of nearly forty members, and has enjoyed for several years the gratuitous services of our estimable native brother. For twelve years it has been a self-supporting church. Though largely assisted by European friends in the support of their evangelizing agencies, the members have not by any means been deficient in liberality. Last year the purely native subscriptions alone amounted to 283 rupees. From their funds they have supported two native preachers, who, with the pastor, almost daily preach in some part of the city of Calcutta. The pastor has now added to his other labours, the superintendence of a home for the sons of his native brethren in the country districts, who may wish to obtain for their children an education which Calcutta alone can supply. "I am

trying my best," says Goolzar Shah, "always to impress upon our brethren the duty of their being fellow-helpers and hearty labourers with you in the Saviour's Kingdom." The Committee trust that his excellent example will find many imitators among the native churches of India in the years to come.

SERAMPORE COLLEGE.

The Report furnished by the President of Serampore College, presents several features of interest. The classes in the upper department of the Institution have been larger the last two years than any former ones, the native students numbering each year nearly fifty. They have exhibited much interest in the Scriptural instruction they have received, partly arising from the formation of a Society of Brahmists in Serampore, by which deistical sentiments have been promulgated in opposition both to Hinduism and Christianity. Some months since hopes were cherished that three of the students would openly confess Christ. Two of them had long been known as unusually interested in Christian truth. The third had repeatedly requested to be baptized. At length he came to the missionary for the purpose. His friends, by persuasions and various allurements, interfered and induced him to return home. He was never allowed to resume attendance at the College; and, at least for a time, the expectations which were cherished are destroyed. This is only another illustration of the fact that in bringing India to a knowledge of Christ's salvation, our Brethren must abound in labour, and in quiet confidence wait for its result. Of the four students who were preparing for missionary work, two have left without fulfilling the hopes they had awakened; another is still pursuing his studies, and the fourth, a native, is employed in connection with the mission at Cutwa. He promises to be a useful man in the service of Christ, to which he has, with much self-sacrifice, devoted himself. Twenty-one native youths, most of them the sons of our native preachers, occupy buildings erected for the purpose in the College compound. Several pleasing instances of conversion have taken place among them, and five during the year have been baptized. A very considerable improvement is reported in their quality as students, and their tutors look forward to a goodly proportion of them as likely to be found worthy of employment as native missionaries. Three youths from Burmah have been supported at the college by the American missionaries. Their progress has been so satisfactory, that there is a prospect of others arriving from Rangoon, to pass through a similar course of study and preparation for useful employments in that country. The Committee close this brief account of the Serampore College, by expressing their gratification that the Theological Training Class, which their highly-esteemed brother, the Rev. George Pearce, has undertaken to establish and conduct, will have its home in Serampore, the original seat of our mission, and around which are gathered so many sacred and precious memories.

CEYLON.

The additions to the churches in Ceylon exceed those of last year; but the missionaries continue to complain of that fatal apathy so characteristic of the Singhalese, and indeed of every Budhist people. Generally, however, the condition of the churches is more satisfactory, nor have they been affected by the strenuous efforts put forth by the Budhist priests to draw the members aside from Christianity. In some parts of the island, discussions continue to be held between the advocates of the Gospel and the most eminent of the priests, who resort to every possible scheme to secure an apparent victory. Nevertheless, nearly all the converts of last year were from the ranks of Budhism. But "Christians," said one of our native brethren, "twinkle like fireflies in the dark night of superstition which reigns supreme, the lions prowling about in the shape of active Budhists." The spiritual life of the churches has been in some measure stirred up by the address of the Committee. The churches in Grand Pass, Kandy, and Matelle, have successfully supported their pastors, while several of the poorer congregations in the jungle have considerably increased their contributions, and commenced to pay a portion of the salaries of those who minister to them the Word of God. Eight of the jungle churches have raised for this purpose not less than £83 during the year.

Thus the principle of self-support has in the Ceylon Mission advanced in a gratifying manner, and with it there is a larger degree of activity in the diffusion of the Gospel. As an illustration of this, the pastor of Matelle Church writes:—"We have determined that on the first Sunday in February Mr. Goonesahere is to be set apart as my helper, and is to receive the subscriptions I now receive, and I am to go and preach the Gospel in nearly all the places in Ceylon, and return to Matelle from time to time to take care of the affairs of the Church." In addition to these exertions for the spiritual good of their countrymen, the two churches of Kandy and Matelle have raised £21 for the support of three schools in neighbouring villages. To the pen of a friend, a warm and generous supporter of the mission in the island, the Committee are indebted for the following picture of a Singhalese Christian family:—"The man we visited was an ordinary Singhalese agriculturist, with his little bit of garden, his few fruit-trees, and mud hut. He, his wife, and one son, are members of Nadan's Church. His daughter had been for some time at Mrs. Allen's boarding-school. She appeared an intelligent, worthy, and very modest Singhalese girl. She had a fair knowledge of English. What was she doing, now she had returned from school to her jungle home? How did she employ her time? What was her duty with her light regarding Christianity? such were the questions addressed to her. And to hear that, besides actively assisting in household duties, she turned her accomplishments of sewing, &c., to profitable account, taught her younger brothers and sisters, and took an active part in Christian devotion with her parents

and friends, was surely more than satisfactory. And then the appearance of this Christian family, rising above the natural supineness of the Singhalese character, not content with remaining as their fathers were, the father and sons had built a new and comfortable dwelling on their little property. It was with a strange feeling I heard Lizzy quietly tell, that on going to reside in the house a few days afterwards, they were to have a prayer-meeting, to be continued weekly, attended by the neighbours. Here is a little peep into the life of a Singhalese Christian family of a gratifying nature indeed!" And there are many such families, the fruit of our missionaries' toil, that will be their crown and rejoicing in the day of the Lord.

One other interesting fact must not be omitted in this brief record of the incidents of the year. The native brethren of Kandy and Matelle have united at their own risk in the publication of a Singhalese monthly periodical, called the Gospel Trumpet. Its special object is to give suitable answers to the erroneous doctrines of Budhists and Romanists, to publish the Gospel, and to enforce the claims of true and spiritual religion. It has already awakened much attention. "It seems that the kingdom of Satan is being shaken by it," says the native pastor of Kandy, while his Christian brethren assure him that they are receiving great advantage from its contents. In these active efforts of the converts for the promotion of Christ's kingdom the Committee cannot but rejoice heartily and wish them God speed.

AFRICA.

The return of the Rev. Alfred Saker with his family, and the arrival of the Rev. Q. W. Thomson, have given renewed vigour to the missionary work proceeding in the Cameroons River and at Victoria. The foundation of a new chapel has been laid at Bethel Town, and further progress made in the translation of God's Word. At Victoria, Mr. Pinnock has completed and opened his new chapel, and been cheered by the addition to his little church by baptism of two converts. Several persons have also been united with the church at Bethel Town. The natives on the river have been more peaceable than in the year previous, and a goodly number crowd the frequent services to hear the Word of God. The progress of civilization is seen in the improved dwellings which are rising up around the mission settlement, and the increasing desire to obtain more of the conveniences and comforts that Europe can supply. On the whole, the missionaries are greatly encouraged, and anticipate, with God's blessing, much success in the year before them.

WEST INDIES.

From the missions in the islands of the West the Committee continue to receive information of steady improvement and growth. In the Bahamas there is no fresh ground to occupy; the work is one of consolidation. In all the islands the entire population is under the Christian instruction of one or other of the four denominations which exist. About one-third of the entire body of the people are in connection with the Mission of this Society.

In Nassau, notwithstanding the baneful effects of the blockade-running from its port to the coast of America, the additions to the church, now consisting of more than 800 members, are large, and prove the power of the Gospel to sanctify and save, and the estimation in which the ministry of Mr. Davey is held. The chapel too, crowded by the regular congregation meeting within it, is about to undergo enlargement, the cost of which, some £600 will be met on the spot. Both in Inagua and Turks's Islands' districts, the progress is equally pleasing. With respect to the Caicos mission, the Committee have received, through a report to the Colonial Office, a most gratifying testimony from the President of the colony to the value and success of the labours of their native brother, Mr. Shadrach Kerr. After an examination of the schools, and being present at the services on the Lord's-day, the President remarks, "The young and old in the settlement are under deep obligation to the missionary, for the able and earnest manner in which he seems to be conducting his labour among them. Mr. Kerr appears to take great pains with his charge. . . . There was a good attendance of adults at the morning service, which Mr. Kerr conducted, and whose address was suited to his hearers, and displayed a knowledge of Gospel truth, with felicity in his manner of communicating it. The day seemed to be quietly and decorously kept by the settlers, and I understand that Mr. Kerr has been happily an instrument in working a great change for the better among the people, who appear much and deservedly attached to him."

The ignominious failure of the Spanish troops to overcome the patriotic resistance of the inhabitants of St. Domingo, is about to lead to their speedy departure, and to the consequent reopening of the island to missionary labour. The little church, under the care of Mr. Murphy, has remained steadfast in the truth, meeting from time to time in the forests, and solitary places, to worship God. Mr. Rycroft hopes to resume the mission very shortly, to re-erect the chapel that has been destroyed, and to establish anew the worship of God, so long interrupted by Romish intolerance, and the confusion consequent on the attempt of the Spaniards to obtain possession of the country. The Committee are happy to commend to the sympathy and liberal aid of their friends, Mr. Rycroft's appeal for assistance in this important work.

From Hayti, the Rev. W. H. Webley writes in strains of gladness and hope. Several accessions to the Church in Jacmel have been made during the year.

Converts have come from other towns in the vicinity, and the labours of the two Bible-readers are greatly blessed. In the northern part of the country, the missionaries have set in church order, under native pastors, a number of Christians, the fruits of the labours of American missionaries, but for some years left to themselves. Others have since joined the little band. "Our prospects are such," says Mr. Webley, "that our people are all alive with joy, so many seem coming forward, and so unexpectedly, in town and country. I hope to baptize again almost immediately, whilst I should hardly be surprised at any number of converts the Lord may give us this year, as we have already hopes of some ten or more." In a similar strain does Mr. Metellus write from St. Raphael—"It does seem to me that the new year will be with us one of great spiritual prosperity. The Lord preserve our hands from becoming weak, lest we lose the harvest He seems about to give us. Already I have four marriages to celebrate, and eight persons to baptize. My meetings are better than ever attended. In the evenings my hearers bring their own chairs, and seat themselves anywhere near the house, but chairs, benches, and places do not suffice." The only drawback to these happy prospects is in Port-au-Prince, where the arrival of a large number of Romish priests, with an Archbishop at their head, in consequence of the Concordat between the Haytian Government and Rome, seems likely to create many obstacles to the progress of Divine truth. Already Mr. Baumann informs the Committee, that the attendance at the mission schools and public worship has been diminished, so that probably, for a time, the missionaries will have to labour, in the Capital at least, in the presence of much opposition and discouragement.

JAMAICA.

The Jubilee of the Mission in this beautiful island, announced in the last Report as being about to be celebrated, has been kept, not without much anxiety. During the year, distress from drought and other causes, in various parts of the island reached its highest point, and for a few months many of the congregations suffered much in their attendance. The people, from want of clothing and food, were unable either to sustain their ministers in their usual comfort, or to avail themselves of the means of education for their children. The facts were fully laid before the Committee, and then published. To the appeal of the Committee, forwarded to all the churches and to many friends of the Society, the response has been prompt and liberal. The relief has been most timely, and this expression of Christian love and sympathy has greatly cheered the hearts of our brethren. Meanwhile, the Committee cannot but hope that the attention which has been drawn to the evils that afflict the people of Jamaica, may issue in the adoption

of measures to relieve them from the misgovernment they endure, and to stimulate the suffering peasantry to enter upon the cultivation of such products of the soil as may give them the means of self-improvement, and in the same degree conduce to the prosperity of the island.

From the President of the Calabar Institution the Committee have received very encouraging reports of the value of the native ministry they have been enabled to raise up. A portion of every year is spent by him in visiting the former students of the Institution in their several pastorates. These visits are invariably gratifying to the tutor and the native brethren, while the counsel and advice he is able to render are of great value to them in the conduct of their ministry. During the year the Institution has had fourteen students present in its two departments. Ever since the lamented decease of Mr. Gunning, Mr. East has had the sole charge; but a few months since, the Committee were happy to avail themselves of the offered services of Mr. T. S. Roberts, who, on his arrival, in a very energetic and devoted manner immediately relieved the President from the duties of the Normal school department. For this work his training admirably qualifies him. He needs a supply of good educational books and other apparatus, which the Committee will be happy to forward as soon as the liberality of their friends will allow.

As might have been expected, the returns from the churches will show that their spiritual condition has been greatly affected by the prevalent distress. The report of the Union has not yet reached the Committee, but, so far as they can learn, there has been a decrease of some 1,500 in the number of church members. Extreme povetry is as unfavourable to the progress of the Gospel as luxury is fatal to the piety of its professors. Every day brings the fact more and more clearly before the minds of the friends of the emancipated peasantry of Jamaica, that a certain measure of temporal prosperity is essential to the moral and spiritual elevation of the people, and that the attainment of this ought to be as much an object of solicitude with the Christian as with the philanthropist.

EUROPE.

FRANCE.

Although the authorization sought from the Government of the Emperor of the French for the opening of the new chapel at Tremel was refused, it was accompanied with such explanations as practically enlarged the liberty enjoyed by our brethren for the preaching of the Word. Mr. Jenkins accordingly informs the Committee that his engagements are many and great, that the openings are continually increasing, and that he finds in every direction a greater desire to hear the message of Salvation. Preaching in private houses

is spreading, more Scriptures are purchased, and a kinder feeling is shown to the teachers and colporteurs. During the year an additional colporteur has been engaged—M. Bordreuil—whose salary is chiefly provided for by friends in Paris. At Guingamp the missionary, Mr. Bouhon, assembles his congregation in the old Capuchin convent, and receives much encouragement from the local authorities. His labours extend to the neighbouring towns of St. Brieuc, Casson, Belle Isle, and Treguier. "Superstition and infidelity," he says, "are everywhere the order of the day. Renan has more admirers among the Breton people than one would at first suppose; the churches and chapels have each some miracle-working saint, and there is hardly a fountain which is not reported holy and miraculous." Notwithstanding the power of old customs, habits, prejudices, and interests, the missionaries see the work of evangelization going forward and consolidating itself, and think that no year has been more replete with real progress and encouragement.

NORWAY.

Mr. Hübert, in Norway, continues to enjoy much blessing on his simple and earnest proclamation of the truth. Thirteen persons have been baptized in the churches among whom he labours, and which now contain forty-two members. A spirit of earnest piety prevails in their midst, and they bear with patience and calm endurance the opposition that the clergy of the state church raises against them. During the year, Mr. Hübert spent a few weeks in Denmark, testifying the grace of God among the people.

The year has thus been one of much labour in all parts of the Society's Mission-field, and accompanied with manifold tokens of God's blessing. The Committee, too, have enjoyed the confidence of their supporters at home. Yet they feel that more may be done, by an increased liberality among the churches, to enlarge the sphere of the Gospel's triumphs, and to open new fields to the heralds of the cross. Above all, they are deeply conscious that they and their brethren need a more abiding sense of the Divine presence with them. They are made to realise their complete dependence on the mighty working of the Holy Spirit to render their efforts effectual. For this, therefore, they pray, and earnestly entreat on their behalf the prayers of the Lord's people. Banded together at the throne of the heavenly grace, let it be our unceasing and united orison, "Let Thy kingdom come, Thy will be done in earth as it is in heaven."

INQUIRERS IN CUTWA.

BY THE REV. F. T. REED.

This year I have had the pleasure of baptizing and receiving into Christian fellowship four persons. Hitherto their walk has been consistent, and, on the whole, satisfactory. I would just add that they were nominal Christians for some time previous to their baptism.

Amongst the Hindoos and Mussulmans there are a few inquirers. At a village not far from here the Mussulmans have been reading the New Testament and parts of the Old Testament, under the guidance of a young and intelligent Mussulman, who has for some months past been carefully reading Christian works. A short time ago, when Ram Doyle and I went there, some ten or twelve men said: "We no longer believe in Mahommed or the Koran; at present we continue to perform the usual ceremonies, simply because such is the practice of our caste; but we are prepared to become Christians. The moment Fakir (the young man to whom I just alluded) sets the example, we will follow." Fakir, hearing this, said, that after a little more consideration, he would decide. I have not seen him since, and so I do not know to what decision he has come. There is another case I might mention. There is a respectable Baboo, who calls whenever he comes to Cutwa. He carefully reads his Bible, and prizes it very highly. Some time ago he called, and after speaking very favourably of Christian labours and labourers, alluded to those of his countrymen who were disciples in secret, and gave it as his decided opinion that amongst those who are highly connected and those who are engaged in business, there are many who secretly worship the Saviour. I asked if he included himself amongst that number, and he replied, "I sympathize with them, but about myself I will tell you another day." I met him the next day, and, in answer to his inquiries told him that we had been to the Rath Jutra and were listened to by hundreds of Hindoos. "I am glad to hear it," he said, "for Hindooism has gone bad." I said, "You who know that Christ is the only true Saviour, why do you not set them a good example?" "Hush," he replied, and lowering his voice he added, "I will—by God's help I will; but not all at once; it must be done gradually."

VILLAGE PREACHING.

In the villages the people are very glad to see us. I wish we could visit them oftener, but the great difficulty is in getting to them. The reception we meet with is generally very encouraging. I will just mention one as a specimen. About a month ago I took a palki and started off for Shri Bati. Our preacher started at the same time on horseback. Reached there at about twelve o'clock, and at once began to preach. About thirty persons listened attentively, and took some tracts. Some discussion followed, which being ended, I went on to another village, about two miles distant. It was then very cloudy, and there was scarcely any one about. I visited the school. It contained 88 Brahmin lads, 2 Shudras, and 1 Mussulman. The masters and the secretary of the school freely entered into conversation, and four or five more respectable Hindoos entered now and joined them. After talking for about an hour, one of them said, "It may be that what you say about Christianity is true; in Hindooism itself we have no faith; we do puja, &c., just because it is the custom. Just now our minds are unsettled; we know that Hinduism is false, but we do not know enough of Christianity to receive it without further investigation. Were there any one living here who could instruct us in the Christian religion we should be better able to judge." I told them of Him who is the way, the truth, and the life, gave them two copies of the New Testament, and then asked permission to speak to the lads. On permission being granted, Ram Doyle addressed them, and gave a copy of the Gospel to each one. A heavy storm coming on, detained us for two hours longer. As soon as it had somewhat abated, we endeavoured to return to our homes; but, having proceeded about three miles, the storm broke out afresh. I was drenched through, the preacher's horse was thrown over, and the river was so swollen, and the current so.

rapid, that it was unfordable. We put up for the night at a village close by. This gave us another opportunity for preaching the Gospel. Until within the last month or so, my plan was to hire a palki and visit the villages in the morning, and in the afternoon I went with the preachers to the bazaar: in this way neither bazaar nor village work was neglected.

To give you some idea of the nature of these villages (or rather village-towns —some are much larger than Cutwa), I have jotted down a few names, &c., and I can vouch for the strict accuracy of the list. Total number of villages in the sub-district of Cutwa, 471.

No. of houses in	Cutwa itself,	380				
„	Kornj Gram	300	; distance from Cutwa,	5	miles	S.
„	Korrooee	890	„	8	„	S.
„	Kalikapore	350	„	8	„	S.E.
„	Ghora Nach	352	„	6	„	S.E.
„	Sei Khund	727	„	6	„	S.W.
„	Dein	850	„	4	„	S.W.
„	Shoodpore	297	„	4	„	S.
„	Mongle Cote	803				
„	Maju Gram	238	„	6	„	N.E.
„	Kandruh	603	„	5	„	W.

A market is held at least once a week at each of these places.

Perhaps I need not extend the list—the above will give you some idea of the size of these villages, and also of the average distances from Cutwa itself. If it be the wish of the Committee that these villages be visited, I will gladly do it; but some means of travelling will be absolutely necessary, and "local resources" are altogether unobtainable here.

THE FIRST YEAR IN CHINA.

BY THE REV. R. F. LAUGHTON.

The first year of a missionary's life does not abound much in incident for communication in a report. The time is necessarily taken up with quiet and continued endeavours to acquire such a knowledge of the language of the people amongst whom he dwells, as shall enable him to preach the Gospel to them. With the most perfect educational appliances at command, the acquirement of the power to speak with accuracy, elegance, and ease in a foreign language is not a trifling task. When the language is so totally different from the learner's native tongue, as the Chinese is from the English, and the learner has no help save a Chinaman who knows not a word of any language but his own, the task is hard indeed. Dictionaries *have* been made by foreigners, but I have not been able to get one, as they have long been out of print. Notwithstanding, I trust that I have made some progress in the language. I began publicly to speak in November last, and have preached as often as I have had opportunity since that time. I have had the pleasure, too, of knowing that I am understood.

I now preach regularly every evening in the chapel, and continue to study Chinese with my teacher during the day. My evening congregations are generally good, the little chapel is often crammed. The attention of the people is always respectful, and sometimes there is an appearance of earnestness which might raise the hopes of one who was ignorant of Chinese character. Sometimes at the close of the discourse a hearer will rise from his seat, and, placing himself in an oratorical attitude, will pass a truly Oriental panegyric upon the doctrine he has just heard, and denounce all the gods of the Chinese pantheon as stupid, senseless lumps of clay, and their worshippers as yet more stupid. Still, the attitude of the speaker, his eloquence, and his apparent earnestness, might lead a missionary to think that he had received an important testimony from an educated Chinese respecting the stupidity of their own forms and objects of worship, and an equally important

testimony to the excellency of the Christian religion. The grandiloquence of our Chinese friend was only a matter of amusement and etiquette. When he left the chapel he probably went straight to the nearest temple, and burnt incense to the very gods which half-an-hour before he had consigned to everlasting infamy and disgrace.

Nevertheless, *we do have some who come time after time to hear the Gospel, and are evidently impressed with its truths.* Several cases of this kind have come under my own observation; unfortunately, the persons resided at a distance, and were obliged to return to their homes much sooner than I could have wished; still, they were evidently impressed with the great truths they had learned from us, and as they took a copy of the New Testament with them, I trust that by the guidance of God's Spirit, some of them, at least, may find the truth themselves, and spread its savour around them. May the unfoldings of the Great Day show that my hopes are not vain. I find great delight in preaching the Gospel to these poor, dark idolators; and this delight increases with my command of the language.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 20th to March 31st, 1865.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T.* for *Translations.*

	£	s.	d.
Annual Subscriptions.			
Allen, J. S., Esq.	2	0	0
Baker, B., Esq.	2	0	0
Barlow, F., Esq.	1	1	0
Barlow, G., Esq.	1	1	0
Beddome, R. B., Esq.	1	1	0
Carey, Mrs	1	1	0
Carey, Mr. E.	1	1	0
David, Mr. E.	0	10	6
Gover, W., Esq.	1	1	0
Haddon, Mr. J.	1	1	0
Harcourt, Rev. C. H.	0	10	0
Hassall, Mrs.	1	1	0
Hazzledine, Mr.	1	1	0
Heaton, W., Esq.	1	1	0
Holmes, Mr. W.	1	1	0
Hughes, Mr. W.	1	1	0
James, W. M., Esq.	1	1	0
Jones, Chas, Esq.	2	2	0
Lushington, Dr. S.	3	3	0
McBean, Mr. A.	1	0	0
Phillips, Rev. T.	0	10	6
Powell, Mr. N. J.	1	1	0
Waggstaff, Mrs. A.	1	0	0
Williams, Mrs.	2	5	0
Donations.			
Bible Translation Society for *T*, India	450	0	0
Blackmore, W., Esq.	5	0	0
Carter, Mrs., profit on sale of a cushion for the *Gospel Trumpet*, *Ceylon*	1	0	0
Economy	2	0	0
Elton, Dr. R., Exeter, for *Student at Serampore*	10	0	0
Finlay, Miss	1	0	0
Gawthorne, Misses, collected by, for *Trinidad*	1	19	6
Gurney, Miss, for "*Ruth*," *at Mrs. Heinig's School, Benares*	3	10	0
S. C., for *India*	1	6	0
Marshall, Mr. C., Accrington, *for Rev. J. Kingdon, Jamaica*	5	0	0
Theta	0	11	0
"Thank-offering from Two Friends"	10	0	0
Boxes and Cards by—			
Butcher, Mrs. E., Aldbourn	1	1	0
Chapman, Miss E. F.	0	8	0
David, Miss, for *N P*	0	10	0
Henson, Mr. H.	0	10	6
Office box	1	7	0
Legacy.			
Nash, the late Mrs. W. W., by W. L. Smith, Esq.	90	0	0
London and Middlesex.			
Alie Street—			
Contribs. Sun. School, for *N P*, by Y.M.M.A.	1	15	6
Battersea—			
Contributions	24	9	9
Do. for *N P*	1	12	6
Bloomsbury—			
Contributions	155	11	0
Bow—			
Contributions	5	15	9
Brixton Hill—			
Contributions	59	2	6
Do., for *Serampore*	1	1	0
Brompton, Onslow Chapel—			
Contributions	17	2	0
Ditto, Sun. School, for *N P*	3	5	7
Camberwell, Denmark Place—			
Contributions	110	0	6
Do., Cottage Green—			
Contributions	6	14	2
Camden Road—			
Contributions	83	17	0
Do. for *W & O*	0	10	0
Do. for *N P*	2	12	8
Do. Sun. Schl., for do., by Y.M.M.A.	4	16	0
Cromer Street—			
Contribs. Sun. Schl., by Y. M. M. A. for *Delhi*	2	2	0
Edmonton—			
Contributions	9	9	7
Do. for *China*	3	9	9
Eldon Street—			
Contributions	7	5	3
Hackney, Mare Street—			
Contributions	127	2	6
Do. for *N P*, by Y.M.M.A.	12	18	4
Hammersmith—			
Contributions	29	7	0
Do. for *N P*	2	2	9
Islington, Barnsbury Hall—			
Contributions	16	10	0
Do., Cross Street—			
Contributions	43	2	3
Do. Juv. Association	15	16	6
Do. do., for *Rev. A. Saker's School*	10	0	0
Do., Salters Hall—			
Contributions	21	3	10
Do. for *Rev. J. Smith's School, Delhi*	3	4	0
James Street—			
Contribs., Sun. School, by Y. M. M. A.	5	7	0
Do., do., for *N P*, by do	1	10	0
John Street—			
Contributions	82	15	4
Do. for *India*	2	6	0
Kennington, Charles Street—			
Contributions	3	12	8
Kensington—			
Collection	2	16	6
Do., Palace Gardens—			
Contributions	16	19	0
Kingsgate Chapel—			
Contribs., Sun. School, by Y. M. M. A., for *N P, Delhi*	10	0	0
Maze Pond—			
Contributions	31	5	7
Do. for *China*	4	8	0

	£	s.	d.
Contribs. Sun. Sch., for *N P, India*, by Y.M.M.A.	11	11	3
Do. do., for *Ceylon*, by do.	10	0	0
Do. do., for *Rev. R. Smith, Africa*, by do.	9	0	4
Metropolitan Tabernacle—			
Contribs. for *Mrs. Allen's School, Ceylon*	40	0	0
Mile End, Hephzibah Chapel—			
Contribs., Sun. School.	0	5	0
Newington, Ebenezer, Sun. School—			
Contribs. by Y.M.M.A.	0	18	7
Notting Hill, Cornwall Road—			
Contributions	13	7	6
Poplar, Cotton Street—			
Contributions	8	0	0
Regent's Park—			
Contributions	118	19	10
Do. Sun. School, by Y. M. M. A.	25	12	3
Shaftesbury Hall—			
Contributions	1	15	0
Shouldham Street—			
Contributions	8	0	0
Spencer Place—			
Contributions	3	5	5
Tottenham—			
Contributions	42	2	3
Vernon Chapel—			
Contribs. Sun. School, by Y.M.M.A.	8	7	3
Do. do., for *NP*, by do.	2	8	5
Walworth Road—			
Contribs. Sun. School, by Y. M. M. A., for *NP*	4	14	8
Do. do. for *Gahalaya School, Ceylon*, by do.	5	0	0
Do. do. for *Orphan in Mrs. Anderson's Schl, Jessore*, by do	5	0	0
Do., Arthur Street—			
Contributions	5	16	9
Walworth, East Street—			
Contribs. Sun. School, by Y. M. M. A.	2	0	5
Wandsworth, East Hill—			
Contributions	3	3	0
Westbourne Grove—			
Contributions	149	17	6

Bedfordshire.

	£	s.	d.
Bedford—			
Contributions	29	7	4
Do. Sun. Sch. for *Mission Schools at Victoria, South Africa*	2	10	0
Do. Goldington	0	15	9
Do. Stagsden	0	9	7
Biggleswade—			
Collec. for *W & O*	1	0	0
Contributions	7	3	9
Do. for *NP*	1	10	6
Blunham—			
Contributions	0	15	2
Dunstable—			
Contribs, balance	2	16	0
Leighton Buzzard—			
Contributions	21	11	6
Do. for *Schools*	7	0	0
Luton, Old Meeting—			
Contributions	18	10	5
Do. Wellington Street—			
Contributions	8	6	10
	26	17	3
Less expenses	0	14	6
	26	2	9
Stevenston—			
Contributions	2	5	0

Berkshire.

	£	s.	d.
Abingdon—			
Collec. for *W & O*	1	2	9
Contributions	36	13	4
Do. Cothill & Fifield	1	10	6
Do. Drayton	1	13	9
Faringdon—			
Contribs. for *NP*	2	5	9
Newbury—			
Contributions	26	4	11
Do. Bury's Bank	0	16	0
Do. Hedley	3	10	1
Do. Long Lane	2	19	1
Reading—			
Contribs. balance	74	5	4
Do. Henley	9	16	4
Wallingford—			
Contribution	0	10	6
Windsor—			
Collec. for *W & O*	2	5	0
Contributions	29	10	0
Wokingham—			
Contributions	31	13	11
Do. Blackwater	14	1	1

Buckinghamshire.

	£	s.	d.
Aston Clinton—			
Contributions	3	1	0
Chesham—			
Contributions	7	7	0
Cuddington—			
Contributions	2	13	2
Great Marlow—			
Contributions	3	13	9
Great Missenden—			
Contributions	1	3	4
Long Crendon—			
Contributions	5	1	0
Stoney Stratford—			
Contributions	4	7	8

Cambridgeshire.

	£	s.	d.
Cambridge, Saint Andrew Street—			
Collec. for *W & O*	6	5	8
Contributions	63	5	0
Do. for *Boy's School, Barisal*	6	13	6
Do. for *NP. do.*	14	0	0
Do., Eden Chapel—			
Contributions	5	0	0
Harston—			
Contributions	3	2	0
Landbeach—			
Collection	2	9	0
Melbourn—			
Contributions	3	13	0
Shelford—			
Collec. for *W & O*	0	18	6
Swavesey—			
Collec. for *W & O*	0	12	0
Contribs. for *NP*	0	14	6
Wilburton—			
Collections	1	8	
Gamlingay—			
Contributions	12	10	7
	120	11	9
Less amount acknwldg. before	79	3	5
	41	8	4

Cheshire.

	£	s.	d.
Birkenhead, Welsh Baptist Chapel—			
Contributions	14	16	3
Chester—			
Contribs. for *N P*	0	5	6
Frodsham Bridge—			
Contributions	0	9	0

Cornwall.

	£	s.	d.
Falmouth—			
Collec. for *W & O*	1	0	0
Contributions	15	16	6
Launceston—			
Contributions	1	11	0
Looe—			
Contributions	1	5	0
Padstow—			
Contributions	2	1	0
Marazion—			
Contributions	2	15	0
Penzance—			
Contributions	7	16	4
Do. for *N P*	1	7	11
Truro—			
Collec. for *W & O*	0	15	0
Contributions	13	15	4
Do. for *N P*	0	9	8

Cumberland.

	£	s.	d.
Cockermouth—			
Contribution	1	1	0
Maryport—			
Contributions	4	10	8
Whitehaven—			
Contributions	12	19	6
Do. for *Schools*	1	0	0
	19	11	2
Less expenses	2	0	0
	17	11	2

Derbyshire.

	£	s.	d.
Derby—			
Contributions	1	19	6
Riddings—			
Contribs. Sun. Sch.	1	11	2

Devonshire.

	£	s.	d.
Cullompton—			
Contributions	7	6	0
Devonport, Hope Chapel—			
Collec. for *W & O*	2	2	0
Contributions	24	17	3
Do. Weston Mill	0	5	3
Do. for *education of child in India*	5	0	0
Do. for *T*	1	0	0
Do., Morice Square and Pembroke Street—			
Collec. for *W & O*	2	15	0
Contributions	1	17	11
Exmouth—			
Contribution	5	0	0
Honiton—			
Contributions	2	18	0
Kingsbridge—			
Collec. for *W & O*	2	10	0
Contributions	35	19	10

	£	s.	d.
Lifton—			
Contributions	0	18	0
Plymouth—			
Contributions	61	14	3
Do. for *N P*	22	6	0
Do. for *Orphans in Africa*	12	16	2
Saint Hill—			
Collec. for *W & O*	0	6	8
Stonehouse, Ebenezer—			
Contributions	3	2	2
Tiverton—			
Contribs., balance	9	15	4
Do. Sun.Sch. for *N P*	14	0	0
Do. for *Ram Krishna Kobiraj*	5	0	0
Totnes—			
Collec. for *W & O*	0	5	0
Contributions	2	13	0
Upottery—			
Contributions	1	0	0
Do. for *W & O*	0	5	0
Do. for *N P*	1	0	0

Dorsetshire.

Childe Okeford—			
Contributions	1	10	0
Do. for *N P*	0	10	0
Dorchester—			
Contributions	1	8	9
Poole—			
Contribution	1	0	0
Do. for *N P*	1	5	11

Durham.

Darlington—			
Contributions	41	16	0
Hamsterley & Wolsingham—			
Contributions	5	18	0
Hartlepool—			
Contributions	4	0	0
Do., West—			
Contributions	2	6	6
Houghton-le-Spring—			
Contributions	1	18	10
Middleton Teesdale—			
Collections	7	14	6
South Shields—			
Contributions	21	12	0
Stockton-on-Tees—			
Collection	1	3	6
Sunderland, Bethesda—			
Contributions	1	10	0
Do. Sans Street—			
Contribs. Sun. Sch.	1	11	0

Essex.

Ashdon—			
Contributions	4	1	6
Colchester—			
Contributions	12	12	11
Do. for *T*	1	2	6
Ilford—			
Contributions	1	10	6
Langham—			
Collec. for *W & O*	1	12	6
Contributions	29	17	2
Do. for *N P*	2	4	9
Langley—			
Contributions	1	10	6
Do. for *N P*	2	10	3
Saffron Walden—			
Collec. for *W & O*	2	0	0
Contributions	31	1	0
Thaxted—			
Collection	1	2	6
Loughton—			
Contributions	23	6	8
Romford—			
Collec. for *W & O*	1	0	0

Gloucestershire.

Cheltenham, Cambray—			
Contribs. for *N P*	0	8	0
Do., Salem—			
Contributions	41	15	7
Do. for *Mrs. Allen's Girls' Sch., Ceylon*	9	8	5
Cinderford—			
Collec. for *W & O*	2	12	0
Contributions	6	19	6
Do., for *N P*	3	1	6
Fairford—			
Collec. for *W & O*	1	0	0
Contributions	6	3	0
Gloucester—			
Collec. for *W & O*	1	10	0
Contributions	13	18	6
Do. for *N P*	3	10	2
Do. for *School, Ceylon*	8	0	0
Do. for *Rev. G. E. Henderson's School, Bethephil, Jamaica*	3	14	0
Huntley—			
Contributions	1	11	0
Do for *China*	0	10	6
Shortwood—			
Contributions	2	12	0
Tewkesbury—			
Contributions, balance	0	6	4
Wotton-under-Edge—			
Collec. for *W & O*	1	0	0
Contributions	8	0	0

East Gloucestershire.

Arlington—			
Collec. for *W & O*	1	3	0
Contributions	5	6	6
Ascott—			
Contributions	2	7	10
Blockley—			
Contributions	14	9	5
Bourton-on-the-Water—			
Contributions	18	17	7
Burford—			
Contributions	1	12	0
Campden—			
Contributions	1	13	0
Cirencester—			
Contributions	10	12	6
Cutsdean—			
Collec. for *W & O*	0	4	0
Contributions	8	8	0
Do., Snowshill	0	4	0
Do., Kineton Hill	0	4	0
Maisey hampton—			
Contributions	4	0	3
Milton—			
Collec. for *W & O*	1	1	5
Contributions	12	4	0
Do. for *N P*	1	0	0
Naunton and Guiting—			
Collec. for *W & O*	0	18	9
Contributions	6	19	10
Do. for *Rev. J. Diboll's N P, Sierra Leone*	6	10	10
Stow-on-the-Wold—			
Contributions	7	12	10
Winchcombe—			
Contributions	11	17	11
Contribs. for *N P*	0	6	3
	117	13	11
Less expenses and amount acknowledged before	58	3	0
	59	10	11

Hampshire.

Andover—			
Contributions	10	8	6
Do. for *W. & O*	1	0	0
Do. for *N P*	3	10	0
Lymington—			
Contributions	2	8	9
Parley—			
Contribs. for *N P*	2	0	0
Portsea—			
Contributions	9	8	3
Romsey—			
Contributions	0	5	0
Southampton, East Street—			
Contributions	6	17	6
Whitchurch—			
Contributions	7	1	4

Herefordshire.

Hereford—			
Contributions	4	7	2
Peterchurch—			
Collec. for *W & O*	1	1	0
Contributions	9	5	0
Ross, Broad Street—			
Contributions	3	7	0

Hertfordshire.

Boxmoor—			
Collec. for *W & O*	1	18	0
Contributions	24	5	0
Chipperfield—			
Collec. for *W & O*	0	10	0
Hemel Hempstead—			
Contributions	19	12	6
Hitchin—			
Contributions	3	7	9
Do. for *Intally School*	4	0	0
St. Albans—			
Contributions	7	15	11
Do. for *India*	5	0	0
Do for *African Schools*	3	7	6
New Mill—			
Contributions	15	16	11
Tring—			
Contributions	2	10	0
Ware—			
Contributions	1	11	6
Do. for *N P*	0	10	0
Watford—			
Collec. for *W & O*	4	12	0
Contributions	34	0	4

Kent.

Bessels Green, near Sevenoaks—			
Contribs. Sun. Sch.	2	11	2
Biddenden—			
Contribs. Sun. Sch.	0	5	2
Canterbury—			
Contributions	11	5	6
Do. for *N P*	2	14	6
Chatham, Zion Chapel—			
Collec. for *W & O*	1	0	0
Crayford—			
Contribs. Sun. Sch. for *Todowagadura Sch. Ceylon*	2	11	7
Dover, Salem Chapel—			
Collec. for *W & O*	1	10	0
Contributions	14	18	9
Eythorne—			
Collec. for *W & O*	1	0	0
Contributions	11	10	4
Do. for *N P*	2	17	11

	£	s.	d.
Lee—			
Contributions	18	6	6
Do. for *Intally School*	0	10	0
Do. for *Calabar College*	0	10	0
Do. for *Jamaica Mission*	1	0	0
Do. Sunday School for *N P*	1	0	10
Lewisham Road—			
Contribs., balance	6	14	0
Do. for *N P*	1	1	8
Do. Juvenile, for *Rev. J. Smith's School, Delhi*	14	1	10
Maidstone—			
Collec. for *W & O*	4	0	0
Contributions	13	17	2
Do. for *T*	5	0	0
Margate—			
Contributions	31	7	0
Do. for *China*	5	0	0
Do. for *Orphan in Rev. W. A. Hobbs's Sch.*	5	0	0
Ramsgate—			
Contributions	27	1	8
St. Peter's and Birchington—			
Contributions	2	15	0
Do. for *Rev. W. A. Hobb's School*	2	10	0
Staplehurst—			
Contributions	5	0	0
Tenterden, Zion Chapel—			
Collec. for *W & O*	0	18	0
Contributions	6	18	0
Woolwich, Enon Chapel—			
Contribs., Sun. Sch.	1	0	0
Do., Queen Street—			
Contribs. by Y.M.M.A.	5	6	0
Do., Sunday School	2	18	6

Lancashire.

Ashton-under-Lyne—			
Contributions	5	12	0
Blackpool—			
Contributions	12	16	8
Bolton—			
Collec. for *W & O*	0	15	0
Contributions	11	17	5
Inskip—			
Collec. for *W & O*	0	10	0
Contributions	7	11	5
Do. for *N P*	1	18	7
Liverpool (Welsh), Great Crosshall Street—			
Contributions	39	1	9
Do., Pembroke Chapel—			
Weekly Offerings	50	0	0
Manchester and Salford Auxiliary—			
Balance of Contributions, by W. Bickham, Esq.	213	9	7
Tottlebank—			
Contributions	3	7	8
Do., for *N P*	0	4	7
Waterbarn—			
Contribs. for *N P*	2	2	0
Wigan, King Street—			
Contributions	3	14	1
Do., Scarisbrick Street—			
Contribs. Sun. Schl.	1	0	8
Do. for *N P*	0	9	4

North Lancashire Auxiliary.

By L. Whittaker, Esq.

Accrington—			
Contributions	29	16	2
Blackburn—			
Contributions	3	0	0
Briercliffe—			
Collection	1	9	0
Burnley—			
Collections	7	1	10
Bacup, Ebenezer—			
Collec. (moiety)	4	0	0
Do., Zion—			
Contributions	3	18	4
Cloughfold—			
Collections	4	15	2
Goodshaw—			
Collections	2	11	6
Haslingden, Pleasant Street—			
Collec. for *W & O*	2	0	0
Contributions	16	3	10
Do., Bury Street—			
Collec. for *W & O*	1	4	7
Contributions	23	12	11
Lumb—			
Collection	3	0	0
Padiham—			
Collec. for *W & O*	0	18	3
Contributions	4	1	11
Ramsbottom—			
Collec. for *W & O*	0	13	0
Ditto	3	2	6
Sabden—			
Collection	5	2	6
Waterbarn—			
Collection	3	3	11
Waterfoot—			
Collection	3	1	2
	122	16	7
Less expenses and amount acknowledged before	101	14	9
	21	1	10

Leicestershire.

Arnsby—			
Contribs. Sun. Sch. for *Hulangamma Sch. Ceylon*	6	0	0
Leicester, Charles St.—			
Contribs. Sunday Sch. for *N P, Delhi*	3	0	0
Loughborough—			
Contribution	3	0	0
Sutton-in-the-Elms and Cosby—			
Contributions	2	16	5
Do. for *N P*	0	6	2
Collection at Sutton	1	0	7
Do. at Cosby	0	11	10

Norfolk.

Norfolk Auxiliary by J. J. Colman, Esq.—			
Attleborough	2	4	4
Aylsham—			
Contribs. (less expenses)	2	9	3
Buxton—			
Collec. for *W & O*	1	4	6
Contributions	10	10	0
Costessey—			
Collection	1	10	5
Downham—			
Contributions	5	5	0
Ellingham, Great—			
Contributions	3	4	0
Fakenham—			
Contribs. (less expenses)	18	5	6
Foulsham—			
Contribs. (less expenses)	11	3	6
Ingham—			
Contributions	22	7	8
Kenninghall—			
Contributions	11	2	6
Lynn, Stepney Chapel—			
Collec. for *W & O*	2	0	0
Contributions	30	5	0
Do., Union Chapel—			
Contributions	16	1	4
Mundesley—			
Collection	5	0	0
Necton—			
Collec. (less expenses)	1	1	6
Norwich—			
Collecs. (moiety of united)	32	3	6
Do., St. Marys—			
Contributions	136	6	0
Do., St. Clements—			
Contributions	33	10	8
Do., Sun. Sch., for *Education of Orphan Boy, Intally*	5	0	0
Pulham—			
Collection	0	13	0
Swaffham—			
Contribs. (moiety)	20	0	0
Profits of Lecture by Mr. J. R. Phillips	3	12	6
Thetford—			
Contributions	3	14	0
Yarmouth—			
Collec., both Chapels	11	8	2
Contribs. (less expenses)	3	2	6
Do., Sun. Sch., for *N P*	2	2	4
Profits of Lecture, by Mr. J. R. Phillips, St. George's Denes Chapel	2	4	2
Worstead—			
Contributions	15	13	0
	413	4	4
Less expenses and amount acknowledged before	322	14	2
	90	10	2

Northamptonshire.

Denton—			
Contributions	1	1	0
Gretton—			
Contributions	1	5	6
Stanwick—			
Contributions	2	10	0
Thrapstone—			
Contribs. for *N P*	1	17	4

Northumberland.

Broomley—			
Contributions	6	8	
Bedlington—			
Collection	0	10	0
Newcastle, Bewicke Street—			
Collec. for *W & O*	10	0	0
Contributions	47	18	
North Shields—			
Contributions	37	9	6

	£	s.	d.
Warneford—			
Contributions	0	8	0
	102	10	9
Less expenses and amount acknowledged before	51	0	3
	51	10	6
Newcastle, Rye Hill—			
Contributions	11	7	10

Oxfordshire.

Banbury—			
Contributions	2	12	0
Do. for *N P*	2	5	0
Hook Norton—			
Contributions	6	19	7
Do. for *N P*	0	16	3
Oxford—			
Contribs. for *N P*	1	0	0

Shropshire.

Dawley—			
Collec. for *W & O*	1	0	0
Contributions	4	14	2
Maesbrook—			
Contributions	5	6	9
Oswestry—			
Collec. for *W & O*	1	0	0
Contributions	22	19	2
Do. for *N P*	0	5	6
Wellington—			
Contributions	3	15	0
Wem—			
Contribs. Sun. Sch.	0	15	2

Somerset.

Bath, Kensington—			
Collec. for *W & O*	4	9	6
Contributions	31	18	0
Do., Somerset Street—			
Contribs. (less expenses)	36	10	3
Tiverton—			
Contributions	5	6	0
Wellington—			
Contributions	10	17	6
Do. for *N P*	3	15	9

Staffordshire.

Bilston, Salem Chapel—			
Contributions	5	14	0
Hanley, New Street—			
Contributions	3	2	4
Do. for *N P*	0	17	9
Do., Welsh—			
Contribs. Sun. Sch. for *N P*	0	1	2
Coseley, Ebenezer—			
Contributions	10	11	0
Do., Darkhouse—			
Contribs. (less expenses)	19	6	6
Do., Providence—			
Contribs. (less expenses)	13	15	0
Princes End, Zion—			
Contribs. (less expenses)	10	5	10
Willenhall, Calvary—			
Collection	3	2	0
West Bromwich, Bethel—			
Contribs. (less expenses)	4	14	0
	61	15	4
Less amount acknowledged before	40	1	0
	21	14	4
Princes End, Tipton—			
Donation	3	0	0
Netherton, Sweet Turf—			
Collec. for *W & O*	0	18	0
Contributions	10	10	6
Stafford—			
Contribution	0	10	0
Wolverhampton—			
Contributions	10	8	2

Suffolk.

Bury St. Edmunds—			
Contributions	31	15	0
Clare—			
Contributions	3	0	0
Eye—			
Collec. for *W & O*	1	8	3
Contributions	13	4	2
Do. for *N P*	1	11	3
Do. Sun. School, for *Schools*	2	10	6
Framsden—			
Contributions	2	0	0
Ipswich, Stoke Green—			
Contributions	29	12	0
Do. Juvenile Auxiliary	1	5	7
Do. Sun. School and Juv. Auxiliary, for *additional N P, for Rev. W. A. Hobbs*	16	10	0
Do., Turret Green—			
Contributions	61	9	2
Do. for *N P*	0	12	0
Lowestoft—			
Profits of Lecture by Mr. J. R. Phillips	0	11	0
Otley—			
Contributions	3	10	4
Rattlesden—			
Contributions	4	4	6
Stradbroke—			
Collec. for *W & O*	0	19	6
Contributions	3	5	11
Sudbury—			
Collec. for *W & O*	1	3	0
Contributions	8	11	6
Walton—			
Contributions	1	9	6
	188	13	2
Less expenses and amount acknowledged before	145	4	6
	43	8	8

Surrey.

Addlestone—			
Collec. for *W & O*	1	10	0
Kingston-on-Thames—			
Contribs. (less expenses)	19	15	3
Upper Norwood—			
Contribs., balance	43	4	10

Sussex.

Brighton, Salem, Bond Street—			
Collec. for *W & O*	1	10	0
Contributions	2	11	6
Do. Queen's Square—			
Col. for *W O* moiety	1	10	0
Contributions	25	15	8
Do. for *N P*	1	10	3
Do. Town Hall—			
Contributions	6	0	6
Chichester—			
Contributions	3	12	0
Hastings—			
Contribs. (less expenses)	29	4	0
Do. Sun. Sch. for *N P*	3	14	2
Lewes—			
Contribs. balance	7	8	0
Midhurst—			
Contributions	0	14	0
Do. for *N P*	1	19	5

Warwickshire.

Henley-in-Arden—			
Contributions	2	16	0
Leamington, Clarendon Chapel—			
Collec. for *W & O*	3	17	6
Contribs. (less expenses)	35	10	8
Do. Warwick Street—			
Contributions	2	6	0
Rugby—			
Collec. for *W & O*	0	14	0
Contributions	12	16	6
Warwick—			
Contributions	6	11	6

Wiltshire.

Bradford-on-Avon—			
Collection for *W & O*	0	10	0
Contributions	11	2	8
Do. for *W & O*	0	10	0
Hungerford, Farleigh—			
Contributions	6	1	1
Kington Langley—			
Contributions	5	10	0
Limpley Stoke—			
Contributions	2	0	0
Semley—			
Contributions	11	0	0
Swindon—			
Contributions	3	17	7
Trowbridge—			
Contribs., balance	1	8	6
Winterslow—			
Contributions	2	7	0

Worcestershire.

Pershore, Broad Street—			
Collec. for *W & O*	1	8	0
Contributions	22	13	2
Do. for *China*	1	0	0
Do. for *N P*	1	1	0
Shipston-on-Stow—			
Contributions	0	18	6
Westmancote—			
Contributions (less expenses)	4	2	10

Yorkshire.	£	s.	d.
Armley—			
Collection	0	6	0
Barnsley—			
Contribs., balance	6	2	11
Bradford, Westgate—			
Collec. for *W & O*	5	0	0
Contributions	47	8	6
Do., Sion—			
Contributions	60	6	1
Do. for *Serampore College*	1	0	0
Do. Juv. Association	23	6	3
Do. do., for *N P, Thaker Dass, Agra*	12	0	0
Do., Third Chapel—			
Collec. for *W & O*	2	1	6
Contributions	6	12	6
Do. Juvenile	11	13	5
Do., Hallfield—			
Contributions	63	5	0
Do. Juvenile Society	10	0	0
Cowling Hill—			
Collection	1	0	0
Earby—			
Collec. for *W & O*	0	5	0
Gildersome—			
Collec. (less expenses)	4	13	0
Halifax, Trinity Road—			
Contribs. (less expenses)	34	4	1
Haworth, First Chapel—			
Contribs. (less expenses)	25	3	7
Do. for *N P*	0	6	0
Heaton—			
Collection	1	17	2
Huddersfield—			
Contributions	21	15	0
Hunslet—			
Collection	1	17	0
Kirkstall—			
Collection	1	10	6
Leeds, South Parade—			
Collec. for *W & O*	4	0	0
Contributions	84	0	1
Do. Juvenile Asso.	15	16	11
Lockwood—			
Collec. for *W & O*	2	0	0
Contributions	39	10	6
Do. Juvenile	10	0	0
Middlesborough—			
Contribs. (less expns.)	3	4	1
Mirfield—			
Contributions	5	16	10
Quarmby—			
Contributions	7	10	3
Rawdon—			
Collec. for *W & O*	1	5	0
Contributions	8	5	0
Rotherham, Westgate—			
Contributions	4	5	8
Scarborough—			
Contributions, balance	18	13	4
Sheffield, Townhead Street—			
Collec. for *W & O*	4	0	0
Contributions, balance	34	15	5
Shipley—			
Collec. for *W & O*	2	0	0
Stanningley—			
Collections	2	16	3
Sutton—			
Contributions	9	14	11
	593	9	9
Less expenses	8	7	1
	591	2	8

Contributions from North and South Wales, Scotland, and Ireland, to be acknowledged next month.

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from March 20th to March 31st, 1865.

Camberwell, Denmark Place, by B. Colls, Esq.	28	2	1
Blackpool, by Rev. W. F. Burchell	3	0	0
Lewisham Road, by Rev. E. Dennett	0	17	6
Upper Norwood, by H. H. Heath, Esq.	7	12	0
Coalville, Leicestershire, by Rev. W. Salter	2	6	0
Blunham, by Rev. W. Abbott	0	2	0
Arbroath, by Mr. R. Bennett	3	3	0
Garridoo, by Rev. J. Atkinson	1	3	6
Inskip, by Mr. Jas. Worthington	3	3	6
Leamington, by T. H. Thorne, Esq.	8	0	0
Westley, Mr. W., Holborn	1	0	0
Wattisham, by Rev. J. Cooper	5	18	3
Cheltenham, by Rev. J. E. Cracknall	0	3	6
Chaffey, Mr. Jas., by Mr. H. Dyer, Yeovil	0	12	6
Ipswich, by S. H. Cowell, Esq.	11	1	2
Waltham Abbey, by Rev. S. Murch	5	12	6
Blaenavon, by Rev. D. Morgan	0	5	0
Camden Road (additnl.), by Mrs. Underhill	0	10	0
Camberwell, Denmark Place (additional), by M. Hodder, Esq.	0	13	6
Horham, by Rev. T. Hoddy	4	8	6
Bramley, by Rev. A. J. Ashworth	4	14	2
Henderson, Mrs., Buckingham	0	15	0
May, J., Esq., by Rev. J. A. Spurgeon	2	10	0
Pershore, Broad Street, by Rev. J. W. Ashworth	0	5	3
Llanelly, Greenfield Chapel, by Mr. W. Thomas	2	18	10
Dorchester, by Rev. E. Merriman	0	12	8
Yeovil, by Mr. H. Dyer	1	0	0
Cranfield, Second Chapel, by Rev. J. Mose	1	5	6
Sunderland, Sans Street, by Mr. Jas. Sinclair	1	9	0
Torrington, by Mr. E. W. Stoneman	1	10	0
Norwich, St. Clements', by W. Blyth, Esq.	1	12	0
Marshall, Mr. T. D.	1	1	0
Brayfield-on-the-Green, by Mr. J. Field	1	6	0
Michaelstonevedow, Tirzah, by Rev. T. James	7	0	3
Dickes, W. Esq., per Y.M.M.A.	2	0	0
Romsey, by Miss George	2	4	0
Tarporley, by Rev. E. Bott	1	12	0
Cardigan, by H. Davies, Esq.	5	0	0
Dicks, Mr. Jas., Huntley	2	0	0
Cheltenham Juv. Dorcas Society, for *Rev. B. Millard*, by Miss C. Whittard	1	11	0
Dundee, by Mr. J. Nicoll	0	12	0
Brimpton, by Mr. W. Price	0	13	0
Bourton-on-the-Water, by R. Comely, Esq.	5	0	0
Naunton and Guiting, by Rev. A. W. Heritage	2	11	6
Bloomsbury (additional), by Jas. Benham, Esq.	0	13	0
Gamalingay, by Rev. E. Manning	0	10	0
Greenway, Mr. W., Princes End	2	0	0
Islington, Salters' Hall Chapel, by Rev. J. Hobson	7	10	7
Redwick, by Rev. T. Leonard	0	14	6
Seamen on board H.M.S. *Royal Oak*, Malta, by Mr. T. J. Jarman	0	11	0
Semley, by Rev. T. King	1	0	0
Ross Band of Hope, by Mr. Jos. Bussen	0	4	0
Swansea, *Mount Pleasant*	12	7	6
Acknowledged in error in April "Herald" as Contribs. for Bap. Miss. General Fund.			
Under 10*s.*	0	2	6

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co's., White Hart Court, Lombard Street, to the account of the Treasurer

IRISH CHRONICLE.

MAY, 1865.

REPORT.

THE COMMITTEE OF THE BAPTIST IRISH SOCIETY present their Report for the year 1864-5 with a deep sense of the unusual importance of some matters which have demanded their attention. They trust that these, as well as the ordinary affairs of the Society, have been conducted so as to secure the approval of its friends.

Among the most prominent of these must be placed the retirement from office of the SECRETARY AND TREASURER, and the proposed UNION of the BAPTIST IRISH, with the BAPTIST HOME MISSIONARY SOCIETY.

It affords the Committee much satisfaction to assure their constituents that the retirement of the officers named was not occasioned by any diminution of interest in the Society, or of willingness to render it any possible measure of aid. Mr. MIDDLEDITCH felt it to be his duty, from considerations of health, to retire from the labours of the secretaryship; and Mr. PEWTRESS deemed it needful, on account of advanced age, to be relieved from the duties of treasurer. Proposals were made, by which it was hoped Mr. Middleditch's services might have been retained: but being unwilling to continue in office, unless able fully to discharge all its duties he finally tendered his resignation, when the Committee passed the following resolution:—

"That in reluctantly accepting Mr. Middleditch's resignation, rendered necessary by the condition of his health, the Committee regard with grateful pleasure and satisfaction their sense of the zeal, faithfulness, urbanity, and success with which he has discharged the duties of the Secretary's office from the time of his appointment. They assure him of their high respect and cordial esteem; of their earnest desire that his retirement from office may issue in the re-establishment of his health and vigour; and of their fervent prayer that it may please God to spare him for long and useful labour in His cause."

The Committee also passed the following resolution expressive of their high appreciation of the services long rendered to the Society by the respected TREASURER:—

"That this Committee receive with deep regret the intimation of their honoured Treasurer, THOMAS PEWTRESS, Esq., that he will feel it necessary to relinquish office at the close of the financial year; that they desire to record their high appreciation of the zeal, devotedness, and Christian urbanity with which, during a period of much anxiety and difficulty, he has discharged the duties of his office; and that while expressing their gratitude to God for the services their honoured friend has been enabled so long to render, not only to this Society, but to the Denomination and Church at large, they pray that his life may yet be long spared, and

that during his remaining years he may have much of the presence and favour of his Lord and Master."

The vacancies thus occasioned have engaged the most serious attention of the Committee. Deeming it undesirable to make any permanent appointment of Secretary, they earnestly requested the Rev. FREDERICK TRESTRAIL to take the superintendence of the Society's affairs till the Annual Meeting, employing such agency, under his supervision, as he might deem advisable. Mr. Trestrail kindly complied with this request, and the Committee have great pleasure in reporting an arrangement so satisfactory to the members of the Society, and the denomination in general.

The question of the proposed UNION of the BAPTIST IRISH and the BAPTIST HOME MISSIONARY SOCIETIES was felt to be one of great gravity. It has, therefore, engaged the most careful attention of the Committee. After repeated conferences with representatives of the Baptist Home Missionary Committee, proposals have been drawn up for consideration at the Annual General Meeting of the Baptist Irish Society. The Committee of the Baptist Home Missionary Society have signified their intention to pursue a similar course in relation to that institution.

The proposal to unite the Irish and Home Missions rendered it unadvisible to attempt any special effort to celebrate the JUBILEE OF THE SOCIETY, respecting which the Committee received an instruction from the Annual General Meeting of 1864. The uncertainty as to the future made it impossible to submit any order of future operations with sufficient confidence to secure the support of the Christian Public.

The Committee have also carefully considered the subject of the SELF-SUPPORT OF THE CHURCHES IN IRELAND, as instructed by the General Meeting of last year. They have not deemed it expedient to make any further appeal to the Church at Belfast on the subject, as they have to provide for the rent of the hall in which they worship, and do already raise a considerable sum towards the support of the ministry, in addition to which they have incurred the responsibility of erecting a new and commodious chapel, towards which they have contributed very liberally. The circumstances of the Churches have been also carefully considered, and in the case of Banbridge, the Committee are happy to report that the Church have engaged to raise a portion of the ministerial support.

OPERATIONS IN IRELAND.

The Committee have to report that the operations of the Society have been carried on with diligence and success. During the year now closed many persons have been received into church fellowship; the gospel has been preached at all principal stations, and at the outstations, by the Society's agents; many children are taught in the Day and Sunday Schools connected with the stations. Many families, both Protestant and Romanist, are visited by the Readers employed in Sligo and Westmeath; and most of the Ministerial Agents are accustomed to engage in similar household visitation. It will be seen that the amount of agency in constant operation is very large in proportion to the income of the Society. By the Divine blessing that agency has been successful in the conversion and salvation of many of the people of Ireland.

During the year now closed several changes have been made in the persons employed, and the places occupied by the Society.

Mr. KEEN, having removed to Bridgenorth, resigned his appointment at BALLYMENA, and Mr. ECCLES has been stationed in that town.

BANBRIDGE being thus rendered vacant, Mr. SAMUEL J. BANKS, of Canterbury,

has been appointed to that station. His services are well received by the people in the town and neighbourhood.

Mr. EVANS having resigned his charge at WATERFORD, the Church in that city is at present without a settled pastor.

Mr. STOKES, being desirous of pursing a course of study for the Christian ministry, has retired from BALLINA. Considering the discouraging character of this Station for some time past, the Committee have not felt it to be their duty to fill up the vacancy occasioned by Mr. Stokes' removal.

At CROSSMOLINA, the Day School, which has suffered greatly from priestly hostility, and for the management of which the agent, JAMES PHILLIPS, had become disabled by age, has been very reluctantly closed.

DUNFANAGHY, Co. Donegal, has not yielded the return which the Committee were encouraged by friends in Ireland to anticipate. Mr. LIVINGSTONE has, therefore, been informed that that Station will not be continued after the expiration of the term for which he was appointed.

The Committee regret that the cause at RATHMINES has had to contend with considerable difficulties during the last year, in consequence of which Mr. O'DELL has tendered his resignation. Although urged by a considerable number of the Church and Congregation to re-consider the question, he has deemed it his duty to abide by his decision, and is about to remove to Preston, in Lancashire. The Committee hope that arrangements will be made for the continued occupation of this important post, and that success will yet be vouchsafed to a cause, the prosperity of which is greatly to be desired, because of the influence it may have both in the metropolis and the country at large.

Having reported the changes which have taken place, the Committee briefly advert to the Stations which continue under the same superintendence as before.

ATHLONE and MOATE, with the wide district around, are still diligently served by Mr. BERRY, who has had much encouragement in his indefatigable labours.

BELFAST has been maintained as usual by Mr. HENRY. Additions have been made to the Church, but the Committee regret that, owing to various difficulties, the friends in that important town have not felt themselves justified in commencing the new Chapel which has been long proposed by them.

At CARRICKFERGUS, Mr. HAMILTON has been favoured with considerable success. Through the praiseworthy efforts of himself and friends, he has had the gratification of seeing the new Chapel opened free from all pecuniary burden.

Mr. BOURN has been assiduously engaged in Evangelical labour at GRANGE, and in the widely extended district that he visits, and has been cheered by the addition of several Members to the Church.

Mr. CARSON at TUBBERMORE, and Mr. TESSIER at COLERAINE, have also continued their useful labours with tokens of the Divine presence and blessing. At TUBBERMORE, there has been a true revival of religion in the Church. Mr. CARSON says, "The people generally are stirred. An old public Prayer Meeting, which had all but expired, is alive again. Commencing with some 30 people, it now numbers from 100 to 200, of all denominations, the poor Romanist not excepted. . . . Some 30 of our number, more ardent than the rest, have formed themselves into a Home Mission Band, having for their object the ingathering of souls, and they have resolved never to suffer an opportunity to pass without faithfully warning the sinner, and admonishing the saint."

Mr. BROWN continues his labours at CONLIG.

The new Stations at CLOSKELT, PORTADOWN, and TANDRAGEE, under the care of the brethren MACRORY, DOUGLAS, and TAYLOR, have presented much cause for

gratitude and hope. The attendance on the Ministry of the Gospel has been encouraging, and many instances of spiritual success have been granted.

Finances.

In regard to the Finances the Committee have no particular observations to submit. The contributions from London have fallen off nearly £200; but from the country there has been an increase of about £100. Scotland has sent up £50 more, Ireland a little less; but the chief difference is the receipts from legacies. In 1864 the amount received was £1,062 8*s.* 7*d.*, in 1865 only £85 9*s.* 8*d.* The general receipts, therefore, have not materially diminished; and the Committee, therefore, hope that the Churches will continue their support to their efforts to diffuse the Gospel in Ireland, for certainly there is no part of the British Empire which more needs the spiritual instruction and light of the Gospel of the grace of God.

Conclusion.

The Committee cannot close this Report without once more pressing on the consideration of the friends of the Society the great need of continued and increased support. They especially entreat the Pastors and Churches throughout the land to give the Society their cordial and efficient aid, by forming auxiliaries for obtaining subscriptions, and by arranging for annual appeals, either by sermons or public meetings, in its behalf. Without this aid they can neither sustain nor extend their operations. With it, and the Divine blessing, the Evangelization of Ireland, though it proceed with slow, and, to impatient spirits, with tardy steps, is nevertheless certain and secure.

The Mission is now truly encouraging. Several of the Churches are prospering. In the meantime, the Committee have to ask for augmented supplies to enable them to fulfil engagements which the remarkable religious movement in Ireland rendered it incumbent upon them to undertake.

*** Contributions are respectfully, yet earnestly, requested; and will be thankfully received at the Baptist Mission House, 33, Moorgate-street, London, E.C., by THOMAS PEWTRESS, Esq., the Treasurer; or by the Rev. F. TRESTRAIL, Secretary *pro tem.*

THE

BAPTIST MAGAZINE.

JUNE, 1865.

THE ANNUAL MEETINGS.

"WHO that witnessed our feeble beginnings could have hoped for such an increase, as God has already granted us? who especially could have anticipated such facilities being afforded for translating the Word of God into the various languages of the East?" In these words did our fathers fifty years ago begin their report of the proceedings of our beloved mission—when its income was under seven thousand pounds,—when scarcely a hundred churches of the Denomination contributed to its funds—when it was the custom at every annual meeting to thank gentlemen of the Established Church, and of other Christian communities, for their liberal aid—when the missionaries were few, not more than twelve or fifteen—and the Society's field was limited to a portion of Northern India, Java, and Ceylon. Then its annual assemblages were confined to the country, for it was not till 1820 that they migrated and settled in London. Then the great Fuller passed to his rest, and a new era began.

In every respect the Denomination has enlarged its borders since then. Its churches have multiplied. Its principles have expanded. Its service in the Gospel has wonderfully increased. And, withal, its responsibilities have by no means diminished. Do we do our work as worthily as the men of old? Perhaps,—yes; perhaps,—no. Certainly the Denomination has not retrogaded in numbers, nor in influence, nor in the extent of its labours, nor in wealth. Has our piety deepened? Does our consecration to the Lord's work equal theirs? Here at all events the men of half a century ago were our equals —we think them to have been better than we are. But we can join them in the same words of gratitude and self instruction. "Hitherto," they said, "the Lord has helped us; and though He has removed the most able and judicious founders of this little Society, yet we would bless His name, that their lives were so long continued, that they were enabled to guide its concerns with such prudence, and promote its interests with such indefatigable zeal. If we are enabled thoroughly to realize our dependence on Him, and are kept from the baneful influence of all party-spirit and vain glory, ever bearing in mind our Lord's intimation that he is indeed the greatest among His followers who is most willing to be the servant of all; we may still hope for increasing success in the work of the Lord, without whom we can do nothing, but who giveth power to the faint, and increaseth strength to them that have no might, and who is the same yesterday, to-day, and for ever."

The first of our societies to meet was the Baptist Building Fund. Established in the first instance to give aid to Chapel cases seeking assistance from the London churches, under the wise instruction of the late venerable William Bowser, this institution has become one of rapidly increasing importance. For many years all its funds were *given* to country churches. Twenty years ago it began the loan system with a legacy of £1,000 from the late Dr. Newman. By degrees the money grants were diminished, and now, we believe, the entire fund is devoted to lending the money without interest, but returnable within ten years. It is only within the last year or two that the Fund has been made available for London churches, by the formation of a Special Fund for the purpose; and the Committee have seen their way to offer loans towards the erection of new Chapels, in addition to their old function of assisting in the removal of debts previously contracted. In this way, during the twenty years that have elapsed since the loan system was originated, the Fund has advanced not less than £26,000, saving the churches in interest quite £6,000, extinguishing their debts, and at the same time without any loss or diminution in the Fund itself.

The most striking part of the proceedings of the Annual Meeting was the Report read by Mr. Bowser on the progress made in England in Chapel building during the past year. On two previous occasions the results of very laborious inquiries have been given, and it would seem that the Baptist Denomination is by no means behindhand in contributing its share to the spiritual provision required for our increasing population. In England alone the Denomination spent in 1864 £76,000 in furnishing 19,467 sittings in thirty-seven chapels. Of this large sum it would appear that £21,000 remained to be collected, after deducting £15,000 realized by the sale of the old materials. Of the above 37 chapels, some were erected in place of old ones; but the net increase of sittings was 12,895. Putting together the expenditure of the body during the last four or five years, it cannot amount to less than £300,000. In these facts we probably have an explanation of the comparatively slow growth of the income of our other societies—a slowness out of proportion to the expansion of the body. Ere long, however, the increase thus proved must re-act on all the religious objects which we are anxious to promote.

With some of the speakers we regret that the Baptists of London have not seen their way to united action, for the promotion of chapel building in the Metropolis. No doubt debt presses heavily on some of the congregations. No doubt Baptists are fond of acting for themselves, and do, in fact, furnish a tolerable amount of fresh accommodation for the population in the new chapels which every year spring up without concert, and from the pressure of individual responsibility, in one or another of the suburbs of our ever-growing Metropolis. Yet advantage might have been taken of Sir Morton Peto's generous offer, to unite the churches as a whole in some plan of concerted action, by which struggling interests should be helped, and arrangements made for localities, like eastern London, little likely to be supplied by irregular and spontaneous effort. The churches that have so largely benefited in years past, through God's blessing on the ministry they have enjoyed, might well have joined their strength to give to destitute and heathenish portions of the Metropolis perma-

ment means of grace. Not that they are unmindful of the perishing around them. We thank God that they are doing much. But union would render their efforts more efficient still, and extend their influence to districts which individually they cannot reach.

We have not space to comment on the meetings of the Bible Translation Society and of the United Home and Irish Societies, except to say that we rejoice in the marriage so happily consummated of the two last. We hasten to make one or two remarks on the meetings of the Baptist Union.

From the unusually numerous attendance throughout the session, it is clear that the spirit evoked at Birmingham has not diminished in intensity. Nor do we ever remember greater unanimity in the discussions, or more useful results arrived at.

The Address of the President was a remarkable one, and deserving of the most careful consideration among friends and foes. It was his object to establish the necessity of the Denomination's existence, as expressing a conscientious conviction, and as being the representative and defender of important spiritual truths. It is no part of our intention to show how Dr. Angus reasoned out his thesis. It is sufficient to say that his discourse was a model of close argument, of logical force, and of catholicity of sentiment. We hope every one of our readers will read it for himself. It will be a positive loss not to be acquainted with its contents. But we have been amused with the comments upon it of some of our opponents. Thus one periodical is grieved that the President of the Baptist Union did not dissertate on some more "catholic" topic—as if all truth was not important to the truly catholic Christian. Another kind critic would do injustice to his feelings and convictions, if he did not express his regret that so much time was taken up in the vindication of sectarian distinctions and the peculiar principles of the body, and with attacks on other branches of the Christian Church. The Union, alas! was forgetful of Popery and infidelity, but the smaller differences between Baptists and other denominations, nearest to them in faith and practice, were dwelt upon with undue vehemence. According to the *Patriot*, Dr. Angus's object was to throw the blame of separation between the two bodies of Congregational Dissenters wholly upon the Pædo-Baptists, while the facts are notoriously the other way. His reasoning is politely designated "fine reasoning." In choosing such a subject Dr. Angus further committed an "egregious mistake," and thereby proved the "extravagant importance" we attach to the rite of baptism.

To all this we care not to reply. We only wonder at the onesidedness of our critics. The Established Clergy may abuse Dissenters as they please in their synods and convocations, and no remonstrance will be made. Presbyterians and Independents may vindicate their eldership and congregationalism in their annual assemblies against all comers, without reproach. And even Methodists may be indulged in admiring references to their great founder Wesley, without provoking other signs of displeasure than a smile. But to Baptists it is forbidden to speak of their differences with others, of the reasons of the faith they hold, of the practices they maintain. Why are the brethren nearly allied to us in faith and practice so sensitive?

The subject of discussion at the evening session of the Union was one

of great interest and importance. In the affiliation of weak churches, in their union under one pastor, we see a remedy for many of the evils in our polity, which have hitherto appeared almost insuperable. The illustrations given by Mr. Wood, of Swaffham, and by Mr. Davis, of Cheddar, were deeply interesting. But on this topic we need not enlarge, as we are promised for our next number a more detailed account of the successful methods by which so much good has been done in the localities specified.

With one exception, concerning which we will presently speak, the meetings of the Missionary Society were all that could be desired. The sermons and speeches were alike admirable, suitable to the occasion, earnest, devout, and soul-stirring. Few will ever forget the picture of our wearied old missionary, Mr. Williamson, of Sewry, as drawn by Mr. Sampson, now in old age, and going day after day to the bazaar, carried thither in his chair, to preach to the heathen, in the midst of their daily life, the words of Divine reconciliation and love. Nor will his earnest appeal to our churches and our rising youth, to hasten to the help of the wearied men who are toiling on hopefully, but ever gazing homewards for the recruits that the warfare urgently demands, be in vain. We wish that speech could be spoken in every church—that cry be heard by every ear.

The announcement that the alterations in the Plan and Regulations of the Society, proposed by the Committee, would not only be a portion of the business of the General Meeting, but would encounter opposition, drew a very large number of members together, so that an adjournment was necessary from the Mission House to Albion Chapel. The chief interest of the discussion, lay in the terms by which in future, membership in the Society should be determined. According to a Greek proverb, dry light is the best in which to see the true colour of an object; but unhappily we were made to view it through the noise, and smoke, and exuding acid, of the green wood of human passion. The result was a very natural one, that all the propositions were rejected, and without the calm consideration they deserved.

For our part we do not see the force of the objections to the present rule, when we take into account the substitutes proposed. We are told that the *principle* of a money qualification for membership is a bad one. It excludes some who ought to have a voice in the management of the Society, while, on the other hand, it is so exuberant and broad in its charity that Simon Magus, or even the Devil himself, may find a place in our midst. The Royal Preacher, it seems, long ago saw the mischief of such a rule; for it is one of those cases in which "the poor man's wisdom is despised, and his words are not heard." Moreover, the Society is Christian, and ought to be managed by Christian men.

The most frightful portion of these objections, we have the satisfaction to be told, has in reality never happenned. "As a matter of fact," and we quote the actual words of an objector, "the rule has not been productive of evil. We have never heard of ungodly men subscribing half-a-guinea annually for the purpose of confounding the managers of the Society, nor is there the least evidence that any but truly Christian men, honestly intent on serving Christ, have ever taken part in Members' Meetings." Then what is the meaning of the objection? Why in the name of all that is good and true, is the Denomination to be summoned as by a war cry to conflict about a thing called a principle,

which is confessedly of not the least practical importance whatever?

More preposterous still does the objection appear when it is noted, that every one of the substitutes proposed contains the very money qualification against which all this stir is made. Whether we take the substitute proposed by the Committee, or that of Mr. Stovel, or Mr. Spurgeon or Mr. Davis, *all* contain the obnoxious money clause. The objectors stultify themselves by the practical conclusion to which they are constrained to come.

The fallacy which destroys their position seems to lie in an unacknowledged (but in the discussion distinctly expressed) idea that money, as such, is an evil thing—in a word, the root of all evil. Not the *love* of money—which are the words of the Apostle—but money itself. The eloquent sentiments of the Rev. C. Vince, in his Exeter Hall speech, are the best reply to the strange mistake:—

"I find," said Mr. Vince, "that some of our friends seem to have a contempt for money. I agree with Charles Lamb when he says that money is not dirt, as some people say it is; but that it is a good house, beautiful pictures, a splendid library, fine garden, because money secures all these things. I say, Sir, money is not dirt; but it is hospitals for the sick, houses for the destitute, asylums for the fatherless, schools for the ignorant; it is the ship in which the missionary sails across the sea, the bread that he eats, the chapel in which he preaches, the Bible which he gives to those who are perishing. Money is not dirt: it was that which the wise men laid at the feet of the infant Saviour, and with which He and His mother were supported during their forced exile in Egypt; it was that with which the Galilean women bought that with which they ministered to him on His last journey to Jerusalem to the altar of the world's atonement. No; money has been dignified ever since it waited upon the footsteps of the incarnate Son of God, and ministered to His bodily necessities; and it has become dignified still more by the extension of His kingdom among men. It was that with which those two or three lonely Jews paid their fare in the ship in which they embarked from Troas, and brought to Europe that which has uplifted it to a height of prosperity and glory unequalled before in the history of the world; it was that which the Philippian Church sent to the good Gentile missionary in the Roman prison-house, and which told him of hearts which had been moved to grateful love by the story of Him who though He was rich, yet for our sakes became poor.

In our case the money-gift is the sign of "concurrence in the principles and objects of the Society," and a token that the donor desires the Gospel to be preached in all lands for the salvation of men. And because it is so, ungodly men will not contribute to our funds, nor will they appear in our assemblies. Our Society will continue to be managed —as it confessedly has always been —by none but "truly Christian men." None others have any interest in the objects on which its funds *must* be spent.

But we must close our already too extended review of the Anniversary Meetings. We fervently hope that the hallowed services which followed the painful scene of which fidelity to truth has obliged us to speak, will obliterate any mischief that may have been done, and that every unhappy word will be forgotten and forgiven in the presence of that Great Need so powerfully brought before us by Mr. Sampson, in the name of the faint and toiling men from the scene of whose labours and trials he has just come:—

"O Lord, with sorrow and with shame,
We meekly would confess,
How little we who bear Thy name,
Thy mind, Thy ways express.
Give us Thy meek, Thy lowly mind;
We would obedient be;
And all our rest and pleaure find
In learning, Lord, of THEE."

MEMOIR OF THE REV. W. G. LEWIS.

Late of Cheltenham.

By the Editor.

My father was born at Church Field Academy, Margate, on the 19th of March, 1797. This school, which has been in existence nearly a century, was established by my grandfather, Mr. Richard Lewis, a man extensively known and greatly respected for his excellence of character and his zealous labours in connection with the Church of Christ in East Kent. The fragments of a correspondence with Mr. Torial Joss, who was Whitefield's colleague, furnish evidence of the high estimation in which Mr. Richard Lewis was held; and in Dr. Rippon's "Annual Register" instances are given of the blessings which followed his occasional ministrations of the Word of God.

His father's funeral was amongst the earliest of my father's recollections. He was but eight years old when his widowed mother, by the side of the coffin, impressed upon his tender mind, counsels which were never eradicated throughout his life. Mr. Richard Lewis was only forty-six years of age at the time of his death, which was caused by a fall from his chaise—a dispensation of providence which left a widowed mother with the care of her fatherless children, seven of them the issue of a previous marriage. The subject of this sketch was the eldest son of his mother. With only a scanty inheritance of this world's possessions, there seemed little prospect of aught but indigence for this numerous household; but the prayers of their deceased father proved a rich legacy, for, providentially, an extraordinary degree of success attended the earthly lot of every one of them. The wise management, the holy instruction, the consistent example, aud the consummate prudence of my grandmother contributed not a little to the prosperity of the family. With the assistance of Mr. Charles S. Lewis, who for many years subsequently conducted the school, she contrived to maintain a comfortable and happy home for her large household, and lived to see the whole of them occupying situations of usefulness and honour. My father was the last survivor of the ten, and there is good reason to believe that they are all now reunited before the throne of God and the Lamb.

When it became necessary that my father should make a start in life on his own account, he was apprenticed to a draper in the town; and although this was employment sadly uncongenial to his taste, he earned the lasting friendship of his master by his diligence and fidelity, and solaced his spirit with long evenings and many books in his mother's house. Arter a painful and somewhat protracted struggle with sceptical workings of the mind, he was brought to thorough decision for Christ. Doddridge's "Rise and Progress of Religion" was among the means blessed to this end, and while yet a youth he was baptized at Sandwich by the Rev. — Smeed, then pastor of the church at Ashford. Shortly after the expiration of his indentures, my father commenced business as a draper in Margate, and about the same time married Susanna, the youngest daughter of Mr. Edward Goldsmith, of Ramsgate. My mother's father was for many years a schoolmaster, and also the pastor of an Independent church. The mother of sixteen children, and the wife of

forty-six years of unabated, tenderest affection survives—a widow indeed.

During three or four years of commercial life my father was burdened in spirit by an anxious desire to give himself to the work of the ministry. The word of the Lord became as a fire in his bones, and long before he entirely renounced secular employment he travelled twenty miles every Lord's day to preach to a little band of approving hearers in the town of Sandwich.

It was not without prolonged self-discipline, prayerful study of the Scriptures, and consultation with Christian friends, that he entered upon the sacred functions of the ministry. In his boyhood a painful hesitation in his speech threatened to prove a fatal impediment to his ever entering upon the work to which he felt he was in a manner born. The sea shore had been his favourite resort, and the echoes of the Thanet cliffs were the witnesses of no slight struggles after successful utterance. The labours at Sandwich, which were commenced in so humble a scene as a bakehouse, had so far increased the aptness to teach of the young preacher, that in the year 1824 he was invited to supply the pulpit of Zion Chapel, Chatham, then the largest chapel in our denomination in the county of Kent. The acceptance of the pastorate speedily followed, and during eighteen years of faithful labour in this town, he was honoured to bring very many souls to the Saviour. A constantly increasing church and a crowded congregation were not the sole claimants upon his time and strength. Throughout the whole period of his Chatham life, scarcely an anniversary service was held in the county without his being called to preach, and in all public movements which involved the glory of God, or the good of his fellow men, he took a conspicuous part. He led on an arduous conflict against Church Rates which issued in a lasting local triumph. In the great Anti-Slavery agitation, which preceded the Emancipation Act of 1833, he was actively engaged, and for the purpose of lecturing and addressing public meetings, he visited almost every town in Kent. When the lamented Prince Consort passed through Chatham, a few hours before his marriage to our beloved Sovereign, my father had the honour of reading to the Prince the congratulations of the Nonconformists of the town, and had the privilege of receiving an autograph letter from His Royal Highness, expressing the deep sense which he had of the kind wishes expressed on his behalf, and his reliance on their prayers that he might be enabled to glorify God in the high position to which he had been called.

Amongst the specialities of labour incident to life in a garrison town, two or three interesting facts occur to my memory. My father's preaching was often blessed to the soldiers who strayed into the chapel. Once a converted corporal, who was under orders to the African coast, was equipped with one of my father's *black* coats, in order that he might preach with greater influence to his comrades. A more serious business rose out of the fact that a non-commissioned officer's wife died suddenly the very night after her baptism. A coroner's inquest was held, and although the medical testimony clearly showed that unsuspected disease of the heart was the cause of death, the ungodly officer in command, strove hard to secure a verdict of manslaughter against the innocent administrator of the ordinance, and said in the audience of my father, "If I were that man," pointing to the bereaved soldier, "I would shoot Lewis." Many a prodigal was res-

cued from the ranks of the awkward squad and restored to grateful friends through my father's agency.

In the commencement of his public labours my father was brought into association with friends whose doctrinal views were considerably narrower than those which he ultimately espoused. For a long time he hesitated to proclaim the offers of the Gospel to all who heard him; he was fettered by the phraseology which is accepted by high Calvinists as the only token of fidelity to the doctrines of the Cross, and was unquestionably a strict communionist. Enlarged reading and growing experience so far modified his views that, at the close of 1841, he felt it incumbent on him to resign the pastorate of the Chatham church. This decision fell with all the force of a calamity upon his numerous flock, and he was not permitted to leave them without many deep regrets, and most tender expressions of their mingled respect and affection.

There were some whom he loved —who regarded the process through which my father passed almost as a falling from the faith, but he abandoned no single article of belief, and to the end of his life held fast the form of sound words. It is worthy of notice that the same church at Chatham has subsequently adopted more liberal views of government and practice, and is now under the pastoral care of my brother John Lewis.

When it became known that my father was open to invitations, two spheres of labour were presented for his acceptance—the one at Church-street, Blackfriars, the other at Cheltenham. The opening year, 1842, found him the successor of the Rev. James Smith, who had recently removed to New Park-street Chapel, from the last-named town. Regent-street Chapel was two years subsequently quitted for the handsome and commodious building known as Salem Chapel, which was reared for him by the munificent liberality of a dear friend. It was characteristic of the man, that, although the donor repeatedly urged upon my father the acceptance of the freehold, and subsequently a life interest in the property, he strenuously declined these kind offers, and only consented to the purchase of the land, and the erection of the chapel, on condition that they should be placed in trust for the public benefit. On the part of one who had suffered much from the *res angusta domi*, and whose fourteen children might have been deemed so many arguments for a contrary decision; this conscientiousness wears an aspect of honourable feeling akin to grandeur. Three other chapels in the neighbourhood were built or purchased by the church and congregation during the twenty-two years' ministry at Salem Chapel.

In the Spring of 1864, my father resigned the charge of the church at Cheltenham. Circumstances had arisen which produced the feeling on his mind that the services of twenty-two years were too lightly appreciated by a portion of his flock, and he accordingly left the scene of his lengthened and honourable pastorate in that town. After preaching several weeks in Liverpool and other parts of the country, and having served the Missionary Society by a month of deputation-work, he took up his abode at Weston-super-Mare, and at the request of several friends commenced preaching in the Assembly-rooms in that watering-place, with prospects of still protracting the active labour without which he could not live. Only two or three Sundays at most had he been silent when he entered with alacrity on the work of laying the foundations of a new cause. There was no subsidence of his mental vigour; his physical strength

was apparently unabated, and his friends indulged the hope that he might yet be permitted to add some years to the forty-five he had spent in the loved service of his Lord. The enthusiastic affection of the little band who persuaded him to become their pastor greatly refreshed his spirit,—the sea breezes seemed to promise improved health to the dear wife whom he loved to the last with all the romantic tenderness of earlier days, and through the last long, trying winter he was one of the happiest of men.

Early in March of the present year a severe cold was followed by inflammatory symptoms in the throat, and when these succumbed to the kind and able medical treatment which he experienced, hepatic disease of an aggravated character was developed, and under this, in a few short hours, he sank into the sleep of death. Until the day before his decease (March 22nd), no danger was apprehended; he himself gave the intimation that his end was at hand, and with dignified composure he met the last enemy, for him graciously transformed to a welcome friend. The writer has been the witness of many death-beds, but never of one so glorious beyond description as this. The last twelve hours of life on earth were spent in almost uninterrupted testimony to the goodness and faithfulness of God, and unshaken confidence in the Saviour's finished work. Not a tremour disturbed the calm tranquillity with which he was endowed. Upon approaching his bedside I said, "When Jacob heard of Joseph's waggons the spirit of Jacob roused within him." "My dear fellow," he said, "I am not so badly off as Jacob; there is nothing the matter with *my mind*, but only with this poor body."

"I have no raptures—no visions, but I know whom I have believed." "I am on the rock;" "I rest on that which I leave the Church to do battle for, THE ATONEMENT." "Oh that glorious rest," he exclaimed; "rest from sinning seems to me the best part of it." After excessive hemorrhage, I said, "you are very ill." "Well, well," he replied, "yes it is well; I have not a cloud, not a fear, not a want." "Shall I pray with you," I asked. "Praise! Praise," he said. It would be tedious to the reader to repeat all the portions of Scripture and verses of well-known hymns which he uttered; again and again he poured out his soul in expressions which will be dear to life's latest moments to the loved ones who were present. A solemn charge to fidelity in preaching the Word of God he addressed to the two sons who stood by his side, a word or two of loving farewell to wife and children, and in an instant his glorified spirit was gone. We did not see the convoy that bore him home, nor the open heavens; nor did we hear the plaudit "Well done, good and faithful servant, enter thou into the joy of thy Lord," but all shared in the consciousness of the Saviour's presence.

On the 27th of March, my father's remains were laid in the sunny Cemetery of Weston. A grave hewn out of the rock on one of those beautiful slopes that overlook the Great Western waters, waits that grand command —"Come forth." The service at the grave was conducted by Dr. A. M. Brown, of Cheltenham, the kind and faithful friend of years; and funeral sermons were preached at Weston-Super-Mare, by the Rev. J. Penny, of Clifton; at Cheltenham, by the Revs. Dr. A. M. Brown, and T. F. Newman, of Shortwood; and at Zion Chapel, Chatham, by the Rev. J. Lewis.

My father has bequeathed a large legacy to the Church of Christ,—five sons, preachers of the Gospel in the denomination to which he be-

longed, and whose principles he held so dear. Three are labouring in England—two in Australia. The Lord grant that his mantle may rest upon them, and that the same sustaining grace which was so manifest in their beloved and honoured sire, may preserve each of them to the end of their pilgrimage.

The energetic zeal for souls which was manifested in his public labours pervaded the loving intercourse which he had with his family, and there is reason to hope that he was the spiritual father of the entire number. His success as a preacher, if success is synonymous with usefulness, was great to an unusual degree, and only those who were familiar with his ordinary and home-labour, could appreciate the estimation in which he was held by his own congregation. His reading was immense, and the large fund of general knowledge which he had acquired, made him copious in materials for thought,—a rich vein of experimental truth pervaded all his discourses;—his work was never done in a cold and heartless manner. Christ was to him the key of all revealed truth, and he knew how, with admirable discrimination, to seal home all the teachings of the sanctuary by a distinct enunciation of the way of life through the crucified and risen Lord.

Dr. Brown remarked in his funeral sermon—

"My late esteemed and honoured friend, Mr. Lewis, was a man of powerful mind, of extensive information, and of great devotedness in the work of the Lord. For more than twenty years we met and co-operated in deeds of Christian beneficence, and on the platforms of all our great Societies. Our private intercourse and our public labours together, during this long period, strongly impressed me with his superior excellence. His life was devout and consistent, and his ministry sound and evangelical in a remarkable degree; and in his death, as in his life, he was permitted nobly to testify to 'the truth as it is in Jesus.'"

Mr. Newman says in his funeral sermon—

"I recently heard my brother, whose voice will no more speak on earth, deliver an admirable discourse on '*The Ministry of Reconciliation*,' and if I could remember them with distinctness and certainty, I would gladly quote passages from that sermon, for it contained some of the most clear and cogent statements of Atonement by the Sacrifice of the Cross, to which it has ever been my lot to listen; and his soul was evidently inspired by his theme! Oh, that we may all love it as he did! Oh, that we who are in the ministry may preach it as he did!"

Mr. Penny says of my father—

"What most struck me in my intercourse with him was his strong sense; his mental vivacity; the deep earnestness and fervour, richness and fulness of evangelical truth by which his pulpit ministrations were characterized. I have myself had to consult him in matters of extreme difficulty and delicacy, and can testify in the highest terms to his kind sympathy, ready comprehension, and just appreciation of the case, and the wisdom and soundness of his advice. I feel that you have indeed lost a true and judicious friend, and beyond many an able minister of the New Testament.

"His preaching was characterized by richness and fulness of thought and feeling, which could only result from much private converse with spiritual things. His tongue was *always* ready out of the fulness of his heart to speak of Christ and His glorious gospel. Yet there was no forcing of the subject, no speaking from duty, no sanctimonious tones, no affected solemnity: all was natural, simple, real. His religion was as far as possible from moroseness or gloom. It was cheerful, as it was genuine. It did not forbid the mirthful sally, the kind and genial smile, or frown upon the laughter of a light and joyous heart."

It would have been easy to extend this expression of filial love to much larger dimensions than would be compatible with its appearance in this Magazine. With a tremulous hand I have striven to avoid exaggerated expressions of esteem, and at the close of my task almost regret that I could not surrender the honour to a worthier pen.

SERMON

PREACHED AT

BLOOMSBURY CHAPEL, LONDON,

BY THE REV. WILLIAM BROCK,

APRIL 30TH, 1865,

ON THE OCCASION OF THE ASSASSINATION OF PRESIDENT LINCOLN.

"The Lord is in His holy temple: let all the earth keep silence before Him."—Habakkuk ii. 20.

THE assassination of President Lincoln will be the occasion of lamentation throughout all the earth. Wherever it has become known already, it has been deplored: wherever in succession it shall become known, it will be deplored again. By all peoples and kindreds and tongues it will be felt that a foul crime has been perpetrated: a crime of compound foulness: its elements numerous and manifold; but not more numerous than detestable, and not more manifold than base.

President Lincoln was a personally honourable man. President Lincoln had been called by his countrymen, and constitutionally called, and called twice over to occupy the seat of government. President Lincoln had proved himself worthy of the call: having evinced amidst difficulties with which few governors have ever had to struggle some of the loftiest qualities both of the understanding and of the heart. President Lincoln was girding himself for duties which the crisis had originated: duties that he knew would be embarrassing and overwhelming and impossible, unless God should be his help. President Lincoln, by the force of circumstances, was for the time being the foremost man among the foremost: attracting towards himself and concentrating upon himself the attention of the world: receiving, as it is quite safe for me to say, larger measures of respect and confidence than had fallen to his lot before. By a consent which, if not common, was rapidly becoming common, President Lincoln, both in responsibility and in resources, both in position and in character, was a man of renown.

And this man of renown has been assassinated! The representative of his country, as he was: the representative of his country, in the full and conscientious discharge of his momentous functions: the representative of his country, upon whom the reconstruction and settlement of its ponderous affairs seemed, under God, to be depending:—he has fallen; not through the influence of disease, which would have been bad; nor on the field of battle, which would have been still worse; but by the deliberate, clandestine, cowardly gunshot of the assassin, which is the worst of all: and he has so fallen because he was faithfully performing the obligations to which he was committed before God and man.

No wonder that the voice of the nations is uplifted in hallowed but vehement indignation! No wonder that the voice of our own nation will be uplifted to-morrow night in the stateliest of our old constitutional forms: the Soversign and the estates of the realm uniting to tell America that we deem her injury, our injury, her sorrow, our sorrow, her loss, our loss. For my countrymen all I can answer, that whatever the sympathy that shall be thus expressed they will endorse the

expression heartily: that neither in its emphasis nor its congeniality will it go a whit too far.

There have been differences in our judgments about the war: differences by which, I have no doubt, we have been mutually distressed. But, as I venture to proclaim to all whom it may concern to-night, there are no differences amongst us as to the assassination. Man by man, we hold it in abhorrence: and not man by man only, but woman by woman, and child by child. It was a shameful thing to murder Abraham Lincoln: an atrocious thing: a diabolical thing: an inexpiable thing: but for the great providence of God an irreparable thing. His relations to the present condition of affairs taken into the account, to attack him was really to attack our humanity: to put an end to his existence was nothing more nor less than fiendishly to laugh the hopes of our humanity to scorn. The augustest sanctions of law have been dishonoured. The public justice of the world has been insulted. The aboriginal instincts of our nature have been wronged.

Our responsibility, therefore, is plain before our face. The assassination must be denounced. Assassination, did I say? That means but one: but there have been possibly more than one. In design and in attempt there have been two at least: the reasons for the assassinations having been the same in both. Seward, as well as Lincoln, was his country's representative: doing nothing more and nothing less than that which he had been constitutionally called to do: doing it, moreover, like a statesman, after a patriotic and a right honourable sort.

Denunciation, consequently, is imperative. Our denunciation is imperative. Not one is there amongst us too spiritual or too refined: not one too insignificant or too uninfluential to join in the common cry of—"Shame upon the assassins, and shame at least in equal measure upon the men by whom they were instigated and sustained!" By as much as we are in living fellowship with the human and the divine, by just so much shall we think of this great American catastrophe with consternation: by just so much shall we hold this stupendous American crime in the very deepest and the very blackest disrepute. We must needs be angry with the angry. We must needs weep with them that weep.

But we must do more: and, amongst other things, we must reassure ourselves touching certain things of which, peradventure, we may have come to be in doubt.

All the earth, as I have said, is lamenting, or presently will be lamenting, the calamity that has come to pass. A voice is heard from heaven amidst the world-wide lamentation: and thus it speaks—"The Lord is in His holy temple: let all the earth keep silence before Him." The recognition of Jehovah *amidst* the solicitude and the grief! The recognition of Jehovah, furthermore, *in respect* to the solicitude and the grief! The recognition of Jehovah, besides, *for the sanctification* of the solicitude and the grief! It is one of the greater occasions for the acknowledgment of God.

He is in His holy temple: and before Him, as He is in His holy temple, all the earth is to keep silence:—that is, we are to be mindful of Him in His relations to ourselves as our sovereign: and, when fully mindful of him, we are neither to murmur nor to rebel; but to submit and to acquiesce. The event which we deplore so deeply is on all accounts to be deplored. Albeit—it is the Lord: and let Him do what seemeth good in His sight.

You think of Him, God over all, blessed for evermore: keep silence before

Him as you think, by not denying His supremacy. The fact, as we generally understand it, is substantially this—that God exerciseth jurisdiction over all things and persons whatsoever, whether human or superhuman; whether visible or invisible; whether known or unknown. Whatever their devisings, or their determinations, or their resources, or their combinations, or their operations, they are all and severally amenable to Him, they are all and severally dependent upon Him, they are all and severally under His immediate and His absolute control. Of aught which they may undertake that you designate magnificent and mighty, it is to be said that it hath no energy but of God: of aught which they may undertake that you designate insignificant and minute, it is to be said that it hath no existence but of God. The gigantic and the infinitesimal alike: the simple and the complex alike: the innocent and the infamous alike: the certain and the problematical alike: the comprehensible and the incomprehensible alike are evermore subordinate and subservient to the sovereignty of the divine will. That will is energetically, and predominantly, and universally, and invariably in action: doing its own pleasure in the armies of heaven and amongst the inhabitants of the earth. From the centre out to the vast circumference, of God are all things, and through God are all things, and to God are all things. None can stay his hand, nor say unto him, What doest thou?

Thus the Scripture teacheth: and thus, through the teaching of the Scripture, do we religiously believe.

We read and believe this teaching—"Blessed be the name of God for ever and ever: for He changeth the times and the seasons: He removeth kings and setteth up kings. He revealeth deep and secret things. He knoweth what is in the darkness and the light dwelleth with Him."

We read and believe this teaching—"According to the purpose of Him who worketh all things after the counsel of His own will."

We read and believe this teaching—"I, even I, am He, and there is no God with me. I kill and I make alive. I wound and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever."

We read and believe this teaching—"Then saith Pilate unto Jesus, Knowest thou not that I have power to crucify thee, and that I have power to release thee? Jesus answered him and said, Thou couldst have no power at all against me, except it were given thee from above." Of those things, therefore, which are most surely believed amongst us, this is one—that all creatures, all beings, all existences, are subjected unto God: that they accomplish nothing but that which He orders or permits.

Then He permitted the assassination which we deplore? Here comes the danger against which we are put upon our guard. How could God permit a thing so abominable? is likely to be the outcry instantly. How could He suffer it to come to pass! Had He known all the consultations and all the machinations which were antecedent to the crime, surely He would have interposed to disappoint them; Had He seen the perpetrators of the crime as they approached their victims so surreptitiously, and then as so desperately they went about their work of death, surely He would have unnerved their heart or have paralyzed their arm! If acquainted beforehand with the transaction, He would have prevented it. If exercising actual and active jurisdiction over the several parties to the transaction.

He would have holden them indignantly in check. No; it cannot be that God's power was available there and then: it cannot be that God was at Lincoln's right hand. There was, at least, an intermission of the divine supremacy. If supremacy be the rule, we have an instance here of exception to the rule. The wicked were, for the time being, independent: uncontrollable, evidently, inasmuch as they were uncontrolled.

Keep silence, Brethren, before the Lord: and not thus virtually deny the supremacy of the Lord! An intermitted supremacy is no supremacy at all. If these assassins were independent, who, with any certainty, are dependent? If these murderers were uncontrollable, who may not become uncontrollable as well? If from that chamber God was absent: or if within that theatre God was powerless, what but similar powerlessness impendeth everywhere? what but similar absence threatens us at every step? You recoil. God absent! The idea is preposterous. God powerless! The imagination is profane. Precisely: wherefore give heed to His bidding; and reverently hold your peace. This is His bidding to you to-day amidst your sorrow—"Be still, and know that I am God."

Again: you think of Him, God over all, blessed for evermore: keep silence before Him, as you think, by not impugning His righteousness. Thus it is written, "Ascribe ye greatness unto our God. He is the rock: His way is perfect: all His ways are judgment: a God of truth and without iniquity: just and right is He." Many such things besides are written: and the lesson from them all is this, that, whatever the divine orderings or whatever the divine permissions, equity is characteristic of them all. No occasion is ever given for honest protestation: no opportunity is offered for legitimate complaint. The relations and the responsibilities and the resources and the results all taken into account, it is the fact that the divine government is unimpeachable: that in all respects whatsoever it is beyond reproach. Not one living soul is there throughout the universe who will be able to charge upon his Maker that He has done him wrong. A sceptre of righteousness is the sceptre of His kingdom.

There are, confessedly, inscrutable things within His kingdom: inscrutable and mysterious things enough: and not infrequently they may be made to look like unfair and inequitable things. As they strike us now: as they are looked at in their position to the present and the immediate, they seem barely compatible, if, indeed, compatible at all with rectitude and truth. If divine jurisdiction is actually in operation, then it must be pronounced incomprehensible that such and such things have been allowed to come to pass.

David felt all this, for he wrote—"Thy way, O Lord, is in the sea, and thy path in the great waters, and thy footsteps are not known."

Job felt it, for he wrote—"He giveth not account of any of His matters."

Paul, moreover, felt it, for he wrote—"How unsearchable are His judgments and His ways are past finding out."

Isaiah, too, felt it in his time, for he wrote—"Why sayest thou, my way is hid from the Lord and my judgment is passed over from my God?"

There has been from the first day until now, and there is still, cause for intense perplexity in regard to the occurrence of particular events in the government of God. To reconcile them at the moment with His excellency is impossible: to see any way to the reconciliation is beyond our power. Clouds and darkness *are* round about Him: but then, justice and judgment are the habitation of His

throne. There is mysteriousness, but there is no capriciousness: there is much that is incomprehensible, but there is nothing that is unjust. As the Lord liveth, He is righteous in all His ways and holy in all His works.

Then, in permitting the assassination which we deplore, the Lord was righteous? Here comes the danger against which we are put upon our guard. How can any righteousness be shown in such permission? Why—it was villainy triumphing over virtue. It was treason treading patriotism in the dust. It was a jubilate for Pandemonium. No: the righteousness would have been in delivering the President from his assailant: the righteousness would have been in prohibiting, not in permitting his untimely death. A great country at the sepulchre of its murdered chief, with every other country, great and small, as an attendant mourner, presents somewhat singular illustration of a supremacy of rectitude and truth!

Keep silence, Brethren, before the Lord: and not thus virtually impugn the righteousness of the Lord! If righteousness has lapsed in this instance, it may have lapsed in other instances: and then, in ten thousand other instances, it may lapse again. If the government of Jehovah is impeachable in this cosmopolitan calamity, who shall tell me when it is unimpeachable? If, when relations and responsibilities and resources and results are all summed up and made manifest, this detestable and detested assassination shall proclaim unrighteousness with God, then where will be the world's reverence for God?

Perish the remotest thought of unrighteousness with God? Precisely; wherefore, give heed to His bidding and devoutly hold your peace. This is His bidding to you to-day amidst your sorrow—"Be still and know that I am God."

Again: you think of Him, God over all, blessed for evermore: keep silence before Him, as you think, by not questioning His wisdom. Thus it is written—"Wisdom and might are the Lord's." Thus it is written—"Manifold are thy works. in wisdom hast thou made them all." Thus it is written—"He hath established the earth by His wisdom." Thus it is written—"He hath abounded towards us in all wisdom and prudence." We read of His manifold wisdom. We find such a man as Paul overpowered, as he considered the depth of His wisdom and His knowledge. He is declared to be "the only wise God."

It is therefore certain that whatever comes to pass, whether decretively or permissively, nothing comes to pass which shall ultimately reflect upon the divine understanding: which shall finally throw any doubt upon the assurance that the Lord hath done all things well.

We must wait, I know, for the ultimate and the final: because, beyond any controversy, in their actual occurrence, and in the mere accompaniments of their occurrence there are things enough and to spare which are untimely, and inopportune, and mischievous, and disastrous. Better, we say instinctively, better beyond comparison if in our human history they had for ever been unknown. There was that sale of Joseph as a bond slave in the land of Egypt. Better far had that been unknown. There was that scattering abroad of the disciples by the persecution which arose about Stephen. Better far had that been unknown. There was that death of our own Princess Charlotte, with her infant child, at the very time when our country's welfare seemed suspended, and most ominously suspended too, upon the continuance of their lives. Better far had that been unknown.

So it was thought: so, by sagacious and well instructed and well affected men

it was profoundly thought. But when the final and the ultimate evolved: and not the remotely final or the indefinitely ultimate either: when they partially evolved, it was seen that the thinking had been premature. There were other sides to the event than those which were at first apparent. There were other aspects of the event than those which absorbed attention. There were other elements in the event than those which were visible on the surface. Time has wrought some wondrous explanations: such explanations as warrant our adoption and our application of the statement—"Our God has turned the curse into a blessing."

He will eventually turn all curses into blessings. He will place it beyond the reach of possible dispute that the purposes of His sovereignty and the action of His government and the arrangements of His providence have been for the best: that their alteration would have been an evil, and their modification a mistake. To our intellectual as well as to our moral satisfaction it will be demonstrated that the Judge of all the earth has done absolutely right.

Then, the assassination which we deplore was neither an evil, nor a mistake? Here comes the danger against which we are put upon our guard. What wisdom could there be in allowing such a man, at such a crisis, under such circumstances, to be suddenly and demoniacally cut down? Tell who can of the value of President Lincoln: nay, of the need of President Lincoln in the momentous conjunctures of his country: in the momentous relations of his country to other lands! Had he been left to the assassin a period hence, it would have been a different thing. Had he not won such general confidence, it would have been a different thing. Had he been succeeded by a man of similar experience, and of equal power, it would have been a different thing:* but, as it is, the whole transaction throws doleful and direful doubt upon the wisdom that doeth all things well.

Keep silence, Brethren, before the Lord: and not thus virtually question the wisdom of the Lord. If God has mistaken here, He may have mistaken elsewhere. If this calamity is calamitous, both intrinsically and relatively: both immediately and remotely: both in itself and in all its bearings and in all its tendencies and in all its results: that is to say, if it be irreparably and absolutely calamitous, then any other calamity may be irreparably and absolutely calamitous: and thus you give the Atheist all he asks for. There is no one supreme deity of whom it can be said, "He is mighty in strength and wisdom." God forbid the atheism! Why the foolishness of God is wiser than men.

Precisely! wherefore give heed to the Lord's bidding, and prayerfully hold your peace. This is His bidding to you amidst your sorrow—"Be still and know that I am God."

Lastly: You think of Him, God over all, blessed for evermore: Keep silence before Him, as you think, by not mistrusting His loving kindness. The Lord is good to all, and His tender mercies are over all His works. It is true, indeed, that He punisheth the impenitent: but it is quite as true, besides, that he punisheth them reluctantly: and it is quite as true, moreover, that, in order to avert from them the punishment, He has constituted His only begotten Son their Redeemer through faith in His precious blood.

* The event is showing that any doubt of President Johnson's entire competency was premature. He is evidently a man who bids fair to win the general confidence and esteem. We gratefully bid him God speed.

It is confessedly and also true that he afflicts: but it is quite as true that he never afflicteth willingly: and it is quite as true, moreover, that affliction invariably designs our good.

All so called contradictions therefore, notwithstanding, I repeat that the Lord is good to all, and that His tender mercies are over all His works. He is considerate, and compassionate, and kind. He hateth nothing which His hands have made, but loveth it with a father's love. It delighteth Him to see men's hearts full of gladness. He is in gracious sympathy with the prayer—"That our sons may be as plants grown up in their youth: that our daughters may be as corner stones, polished after the similitude of a palace: That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets: That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets."

I faithfully describe the whole drift of His providential rule when I quote the language of the multitude of the heavenly host unto the shepherds—"Good will towards men:" good will from the God of love.

Then we are deploring an assassination which, after all, was not only allowed by God, but considerately and mercifully and graciously allowed? Here comes the danger against which we are put upon our guard. Call the loss of America's foremost man a mercy? Attribute the disappointment of a nation's newborn hope to goodness? Say, with the civilized world in consternation, that we are to sing of marvellous lovingkindness: that over that illustrious grave in Illinois we are to chant the canticle and psalm? Alas for the goodness! Alas—alas if that be the mercy wherein the nations may rejoice!

Keep silence before the Lord, Brethren: and not thus virtually mistrust the lovingkindness of the Lord. If God has forgotten to be gracious in the one hemisphere, all guarantee is gone against like forgetfulness in the other hemisphere. If He has shut up the bowels of His compassion there, He may shut up the bowels of His compassion here. If the reckless hath superseded the disciplinary in God's dealings with the United States: and if, where I would speak of parental correction you will speak of incompassionate caprice, then to the tender mercies of incompassionate caprice we may find ourselves in some contingency irretrievably shut up.

But you are not the men to speak of incompassionate caprice. The hypothetical attribution of it even for a moment unto God offends at once your understanding and your heart. He may cause grief, but He will surely have compassion according to the multitude of His mercies. Precisely: wherefore give heed to the Lord's bidding and reverentially hold your peace. This is his bidding to you amidst your sorrow—"Be still, and know that I am God."

The Lord is in His holy temple: possessed of His supremacy there: invested with His righteousness there: inspired with His wisdom there: instinct with His lovingkindness there. He is in His holy temple now even as he was there when He made the prison-cell of Egypt a pathway to its viceregal throne: even as He was there when in due time He turned again the captivity of Job: even as He was there when he transformed the desolations of Patmos into the vestibule of the Paradise of God: even as He was there when He rendered the world's great crime of the crucifixion subservient to the world's own salvation, and when He substituted for the mediatorial degradation of the sepulchre the mediatorial glory of the right

hand of the majesty on high. And inasmuch as the Lord is thus in His holy temple let all the earth keep silence before Him.

Heartily, and as far as in us lies fraternally, let us desire for our brethren in the United States the help from Heaven that shall enable them to keep silence. They need, and they desire, and they are entitled to our sympathies and prayers. In the name of one English Church and congregation I proffer to them our sympathies and our prayers. We will bear their burdens with them in fulfilment of the law of Christ.

We may resort, as the opportunities open, to different methods for the manifestation of our fellow-feeling, but I venture to recommend this method among the rest: namely, to desire and to implore from God on their behalf the grace that shall render the American people submissive and acquiescent, and consentaneous with the will of God in the dispensation which they so poignantly deplore. Conceive now, in regard to the dispensation, that there is on a comparatively large scale the intelligent apprehension of the divine supremacy, and the intelligent conviction of the divine righteousness, and the intelligent persuasion of the divine wisdom, and the intelligent assurance of the divine lovingkindness: conceive that thus their great national disaster becomes their great national discipline: and then, far earlier than we have been accustomed to imagine, the darkest of all their prospects will be illumined: the most portentous of their clouds will be dispersed, and the most urgent of their emergencies will be efficaciously and permanently met. Another illustration will be added to the multitude which are in hand already, that God maketh the wrath of man to praise Him whilst the remainder of that wrath He restrains.

Blessed be His name! The end is not yet. Sorrow may endure for a night, but joy cometh in the morning.

Blind unbelief is sure to err
And scan His work in vain,
God is His own interpreter
And He will make it plain.

PRISON LETTERS OF THE MARTYRS, 1553–55.

By the Rev. R. G. Moses, Norwich.

The reign of Queen Mary began about the middle of July, 1553, and was ended by her death on the 17th of November, 1558. During this happily brief period most of the calamities of nations were experienced by the English people. Insurrections at home, disasters in the field, loss of foreign possessions and influence, financial exhaustion, pestilence and bloody persecution for religious belief throughout the land, crowd the annals of this reign. The Queen of England had indeed made the most splendid matrimonial alliance possible, but the Prince of Spain brought her only domestic grief and the execration of her subjects. Under Spanish and Italian influence she broke faith with her Protestant subjects, and commenced a relentless crusade against them. A moderate computation of the number of sufferers is given in these words of Lord Burghley:—"In the time of Queen Mary there were,

by imprisonment, torment, famine, and fire, of men, women, maidens, and children, almost the number of four hundred, and of that number above twenty that were archbishops, bishops, and principal prelates or officers of the Church, lamentably destroyed; of women, above sixty, and of children, above forty; and amongst the women some great with child." This estimate is believed to be much under the actual number who perished in this cruel persecution. But the effect produced upon the nation cannot be measured by the number of the sufferers nor by their social and ecclesiastical position. The principles of liberty and of the Protestant creed were rooted the deeper by these cruelties, and the sympathy of the mass of the people slowly but surely swung round to the cause of the martyred Reformers.

Very soon after Mary's accession the Reformed bishops and leading clergy were thrown into the Tower and other prisons. The sees of the bishops were declared vacant, and Romanists appointed to fill them. Three of the imprisoned prelates, Cranmer, Ridley, and Latimer, were sent from the Tower to Oxford to hold disputations with the triumphant partizans of Popery, and being condemned as heretics, were detained in separate confinement until they might be legally burned, for the Parliament had not yet revived the statutes against heresy.

It is refreshing to turn from the view of the foreground of national affairs at this time, and look at the men who above all others were making English history and moulding the form of religious life. Nothing more manly, nothing more Christian, is to be found in our literature than the spirit which breathes in the letters of these men to one another in their common calamity.

Thus wrote Dr. Rowland Taylor, of Hadley, prisoner in the King's Bench, to Cranmer, Ridley, and Latimer, at Oxford:—

"Right Reverend Fathers in the Lord,—I wish you to enjoy continually God's grace and peace through Jesus Christ, and God be praised again and again for this your most excellent promotion which ye are called unto at this present, that is, that you are counted worthy to be allowed amongst the number of Christ's witnesses. England hath had but a few learned bishops that could stick to Christ *ad ignem inclusivè*. Once again I thank God heartily in Christ for your most happy onset, most valiant proceeding, most constant sufferings of all such infamies, hissings, clappings, taunts, open rebukes, loss of livings and liberty, for the defence of God's cause, truth, and glory. This is another manner of nobility than to be in the forefront of worldly warfares. For God's sake pray for us, for we fail not daily to pray for you. We are stronger and stronger in the Lord, His name be praised. And we doubt not but ye be so in Christ's sweet school. Heaven is all, and wholly on our side. Therefore rejoice in the Lord always, and again I say, rejoice."

To this and similar letters from other sufferers who rejoiced in the bold stand the imprisoned leaders had made, Ridley replied in a Latin address, headed—

"To the brethren in the captivity of the flesh, dispersed in divers prisons, but knit together in the unity of the Spirit and of their holy religion, in the bowels of Jesus Christ."

In this address, after congratulating them on their steadfastness, he exhorts them to perseverance in this spirited strain:—

"Let us not, my brethren, permit, for any thunders of this world, those words of Christ to slip out of our minds, 'fear not them which kill the body;'—ye know the rest. I write not to men ignorant of the truth, but to such as know it well, for this only purpose, that by our common faith we may mutually strengthen and comfort one another. There never was a worthier or nobler cause that could justify our contempt of life, or make us lavish of our blood. There can be no point of more certain truth, clearness, or evidence. For the question controverted is not concerning some unessential ceremony, but the very

substance of all our religion, yea even Christ Himself."

About this time it was currently reported that a similar disputation to that lately held at Oxford would soon take place at Cambridge, and that Hooper, Farrar, Taylor, Philpot, and Bradford were selected to defend the Reformed doctrine against the Committee of the Convocation. But the recent proceedings at Oxford showed that their adversaries scrupled nothing to obtain the least semblance of advantage over them. At Hooper's instigation the imprisoned divines refused to take part in any such disputation. They were ready to defend their faith *viva voce* before the Privy Council or Parliament, but they would not dispute with the dominant clergy except in writing. And in order that their refusal might not be interpreted to the detriment of their cause, they published a statement of their belief concerning all the points at issue, and attached their signatures thereto, "ready to give our lives to the halter or the fire, or otherwise, as God shall appoint." This document bears date May 8, 1554. The proposed disputation was heard of no more, and all further proceedings with the prisoners were stayed by the affairs of the Queen's marriage with Philip of Spain.

In the interval between May, 1554, and the next Parliament, which assembled in November of the same year, the three imprisoned prelates at Oxford and their fellow sufferers in the London prisons contrived to keep up a continuous correspondence. Trusty friends and servants, passed to and fro, with letters, and various manuscripts, treating on important subjects. Ridley, who had been at first treated with particular mildness, was now strictly watched, and deprived of his own books and writing materials. In this extremity he cut the lead of his prison windows into pencils, and wrote on the margin of books, or wherever he could find opportunity. Bradford, who had been some time Prebendary of St. Paul's, wrote to Ridley desiring his opinion upon the refusal of the London prisoners to dispute with the Convocation, and sent also some treatises which they had written. Ridley's reply was guarded. He was not quite sure their refusal was right, although he did not "mislike what they were minded to do." After expressing his inability to speak positively on the subject, he says, in conclusion: "This letter must be common to you and Master Hooper, in whom, and in his prison fellow, good Father Crome, I bless God even from the bottom of my heart; for I doubt not but that they do to our Master, Christ, true, acceptable, and honourable service, and profitable to his flock, the one with his pen and the other with his fatherly example of patience and constancy, and all manner of true godliness." The same letter testifies to the harsh usage of the three bishops at Oxford, and to the kindness of unknown friends.

"As far as London is from Oxford, yet thence we have received of late meat, money, and shirts; not only from such as are of our acquaintance, but of some with whom I had never (to my knowledge) any acquaintance. I know for whose sake they do it; to Him, therefore, be all honour, and glory, and due thanks. Yet I pray you do so much as to show them that we have receeived their benevolence, and (God be blessed) have plenty of such things. This I desire you to do, for I know they be of Master Hooper's and your familiar acquaintance. Master Latimer was cruel, but I hear now (thanks be to God) that he amendeth again. Yours in Christ, R.N."

How touching and how expressive of the "tender mercies" of the persecutors is this last sentence. Only a few months before Latimer had been brought before the Commis-

sioners appointed by the Convocation to dispute with him and Cranmer and Ridley. His appearance then might have moved pity in any of his enemies. The Commissioners sat in the choir of St. Mary's, Oxford, and when summoned by name, a venerable figure, bent with age and infirmities, was led in "with a handkerchief and two other caps on his head, his spectacles hanging by a string at his breast, and a staff in his hand." There was, however, no lack of ready wit or ancient courage in his replies to the Prolocutor, Weston. He protested he was as "fit to be Captain of Calais as to dispute," but he would nevertheless "declare his mind and stand to all they could lay on his back." And, complaining of his want of books, &c., he held up the New Testament, saying it was the only book he had, that he had read it over "seven times deliberately, and yet could not find the Mass in it, neither the marrow bones nor the sinew of it." Hard usage might "craze," but it could not subdue the brave old man.

The sharp contention between Ridley and Hooper concerning the vestments in the previous reign had ended in estrangement and reciprocal suspicion. The lapse of time had probably allayed the heat of the controversy, but partnership in suffering brought about their reconciliation. "They had been two in white;" they were soon to be "one in red." It does not appear whether Ridley was the first to move towards a reconcilement, but it is at least probable, although, perhaps, the above reference to Hooper may imply that one of the two letters Hooper wrote to Ridley during their imprisonment had already been received.

In the autumn of 1554 the Romish bishops began their dreaded visitations. Many were committed to prison for heresy, others fled to the Continent for safety. The greater number of professed Protestants, however, conformed, and evaded persecution and exile also. Rumours reached the prisoners in London that one or more of the imprisoned bishops at Oxford had yielded to fear. Ridley quickly allayed their apprehensions by a letter to Bradford, in which he asserts the identity of Romanism with "the depths of Satan," and thus concludes :—"Good brother Bradford, let the wicked surmise and say what they list, know you, for a certainty by God's grace, without all doubt, that in Christ's Gospel's cause, against the aforesaid God's enemies, I am fully determined to live and die." Such words could not but provoke the magnanimous response which Bradford sent soon afterwards :—"All here, God be praised, prepare themselves willingly to pledge our Captain Christ, even when he will and how he will."

The time was now drawing nigh when the "pledge" would be required. In the winter session of Parliament a law was made providing for the burning of heretics. The triumphant Romanists lost no time in availing themselves of the legal powers now at their service. On the 29th January, 1555, Hooper and Rogers were delivered over to the secular arm, (for ecclesiastical authorities must not soil their garments with blood) and in the following week Rogers, Saunders, Taylor, and Hooper attained the martyr's crown. A short time before, Ridley, apprehending that Hooper would be one of the first victims, and being anxious to signify his cordial affection towards his former antagonist, wrote him the following letter :—

"To my most dear brother, and reverend fellow elder in Christ, John Hooper, grace and peace. My dearly beloved brother, I beg your kindness would excuse me that I

have not hitherto since your imprisonment and mine returned your love by letters; for I confess that I have received from you (such was your civility) two letters, at several times, but yet at such times as I could not be suffered to write to you again, or when I could I was greatly in doubt whether my letters would have come safely to your hands. But now, most dear brother, forasmuch as I understand by your tracts which I have yet but superficially seen, that we thoroughly agree and wholly consent together in those things which are the grounds and substantial points of our religion, against the which the world so furiously rageth in these our days. . . . Howsoever in times past, by certain bye-matters and circumstances of religion, your wisdom and my simplicity (I grant) hath jarred, each of us following the abundance of his own sense and judgment. Now, I say, be you assured, that even with my whole heart, God is my witness, I love you in the truth, and for the truth's sake which abideth in us, and I am persuaded shall, by the grace of God, abide in us for evermore."

A few days after Hooper received this welcome letter, (February 8th,) Bradford wrote to the prisoners at Oxford:—

"I had thought your staves had stood next the door, but now it is otherwise perceived. Our dear brother Rogers hath broken the ice valiantly; and as this day, I think, or to-morrow at the uttermost, hearty Hooper, sincere Saunders, and trusty Taylor end their course and receive their crown. The next am I who hourly look for the porter to open me the gates after them to enter into the desired rest. God forgive me mine unthankfulness for this exceeding great mercy, that among so many thousands it pleaseth His mercy to choose me to be one in whom He will suffer. . . O what am I, Lord, that thou shouldst thus magnify me? Is this thy wont to send for such a hypocrite as I have been, in a fiery chariot, as thou didst for Elias? O dear fathers, be thankful for me and pray for me, that I still may be found worthy, in whom the Lord would sanctify His holy name. And for your parts make you ready; for we are but your gentlemen-ushers. *The marriage of the Lamb is prepared. Come unto the marriage.* From my prison, in haste, expecting every moment the executioner."—8th February, 1555.

Bradford's turn was, however, not yet. A strange event happened at Court on the 10th February, only two days after Hooper's martyrdom at Gloucester. One of King Philip's chaplains, a Spanish friar, preached a sermon against burning men for their religion, and charged the bishops with promoting the recent executions. Whether this was a crafty device of Philip's to prevent the odium of these severities being attached to him, or an unlooked-for ebullition of Christian feeling in the friar, remains unexplained. Bradford's life was prolonged far into the summer, and, apparently, in consequence of this sermon. Probably, also, his great reputation with the citizens of London excited fear of a popular tumult at his execution.

Ignorant of this change of purpose respecting Bradford, Ridley wrote immediately on receiving his letter, supposing a reply might reach him just before he suffered:—

"Happy are you that ever you were born thus to be found awake at the Lord's calling. Well done, good and faithful servant; because thou hast been faithful in small matters, He shall set thee over great things, and thou shalt enter into the joy of thy Lord! . . . If it be not the place which sanctifieth the man; but the holy man doth by Christ sanctify the place, brother Bradford, then happy and holy shall be the place wherein thou shalt suffer, and shall be with thine ashes in Christ's cause sprinkled over withal! So long as I shall understand thou art in thy journey, I shall call upon our Heavenly Father to set thee safely home; and then, good brother, speak you and pray for the remnant which are to suffer for Christ's sake, according to that thou shalt then know more clearly. We do look now every day when we shall be called on. I ween I am the weakest, many ways, of our company, and yet, I thank our Lord, since I heard of our dear brother Rogers departing, and stout confession of Christ and his truth even unto death, my heart (blessed be God!) so rejoiced of it, that since that time, I say, I never felt any lumpish heaviness in my heart, as I grant I have felt sometimes before. O, good brother, blessed be God in thee, and blessed be the time that ever I knew thee! Farewell! Farewell!"

The spring and early summer of 1555 passed away, and the bishops at Oxford, with the more notable prisoners in London, were still waiting their summons. The persecution had been damped for awhile; but Bonner, Bishop of London, being willing to take the lead in the bloody campaign against the Reformers, the fires were lit again in various parts of the country; and in May, Cardmaker, Prebendary of Wells, and formerly Reader at St. Paul's, was burnt at Smithfield. Several humbler victims had previously fallen, and now a nobler prey invites the spoiler. Ridley writes to Grindal, at Frankfort, May 31st :—

"Blessed be God! we three at the writing hereof are in good health, and (in God) of good cheer. We have looked long ago to be dispatched. Likewise the Lord hitherto hath preserved above all our expectation our dear brother, and in Christ's cause a strong champion, J. Bradford. . . . The names of them whom I knew, and have now suffered are these—Farrar, the Bishop of St. David's; Hooper, the Bishop of Gloucester; Rogers, formerly your fellow prebendary; Dr. Taylor, of Hadley; Master Saunders; and one Tomkyns, a weaver; and now this last day (May 30th) Master Cardmaker with another were burnt in Smithfield, at London; and many others in Essex and Kent, whose names are written in the Book of life, whom yet I do not know."

In this same letter, which is very long, because, as the writer himself says, his correspondent would "be troubled with no more of my letters for ever," there is an amusing paragraph descriptive of the strictness of Ridley's imprisonment. The former part of the letter is in English, but the following was carefully wrapped up in Latin:—

"Of all us three con-captives at Oxford, I am kept most strait and with least liberty, rather because in the house where I am kept the wife rules the husband (although he is mayor of the city), a morose and most superstitious old woman, and who thinks it for her credit to be said of her that she guards me with the utmost caution and restraint; but the man himself, Mr. Irish, is obliging to everybody, though to his wife something too obsequious Though I never was married, (as you know) yet from the conversation I have had with this married couple, I seem able pretty well to guess what a great misfortune and insufferable yoke it is to be linked with a bad woman in matrimony. Rightly, therefore, did the wise man say, that a good wife was the gift of God; again, a 'virtuous woman will do her husband good.' Either this, I say, is the reason, or else because the Higher Powers (for what cause I know not) have given command that it should be so."

Deliverance from prison and from Mrs. Irish tarried longer than Ridley hoped. Bradford died bravely at Smithfield, "enduring the flame as a fresh gale of wind in a hot summer's day;" and many others, particularly in Bonner's diocese, laid down their lives for the Gospel during the summer months of 1555. At length in September, a commission was granted from Cardinal Pole, the Pope's Legate, to examine and pass sentence upon Cranmer, on the accusations preferred against him. Other commissioners were shortly afterwards appointed "to cite, examine, and judge Master Hugh Latimer and Master Dr. Ridley, pretended bishops of Worcester and London, for divers erroneous opinions, &c." The Commission made short work with them. With an infamous disregard of even the semblance of justice both were condemned. Excommunication followed the sentence, and they were delivered over to the secular power, to be dealt with according to law. Cranmer was reserved for a while, partly perhaps through Gardiner's influence, who was aiming at the archbishopric; and partly because of the yielding, compromising spirit Cranmer betrayed, when deprived of intercourse with Latimer and Ridley.

Few scenes of English history have a more endearing place in memory than that double martyrdom over against Baliol College, Oxford. Rid-

ley, dressed as if for his wedding, arrived first at the stake; and seeing Latimer coming as fast as his feeble limbs enabled him, he ran towards him and kissed him, saying, "Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it." With diabolical malignity, an apostate named Dr. Smith, preached a sermon, happily a short one, upon the text, "*If I give my body to be burned and have not charity, it profiteth me nothing.*" The martyrs were refused permission to answer the sermon, and prepared themselves for the fire. Latimer stripped off his prison dress, and standing erect in the shroud which he had put on for the event of the day, astonished the spectators by his aspect and bearing. Ridley likewise distributed the garments of which he now divested himself, many pressing near him to obtain something as a relic. His brother having placed a small bag of gunpowder about his neck, that his sufferings might be cut short, he enquired if Latimer had some, saying, "I take it as sent of God." He employed the last moments before the fire was kindled in prayer, and in pleading with Lord Williams on behalf of his sister and the tenants of the Episcopal estates, that justice might be done unto them. A faggot was then brought ready kindled, and placed at Ridley's feet. Latimer, seeing it, exclaimed, "Be of good comfort, Master Ridley, and play the man!" And then, as if inspired, he added, "We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." The awful drama was soon acted out and the fire extinguished; but the candle, by God's grace, then lighted, burns yet, to the discomfiture of all the enemies of our Protestant faith and personal religious freedom. Not only the English Church, as by law established, but the Free Churches of Britain also rejoice in its light. The martyrs of the Marian persecution represented more or less all the distinctive principles of the Reformation. It is contrary to historical accuracy to claim them as Church of England martyrs simply. The high Anglicans of past and present times have never concealed their disgust for the strong anti-Roman tendencies of these early Reformers. In their loose and latitudinarian opinions concerning episcopal ordination, sacramental grace, and apostolical succession, the Laudians of former days, and the Puseyites of the present find no pleasure at all. And to the more impetuous spirits of the early and the late period of the English Reformation, Ridley and Cranmer were but "halting prelates." But however they may be judged by these opposite parties, and whatever may be fairly said of their timidity and hesitation in working out their adopted principles, there can be no doubt the fortitude of the Marian martyrs secured the ascendancy of those principles in the nation; and has rendered practically impossible, we trust, the conversion of England to the Pope.

COUSIN JOAN; OR, THE BETTER INHERITANCE.

A STORY FOR YOUNG PEOPLE.

By Cycla, Author of "Pattie Durant," "Daybreak," etc.

(*Continued fom page* 235.)

Chapter v.

Joan's words, "she is my cousin," and still more the tone in which she uttered them, produced, for the moment, a powerful effect on Mrs. Hinxman's mind. But she quickly recovered her self-possession; it was too preposterous an idea to be entertained for an instant—her niece to be the cousin of a relative of a Dissenting minister!—it could never be.

"My Lucy your cousin, Miss Forster! There is some strange mistake. May I be informed how this newly-discovered relationship has been brought to light, and how it is that we were not sooner informed that we had the honour of being connected with you?"

Joan was determined not to notice the sarcasm which both words and voice were intended to convey, and simply replied,

"I learnt it for the first time from Mrs. Huxton, just now; she herself did not know it before."

"And how does she trace this cousinship between my niece and you? I was certainly not aware that my family was ever so remotely connected with yourself or Mr. Haynes."

"Neither was I, as I have told you," answered Joan, "or, so far as Lucy was concerned, I should have claimed the relationship long ago. It seems quite certain that my father and Mrs. Noel (Lucy's mother) were brother and sister. I always knew that he had had a sister bearing that name, and that she had died many years ago; but I am quite sure that he was not aware that she had left any children. We were in Jamaica at the time of her death, and it is possible that he may have been erroneously informed that they were dead; I cannot tell. He always spoke of her most lovingly, and I am sure would have tried to find Lucy and Alfred, if he had known they were living. At any rate, from what Mrs. Huxton tells me, there is no doubt that Lucy's mother was my aunt."

"Still I do not understand," said Mrs. Hinxman, unwilling to believe so unwelcome a statement, "why you did not make this discovery sooner, if all you say be correct; you knew Lucy's name was Noel, and your father's sister, you tell me, was a Mrs. Noel,—why have you withheld this fact so long? why do you only reveal it now, when Lucy has chosen to leave me?"

"I *may* have heard Lucy's real name, though I cannot remember having done so; she has always been called Miss Hinxman in my hearing, and I have so completely regarded her as your niece, that even had her own name been specially brought under my notice, I do not think that I should ever have associated it with the aunt who died when I was a child. And I might fairly ask you how it was that you never connected *my* name with that of your brother's wife; you knew she was a Miss Forster, of course?"

Yes; it came back to Mrs. Hinx-

man's memory, even as Joan was speaking. She not only remembered the name of her brother's wife, but also that she was the sister of a dissenting minister, then a missionary in the West Indies. Painful as was the fact, she began to fear that she must accept of it; and all the information that she gained from Joan in reference to Mrs. Huxton's revelations was only additional evidence that the two girls were indeed cousins.

In talking over this matter, Lucy's removal from Joe Fleming's cottage had been forgotten; Mrs. Hinxman now returned to the subject.

"Directly my niece is brought home," said she, "I will see Mrs. Huxton myself, and fully sift all the particulars she has to furnish; but what made her volunteer any information about Lucy's relatives? had she any suspicion that her late mistress was your aunt?"

"No, certainly not. She sent for me to see Lucy, and when I urged her at once to communicate with you, she told me"—and here Joan paused abruptly—"of your former cruelty to Lucy's mother," she was about to say; but checked herself in time.

"I understand," said Mrs. Hinxman, with something like a sigh, "and so, talking of the past, one thing would lead to another. My only wonder is that your father did not make any effort to find out the children; I think I should have heard if he had: however, it may have been as you suppose—some report of their death may have reached him. But I am concluding that this strange tale of Mrs. Huxton's is all true," continued Mrs. Hinxman, with her ordinary cold manner, "and it is indeed premature to do so yet. The first step to be taken is to bring Lucy home. I am very displeased with her, and justly so; but I never expected she would have left Thorley Grange."

"She had no choice," exclaimed Joan, indignantly.

"I will not discuss that now, Miss Forster; I shall set off at once to remove her from that place."

"You must not do so, without first seeing the doctor; he distinctly forbade her removal, and I feel sure from his manner that it would be dangerous for her."

"It will be much more dangerous for her to be ill in a wretched hole like that; she *must* return here, where I can nurse her myself."

"And you will risk her life!"

The words fell ominously on Mrs. Hinxman's ears. Though she would not own it to herself, she was very anxious about Lucy's illness; and as she thought of that long walk through the driving rain and wind, and of the mental struggle which her niece must have gone through, a foreshadowing of the truth fell upon her heart.

"I will drive into Thorley immediately," she said, ringing the bell as she spoke, "and you must come with me. I must see this doctor for myself, and have further advice from London instantly, if needed."

Mrs. Hinxman gained little satisfaction from her interview with Mr. Herbert; until some time had passed, he could give no decided opinion as to his patient's state. She might only be suffering from extreme nervous prostration and exposure to such inclement weather, and a few hours might materially affect her for the better; but there were other symptoms, and for the present he not only emphatically forbade her removal, but the presence in her room of any one except Mrs. Huxton and Joan.

With this Mrs. Hinxman was forced to be content, and so the

hours went by; the aunt returning to her solitary home at Thorley Grange, the cousin to sit beside her friend during the long night, listening to the incoherent words that passed her lips. Early in the morning Mrs. Hinxman was in Joe Fleming's cottage, anxiously waiting the descent of the doctor from the room above.

"Is she better? may she be moved?"

He shook his head in reply to both questions.

"She is much worse," he added, speaking softly; "there is much fever—it is certainly a serious case, and the close room, etc., is all against her; nevertheless, you must leave her here, and should she be conscious and ask for you, see her by all means. If there is no favourable change in a few hours, I will send for further advice from town."

But Lucy was not conscious for more than a few moments at a time, either on that or on many subsequent days. A London physician came, and looked grave, but he could do no more for her than Mr. Herbert had already done. Mrs. Huxton and Joan were worn with watching and anxiety, but Mrs. Hinxman was more to be pitied than they. Her pride might have helped her to bear up against a few hour's anxiety, but as day after day passed, and Lucy's life still trembled in the balance, conscience had time to speak unceasingly, and the voice could not be disregarded. All her persecution of Mrs. Noel, all her unkindness to her brother, all the years of privation which she had allowed his widow and orphan children to endure, all her harshness and bigotry in this last disagreement with Lucy, were seen in a truer light; and between her remorse for the past and her fear lest the niece whom, in spite of her haughty nature, she fondly loved, should be taken from her, her life was intensely wretched. Many were the plans she formed for the future, each having Lucy's happiness as the result, but continually the foreboding intruded itself that Lucy would never be under her care again.

"I envy you," she said, on the fifth day after Lucy's illness, as, sitting in Joe Fleming's one room, she made inquiries of Joan as to the patient's progress; "you *can* do something for her, if it be only to cool her feverish hands or bathe her head,—I can do nothing."

Joan was greatly moved by the sad tone in which Mrs. Hinxman spoke, and as she noted the lines of care upon the brow and the quiver of the once proudly set mouth, her heart was touched.

"You could help Lucy very much in one way, if you would," she ventured to say. "Joe Fleming has a bad character, I know," and she lowered her voice so as not to be overheard by the wife, who was washing outside the door, "but I do not believe that he is so bad as people say; I do think he might be led into better ways, if he could only begin afresh; and if you would get your steward to take him on to work, or if you would let the biggest boy do some weeding in your garden, it would take them out of the way, and keep the place quieter for Lucy, and if she gets better, I know she would be glad that Joe had a chance of turning steady."

"If she gets better!" Joan's voice trembled as she said the words, and unwonted tears rose to Mrs. Hinxman's eyes. But enough pride remained to make her stifle and conceal her emotion.

"Tell Joe Fleming to come up to Thorley Grange to-morrow, and you

can send the lad to me as soon as he comes in; the gardener shall find him something to do. Mr. Herbert says it may not be for long now that she need remain here."

"He says the crisis must come soon, and then we may hope to move her, if all goes well," said Joan. "'If all goes well,' I said, as though it could be otherwise than 'well' with one of God's children, whichever way He may choose to order the course of events."

But Mrs. Hinxman's sorrow was not like Joan's; she could not find comfort as Joan could, and the next few days passed, as the last had done, in agonising suspense. Then the crisis came, the fever lessened, Lucy fell into a calm, childlike sleep, and all knew that immediate danger was over.

Still she was very weak. "She must not yet be removed," said Mr. Herbert; but she was conscious, and had asked for her aunt, and as there was no reason now why the wish should not be gratified, Mrs. Hinxman was permitted to go up into the invalid's room. As she saw the thin, pale face, she could with difficulty control her feelings, her voice failed her, and in silence she sat down beside the bed, holding one of Lucy's delicate hands between her own.

"My poor child, how harshly I have dealt with you," said she, presently. "Can you forgive me for driving you to such a step? But, indeed, I never anticipated that it would lead to this."

"Don't speak about it dear aunt," answered Lucy, interrupting her; "it has happened as God willed, and I am glad, very glad, that He gave me strength to do right. I used to plan in my own mind," she added, musingly, "what *work* I would do for Him, but if I may not live for that, I am thankful that He gave me an opportunity of showing that I do wish to serve Him, weak as I am."

"But you will live now, Lucy; you will soon be at home again, and your strength will return. And you shall do as you please about the confirmation, and see Miss Foster as often as you like—only——"

But Mrs. Hinxman was interrupted by the appearance of Joan, who, knowing that excitement was the worst thing possible for Lucy, now came to exercise her authority as nurse, and prohibit all further conversation, and the wearied look which stole over her cousin's face showed that the prohibition was necessary.

Day by day, however, Lucy's strength increased, and preparations were in progress for conveying her to Thorley Grange. When she had recovered from the fatigue likely to be produced by this removal, the particulars of her relationship to Joan were to be communicated to her. Up to the present time it had been thought advisable to keep this matter from her, though no doubt of the relationship any longer existed in Mrs. Hinxman's mind. She had talked it well over with Mrs. Huxton, and had then expressed herself convinced that Joan and Lucy were cousins; but, having done this, she never mentioned the subject again. In fact, she would gladly have forgotten it. Though willing to allow her niece for the future to follow out her own religious opinions, her dislike to Dissent and Dissenters was by no means lessened. Her affection for Lucy made her ready to determine never to oppose her so strongly again, but in her heart she all the more bitterly detested those religious truths which were a cause of disunion between her niece and herself. Joan instinctively understood much of what

was passing in Mrs. Hinxman's mind, and as she thought of Lucy's delicate health and clinging, affectionate nature, she feared lest her return to her aunt's home and favour would make her path a very difficult one. "But God will guide her," she said to herself; "He knows her weakness far better than I do, and will lay upon her no burden too heavy for her to bear."

And soon the morning came on which Lucy was to leave Joe Fleming's cottage and return to Thorley Grange. She was already dressed and lying on the bed, waiting for the arrival of the carriage, when she heard Joe's voice below. Mrs. Hinxman had sent him up with something she thought would be needed.

"I should very much like to speak to Joe Fleming," remarked Lucy; "could you not tell him to come up here, Joan, and say goodbye to me?"

"Had you not better rest?" was Joan's reply; "you look very tired, and the carriage will be here in about twenty minutes,—you will often see him at your aunt's."

"Still, I would rather speak to him in his own cottage; I am very interested about him, and I want him to do right; besides, I ought to thank him before I go; if he had not found me that night, how much worse I must have been; do get him to come and speak to me, dear Joan."

There was no resisting her request, and presently, to his great discomfiture, Joe found himself standing in the young lady's presence.

"I wanted to thank you," said she, "for bringing me into your cottage that night, and for all the trouble you took to go in search of a doctor. Mrs. Huxton has told me how kind you were, and I am very much obliged to you for it all."

Her gentle manner put Joe somewhat at his ease.

"Well, Miss," he answered, twirling his cap round in his fingers, "'twere a lucky chance for me as you was there; for, first, it kept me from joining my mates at the 'Rising Sun,' and then I've got into work at the Grange, which, if I only keeps it, will be a comfort to us all."

"You must try and keep it, Joe; it only depends on yourself, I am sure. I know all about Farmer Enderby's death," she added, "and how nearly you were mixed up in it, and I want you to see that it wasn't a 'lucky chance' which kept you away from the 'Rising Sun' that night, but a part of God's plan. He was thinking about you, Joe, indeed He was, and in His great mercy He kept you from your bad companions."

Joe shifted his position. It was anything but a pleasant idea that God had thought about him, and it made him feel exceedingly uncomfortable.

"It seems to me, Miss, though of course you knows more than I do, that He"—and his voice intuitively became reverential in its tone—"has enough to do with other things, without taking thought about us poor folks. Mrs. Huxton was a saying one night as each of the stars was a great big place, and that they all went on their own way regular like—never clashing, but always moving, and that God made and arranged them all—it set me thinking, that did, Miss, and, says I, 'That's how things go all by contrary here; there's so much to be settled that, in course, some of us just has to do how we can.'"

"And you think God forgets you," said Lucy, in a tone of such deep pity that even Joe felt it. "It's

written of Him, 'He telleth the number of the stars, and calleth them all by their names;' but it says also, 'He healeth the broken in heart, and bindeth up their wounds.' The same powerful hand that keeps all these great worlds in their proper place gave me strength that night to reach your gate in safety, and led you out of your cottage just when I needed your help, and just when, by attending to my wants, you were prevented from going to the 'Rising Sun.' And it's always so, indeed it is. He plans every little thing that happens to you and to me. He settles it all, and if we only love Him, and try to please Him, he makes it all come right for our good in the end. Don't you love that little child of yours, Joe?"

"Yes, sure, Miss."

"I thought so; I've heard you talking to him as though you did. Well, now, if a friend of yours and that child were in a burning house, and you could only save one, and the one you tried to save was your friend, while you left your child to perish—could you do more to show how much you loved your friend—could you?"

"I couldn't do so much," answered Joe, emphatically. "I haven't done my best by them," he went on, in a subdued tone; "I've often thought of that since you comed here, but to give up one of my children for e'er a friend I've got,—no, Miss, it must be a wonderful friendship to make a father do that!"

"Wonderful, indeed, and utterly beyond our weak understanding! And yet, Joe, you have one Friend who gave up His Son to suffer that you might be saved. God gave Him up to die, so that you and I need not die, but might live for ever; He cared about us—about you and me—so much as that—gave up His well-belovd Son to die for us;—and do you think that after such love He is likely to *forget* us?"

"I dont know," said Joe, uneasily, and turning his face away from the light; "it seems to me at times as though t'were better He did'nt think of one. There aint ought in me as would be well remembered. It may be a comfort to you, Miss, to be sure that God is always taking thought of you, but t'would be no comfort to me;—I wish it were."

"It would be a comfort if you but knew how full of love He is. Only try Him, Joe; come to Him for forgiveness, and ask Him to help you to begin a new life. He *will* do it. He will pardon you and help you for His Son's sake, because His love is so great that He desires your happiness and salvation far more than you do. I've tried Him; I did'nt believe in His Fatherly love once, but I know it now, and I want you to believe in it too."

Lucy had already spoken more than was good for her health; she now paused, feeling that her strength was well nigh exhausted. How she longed for eloquent speech with which to enforce her appeal—how poorly all she had said expressed the feelings of her heart, and wistfully she looked at Joe's countenance to see if her words had at all moved him. But his face was in the shade and partly turned from her. She did not know with what force her simple language had come home to him. He had gathered enough of her history from Mrs. Hurton's chance remarks to know that she had given up Thorley Grange rather than do what she considered wrong, and this gave to her words a power over his heart which the most eloquent speaker could not have gained. He felt that she was telling him no truths that she had not tested for

herself, and while she was fearing that she had failed in her attempt to assure him of God's boundless love, Joe was taking the first step in the right direction, was longing to get nearer to One so merciful, and was already saying in his heart "I will arise, and go to my Father."

There was the sound of carriage wheels outside—a good deal of confusion below—and then Joan and Lucy down the awkward looking-steps. As she passed Joe, she held out her hand to wish him good-bye. She fancied that his face looked strange—there was an expression on it she had never seen before—but she had hardly time to think of it just then; in a few moments more she was reclining in the softly-cushioned carriage, glad in her great weakness to close her eyes and lie back, while, as easily as was possible, she was conveyed from Joe Fleming's cottage to Thorley Grange.

(To be concluded in our next.)

SHORT NOTES.

SCIENCE FALSELY SO CALLED.—The Anthropological Society of London is the youngest of all our learned societies. Its President, Dr. James Hunt, F.S.A., seems, however, at a loss to define what of man, his physiological, mental, or moral nature, is the special object of its study. The relation of man to the mammalia lies, he says, at the very root of the science of man. In accordance with this dictum, the Society has busied itself to prove that Man is only a development of the Ape, and that the Negro, in particular, is not many removes from the monkey. But the learned President frankly tells us that Anthropology "is at present nearly all hypothesis;" that the meaning of terms, such as "race," and that the nomenclature of the science are very unsettled. In fact, the "Fellows" are "as yet only groping in the dark, and know not what to study;" indeed they hardly know what facts they want on which to found their science. The recent proceedings of this learned body amply confirm the description of its character given in the sentences above from the President's Inaugural Address. That the Fellows don't know what to study seems certain, since they make it a part of their scientific researches to calumniate missionaries and missionary societies, and profess to have discovered that Christianity produces in Africa the moral evils it is designed to cure. Distinguished African travellers, Fellows of the Society, such as Captain Burton and Mr. Winwood Read, assure us that Negro Missions are "a wretched bubble," that the converts become thieves, liars, and prostitutes, and that the missionaries live in luxury and idleness. But the Inaugural Address of the learned President seems to throw much doubt on the reliability of these statements. "Travellers' accounts are useless," he says, "from want of honesty in telling what they really saw. Some fear shocking public opinion, others indulge in exaggerations for the sake of the excitement which their narrative produces. . . . Their observations are valueless, be-

cause nearly all travellers only see what suits their own preconceived notions." The Society has therefore amused itself only with "travellers' tales." And not only so; the Fellows in their zeal for science have trespassed on forbidden ground. For, to quote again the language of the learned President, "we have no right to attack or give any opinion on religious or theological subjects." They have not, however, scrupled to sneer at Christian dogmas, to set Confucius above Christ, and to prefer Islamism to the Gospel. This is the science of Anthropology! Certainly its professors go far to prove themselves descendants of the "Man-like Apes" with whom they think man's place in nature must be fixed.

CHURCHIANITY: NOT CHRISTIANITY.—Nothing is so curious in morals and religion as the reasons why some men refuse to do an act of right. Here, for instance, are the Earl of Derby, and ten bishops, refusing to listen to the simple plea of Nonconformists to be relieved from the necessity of making a declaration on taking certain offices that they have no intention to injure the Church of England. "The Declaration," says Lord Derby, "is not worth the paper it is written on." As affording any protection to the Establishment it is confessedly worthless. But it is a mark of the Church's "pre-eminence." It is an unmistakable token of its "predominance." over all other religious bodies. So it must be retained. What is the Establishment if she does not violate the first principles of Christian charity? What would come of her if her bishops were to learn the lesson of their Master,—to love all Christ's followers as brethren? The Christian's Bible reads, "What doth the Lord require of thee, but to do justly and love mercy?" The Bishops Bible must surely run—"to do unjustly, and be as lords in the heritage of God."

FATALISM IN THE EAST AND WEST.—The weekly *Spectator*, in an article on the proclamation of the Emperor Napoleon to the Arabs, has called attention to a very important distinction between the fatalism of Calvinistic theologians and that of Islamism and other oriental religion. The Moslem fatalism is one thing and the Christian fatalism quite another. The Calvinist usually sees in an accomplished fact a proof that God willed it; or if not actually willed by the Almighty, it was permitted, and could not be otherwise. He is sure that in some way, perhaps inexplicable at present, it will turn out to be right. The Asiatic does not take that view at all. He believes in fate, but it is as an *evil* power, something to which he must needs submit, but only till the Almighty sees fit to exert His omnipotence. Right is always with God; but the happening of any event is not therefore right. It may be wrong. It may be irresistible. But it is not therefore of God. The Christian fatalist holds that as God rules all things, so evil as well as good is His servant, and in the end shall work out for good to all His creatures. The Asiatic holds the theory of the never ending struggle of two almost equal forces, that God and Fate are antagonists, each battling with various success, for the sole rule. Each principle wins by turns, and when victor is resistless. But the duty of man never changes—to be the soldier of God, and not of the adverse power. Thus fate is synonymous with misfortune. But if fortune favours, God is its author. Then says the Moslem, "God is merciful." "Praise be to the name of the Lord."

RELIGION IN ROME.—Rome ought to be a happy place. "This is the one place on the whole earth where religion is made the business of life; it is the one city of Jesus Christ." Here "the voice of prayer, day and night goes up to God, while we are feasting, or playing, or sleeping, and keeps by its regular pleading the wearied heart of God still open in its mercy." Here men and women live who keep the counsels of perfection, who see a virtue in chastity, who observe "Rosaries, Ways of the Cross, special gatherings of the confraternities, and a host of similar gatherings for prayers every day." Such is Rome in the eyes of a genuine ultramontane. But only let the Pope leave, and the same witness assures us, that Rome would become utterly rotten, whole generations would go to the Devil, Christ would be dethroned, Mary would be discrowned, and the Devil would be set up as King of Rome and the Romans. If the revolution triumphs all goodness would vanish away, "and if Jesus Christ is any longer worshipped, he must get his honour as any other dethroned king gets it—on the sly." The walls of the public places would be scribbled over with abominable pictures and verses, and Rome's unhappy children would have no longer anything to check the most shameless immodesty, for the fervid, excitable Italian nature is against virtue. Thus has the Pope, on the confession of one of his most ardent supporters, grossly, shockingly failed to lift the people that worship around His throne, out of the slough of vice and irreligion.

CHURCH RATES.—The question of Church Rates has again been brought before the House of Commons by Mr. Newdigate, but with no other result than to show that a satisfactory adjustment of it, is as far off as ever. If it were a mere question of pounds, shillings, and pence, it might have been settled long ago; but it is a question of ecclesiastical supremacy, a question of Brahmin and Soodra. A church-rate is the most delicate and sensitive plant in the whole field of English law. In a parish where the Dissenters form the majority it will not grow at all. And even after the churchwardens have succeeded in obtaining a rate, and the germ sprouts up, it has a hundred perils to encounter before it can bring forth any fruit. Any trifle may nip it in the bud. If the notice of the vestry was not sufficiently full; if the chair was not properly taken; if the question was not rightly put; if the poll was not fairly taken, the rate withers and dies. If a farthing is expended beyond the bare necessities of the fabric and the services, the rate becomes illegal. If the rate is not levied with the most scrupulous and almost unattainable equity, any man may legally refuse payment. And it has now been discovered by the Bench that to obtain an equitable rating it is necessary that there should be a separate assessment, annually repeated, in each parish. In short, to quote from a petition recently presented to the House of Commons from the Country, "Although the churchwarden may have done all in his power to make the assessment regularly, the law of Church Rates, as to assessment, is in such a condition, that it is scarcely possible for any such assessment to stand critical examination before a court." Mr. Newdigate is anxious to terminate this uncertainty, and he proposes to make that compulsory which is now to a great extent voluntary, and to snap the collar on the neck of the nation by saddling the whole property of the country with an irresistible rate of twopence in the pound. He was actually so simple as to suppose that he could

pass such a bill through the House, but it was thrown out with contempt by a majority of three to one. The next Parliament will be no better than the present, and there appears after all no remedy but that of amputating the diseased limb. Yet, when we consider how much service the Church Rates do to the cause of Dissent, and how strong an argument they furnish against a State Church, there is a cruel conflict between interest and duty. If we were to write in the interest of Dissent, how could we vote for the slaughter of such a friend? If, in the interests of religion, how could we avoid desiring the extinction of so unjust an imposition. We desire to place our duty as Christians, above our interest as Nonconformists, and to urge the utter extinction of an ecclesiastical impost which destroys the peace of society,—and for which a substitute may be found any day in pew rents.

BISHOPRIC OF CORNWALL.—The project of erecting a new bishopric for the county of Cornwall has been revived and urged with great ardour. Its advocates do not seem to be aware that they could scarcely have brought it forward at a less auspicious period. "There is a time," says the wise man, for all things; "a time to plant, and a time to pluck up that which is planted." Considering that the Judicial Committee of the Privy Council has just demolished a dozen colonial sees at one stroke, the present appears to be rather the time for plucking up than for planting. The chief ground for the proposal is that the diocese which includes the county is too large, and ought to be divided; likewise, that the bishop is more than an octogenarian. The argument might have had some force when the bishop of Exeter was obliged to traverse his district on his palfrey, or even with post horses, on jolting roads. But it is certain that with the convenience of the rail, one bishop in the present day can do as much as three at the close of the last century, and as much as six during the Wars of the Roses, or a dozen in the Heptarchy. Moreover, as the *Times* very sensibly remarks, a bishop can always delegate the duties of ordination, confirmation, and consecration, which are peculiar to his office, to some brother bishop, and there are always half a dozen colonial bishops who have left their few sheep in the wilderness, and come home on furlough, who will be happy to enjoy an opportunity of making themselves useful." No case of necessity is, therefore, made out for setting up a new see in Cornwall. If it be said that the majority of Cornishmen are Wesleyans, and that it is advisable to plant a bishopric there, in the hope that a genial episcopal influence may bring them back to the bosom of the Established Church, we question whether in the middle of the nineteenth century, Parliament will be disposed to sanction the expense of a proselyting bishop, *in partibus*, in England.

THE PROTESTANT CONFESSIONAL.—Constance Kent, who has been for some time a resident in the "Hospital" established by the Rev. Mr. Wagner in Brighton,—which is only another name for a Protestant Nunnery—has confessed to him that she perpetrated the murder at Road; which from the mysteriousness in which it is involved has excited the deepest interest throughout England. It appears that the confession was made under the influence of the religious impressions created in her mind by Mr. Wagner and Miss Gream, who is the "Lady Superior" of his convent. Mr. Wagner, on being required to give evidence regarding the facts of the case by the Wiltshire magistrates, refused to

answer, on the plea that his knowledge of them had been derived from Miss Kent's "sacramental confession," which he declared he would not violate. It was in vain that the magistrates told him he had sworn to tell the *whole* truth. Mr. Wagner pleaded a duty to God higher than any duty he owed to the laws of his country, and he was let off easily. The matter has created a transient excitement, chiefly from the novelty of a minister of the Protestant Church of England aping the Roman Catholic priesthood, and setting up a confessional, and professing to receive statements under the seal of confession. Whether such practices are calculated to strengthen the cause of the Established Church in the minds of Englishmen, who of all people, honour a manly consistency, and despise a sickly simulation, we leave others to decide. But it is gratifying to find, that this attempt to defeat the ends of justice will produce no other effect than to confer on Mr Wagner the notoriety he seems to covet. The legal points of the question have been disposed of by the highest legal authorities in the kingdom. The Lord Chancellor has decided that nothing can exempt the incumbent of St. Paul's, Brighton, from the duty of disclosing all he knows on the subject, when duly interrogated in a court of justice; and thus ends this effort to engraft the odious confessional into the ecclesiastical polity of the United Church of England and Ireland.

GRATITUDE.—Gratitude has been defined as a lively sense of favours to come. Of such sort seems to have been the gratitude expressed in the Convocation of Canterbury on a recent occasion. Our readers know that Sir George Grey has brought into Parliament a Bill for altering the terms of subscription, in accordance with a report of the Royal Commission. This alteration in the law will require an alteration in the 36th Canon, and Convocation has been permitted by the Archbishop to address the Queen for a license to do it. Thus the first time for two centuries a change is likely to be made in the Canons of 1603. Not that it is of the slightest consequence; for no change in the Canons can bind any cleric or laic unless it becomes a part of the statute law of England. But the Convocation is jubilant over the prospect, as if the securing of this one alteration in the Canon would ensure other changes independent of Parliamentary control, whenever Convocation can agree to petition the Throne with respect to them. A vain hope! Nevertheless the pœans of the reverend dignitaries are quite affecting. The Dean of Ely was delighted. It was the prelude, he said, to some more important movement; the time would soon come when Convocation might be called upon to assist in restoring order to a church which was now full of disorders. The venerable Prolocutor thought it was an answer to their constant prayers. But the Dean of Norwich thanked God that he had lived to see that day, "and now, like the sorrowful (*sic.*) Simeon he should go home with a grateful heart." This is truly gratitude for very tender mercies.

ANTHROPOLOGICAL THEORIES OF MISSIONS.—Bishop Colenso has appeared among the Anthropologists, and while in many particulars honourably testifying to the truthfulness and efficiency of missionaries in Africa, contributed his share of mischievous suggestions to the many which have proceeded from the lips of the sciolists who form the working nucleus of the Anthropological Society. According to the Bishop the great defects of modern missio

are teaching creeds, insisting on the doctrine of eternal punishment, and affirming the infallibility of the Bible. How the Bishop can expect to convert Zulus to a faith, some of the revealed doctrines of which he denies, is a marvel. His Anthropological associates clearly have no such expectation. According to one, Christianity can certainly in these days make no impression on savages, because modern Christians are unable to invent legends like those which gave it currency and acceptance at the first, and which the Bishop also condemns as unhistorical. Another is of opinion that Christianity is the religion of the Aryan race, and it is quite impossible for another race —the African to wit—to receive it. Mr. Winwood Reade understands Christianity so well, that polygamy, fetish worship, and other practices, are of little moment, and on such points it would be much better to yield to the prejudices of the natives than to oppose them. Let the great missionary, Paul, reply:—"Hath not God made *foolish* the wisdom of this world?"

Reviews.

Symbols of Christ. By CHARLES STANFORD, Author of Central Truths, &c. London: Jackson, Walford, & Hodder, 1865.

IT can never be too much the care and the labour of the devout minister that his flock be well grounded in the truth of God. That is to say, not merely possessed of a good degree of acquaintance with the facts and truths of the Divine Word, but "ready always to give an answer to every man that asketh a reason of the hope that is in them." We fear that this intelligent familiarity with the Scriptures is too much wanting in the churches at the present time. Happily there is an extensive prevalence of religious *feeling*, but without censoriousness we may allege, that depth of conviction, and a strong grasp of the doctrines of God's Word, are not so universal as is to be desired. We know that when this is admitted to be true, and we come to the discussion of the causes of it, much will be justly attributed to the habits and customs of modern life. The intense devotion to secular business—the feverish interest in passing events—the rapidity of movement which belong to the present day are eminently unfavourable to Scriptural research, and prayerful meditation. But granting the existence of these influences which it may not be in our power wholly to counteract, the thought arises that possibly there is a weakness in the ministry of our time, in its lack of that systematic comprehensiveness which made our fathers great. Blessed be God, there are not a few devoted servants of Christ, who also serve their generation nobly, by their efforts to pour the whole "mind of the Spirit" upon the churches, but we fear that there are cases not a few, in which "the minister, having rung all the changes on his very small peal of bells, has nothing for it but to repeat the old chimes."

By their supremacy in hallowed knowledge of the Scriptures, not only the first reformers, but the most humble members of their flocks, confuted the Romish priests. The Puritans and early Nonconformists were the greatest Biblical scholars of their day, and their people reflected in life and character, the vigorous, fervid, clear instructions with which they were favoured. The disuse of doctrinal catechisms in our Sabbath Schools, will, we fear, tend to enfeeble

religious belief, and expose multitudes of our flocks to the subtle heresies that are so rife all around us. At all events, to quote the words of the late Dr. Alexander, of New York:—

"It is not a little remarkable, that in an age in which so much is heard against creeds and systems as contradistinguished from the pure text of Scripture, and in which sacred hermeneutics hold so high a place in theological education, we should have allowed the methodical and continued exposition of the Bible to go almost into disuse."

The Christology of the Old Testament is one of the many branches of revealed truth which most happily admit of consecutive treatment. It yields to the preacher a supply of subjects exquisite in beauty, and rich in their variety, while its direct bearing on all the great verities of the Word affords opportunity for enforcing them in their connection and relative proportions.

Mr. Stanford's new work, "Symbols of Christ," is a collection of twelve discourses, recently delivered to his congregation at Canberwell. They are a happy example of the effective treatment of this grand subject. Unity pervades the whole, but without monotony, diversity is perpetual in them, but without diffuseness. Replete with consecrated ore, they are simple and facile to the comprehension of a child. They glitter like the fish-pools of Heshbon with sparkling beauties, but never lure away the thoughts from the great object in view of exalting the Saviour. "With no pretence to novelty," as their author says in the preface, "old truths are presented in such a fresh and vivid style that the most fastidious taste cannot fail to be charmed."

We shall select two or three extracts from "The Refiner watching the Crucible" (Malachi, iii. 1-3):—

"Looking into the text that we may more completely discover its meaning, we find that it sets before us:—

"1 The *severity* of the trials through which Christians may be called to pass. It is a trial by fire. To slight sorrow, to count it a common thing, to affect a lofty independence of it, to speak of it as if you thought it nothing is no victory of heroism; no sign of high religious life. It rather suggests the suspicion that you know no real sorrow, or that you feel no real resignation, or that the sorrows you speak of are not your own, but only those of other men. Another man's burden may be light to you, but it is not light to him who bears it. If in time it should seem light to him through the action of certain countervailing thoughts, and small when weighed in the balance with eternal things, it is neither light nor small in itself; and those who are, upon the whole, most wondrously sustained, have moments of crushing distress, when they are conscious of only just enough help from Heaven to keep them from utterly and for ever giving way beneath the weight of the cross they carry I fear that we sometimes sing of 'Sweet Affliction,' without weighing what we mean. The metaphors employed by Divine penmen to picture trial show that in the estimation of Him who knows our frame, no true trial is easy to endure. One of the most frequent of these metaphors is now before us. Sentimentalists may call trial by some gentle name. God calls it fire. Fire is pain; fire is power; fire is that in which nothing without a miracle can live. Before its raging strength we cower in terrified weakness, and when stung but by a spark of fire, we start in agony. It is the symbol of all that our nature most shrinks from, yet it is the symbol of what our nature must pass through. Be sure of this,—every affliction that really serves the purposes of trial feels to the soul like fire. &c., &c.

"2. The *agency* by which the trial is wrought. It is the Lord; therefore let no man's heart fail him. . . . He alone *appoints* it. The will of no other being can make you suffer trial at a time when He has ordained that you shall not suffer it. Vain was it for the King of Babylon to command a furnace to be heated to sevenfold fury, and then to see the three confessors flung bound and helpless in the midst of it, for it was not the will of their Lord that they should suffer thus, or suffer then. The flames played harmlessly over them. They trod the floor of white fire as if their feet but dipped in dewy grass. As if the burning air had been tempered into golden sunlight, they rejoiced in it; and no places where honeysuckles wave and cool breezes blow could be so refreshing to us as was the furnace itself to them, for God was there—there by His Spirit, there by His wonder-working power, there to say to the death-forces that stormed around them, 'Touch not Mine anointed, and do my prophets no harm.' Just the same as ever, He reigns the only Lord of His people's trials, and no adverse power can send them without His permissive will.

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"He is *present* all through the operation of the trial. There He is. There, by the side of His afflicted disciple He sits as a refiner and purifier of silver. There He is, 'a very present help in time of trouble.' *Very* present; closer than close; nearer than near; making him who is so sorely tried a wonder to himself, and a wonder to me.

When he comes into the light of the living again, he will look back upon this day's experience with surprise, and say, 'I never could have lived through it, if Christ had not been with me.' There He is, to comfort with assurances of Divine sympathy. No visible friend, however loving, who sits by that poor man, holding his hot hand, or fanning his fevered brow, can even faintly understand the gentle tenderness of the unseen Saviour's heart, for it is infinite. The querulousness, the doubt, the infirmity of that poor child of mortality 'might wear out his mother,' but it will not tire Jesus. Jesus has already suffered life for Him, suffered death for him, suffered for him beyond our power of conception, and He will not leave him now. There He is, ready to take him into His confidence, to tell him secrets, and to make hidden meanings sparkle out from lines in his Bible, that before seemed blank and unappealing."

The Lord grant that our brother may in his present enfeebled health most richly enjoy these exquisite consolations which he prepared for others, and that he may long be spared to feed the church of God as richly as he has done in this priceless volume.

The Pilgrim's Progress.—Price One Penny.—Part I., or the two parts unabridged.—Price Two Pence, with twenty-six illustrations. Elliot Stock, Paternoster Row.—This is the *ne plus ultra* of cheap printing and publishing enterprise. The type is clear though of necessity small. Myriads must be sold to recompense Mr. Stock, and we hope they will be. At the cost of a tract our readers can now give away the entire book next in worth, in beauty, and in usefulness to the Bible.

Lives of the Queens of England. By AGNES STRICKLAND. Six vols. London: Bell & Daldy. Price 30s.—Our lady readers will be grateful to Messrs. Bell & Daldy for this beautiful and cheap republication of the "Queens of England." Although we cannot endorse all the sentiments of Miss Strickland, it is impossible to deny that her work is fascinating to a degree not usual with historic writers, and we are glad to find it now placed within reach of a large circle of readers who have hitherto been precluded from obtaining it in consequence of its great cost.

Stories for Boys. By J. HOPE MONCRIEFF. Shaw and Co.—*Frank Fielding; or Debts and Difficulties.* By AGNES VEITCH, author of "Woodruffe," &c., &c. Johnstone, Hunter, & Co.—*Shadows and Sunshine, and other Tales.* By the author of "Helen Dundas, or the Pastor's Wife." Shaw and Co.—*The Children of the Great King: a tale of the Crimean War.* By M. H., author of "Labourers in the Vineyard," "The Story of a Red Velvet Bible," &c., &c. Johnstone, Hunter, & Co.—We have grouped these books together as being similar in character and aim. They contain tales for the young, intended to inculcate right principles, and promote youthful piety. They are for the most part well written, ; and may be, without hesitation, recommended as safe and grateful presents. The "Stories for Boys" are suitable for youths in the humbler walks of life. "Frank Fielding" may prove a useful warning against gaiety and extravagance, and incentive to care and diligence in young men entering the office or counting-house. "Shadows and Sunshine" beautifully illustrates the gladdening influence of healthful practical religion. And "The children of the Great King," by its simple story, perhaps too martial in its strain, will, we hope, induce the desire in many a young heart to enter the family of the mighty and loving God, to realize perfect peace and happiness in unreserved obedience to Him in all things, and at last to dwell in His glorious palace.

Lessons for Maidens, Wives, and Mothers, from some of the representative women of Scripture. By WILLIAM LANDELS. F. Shaw & Co.—This book corresponds with its title. It is full of plain, useful, and practical lessons, in attractive and impressive style. From the life scenes of the Bible it furnishes bold and truthful sketches of the affectionate daughter, the virtuous wife, the godly mother, and the Christian domestic;—supplies illustrations of active, contemplative, and philanthropic piety; and points out how woman may effectively serve the Church of Christ and promote the glory of her Lord. To maidens, wives, and mothers we heartily commend its study.

The Communicant's Companion; or, Instructions and Helps for the right receiving of the Lord's Supper. By MATTHEW HENRY. The Religious Tract Society.—The Tract Society has done well in reproducing this valuable little book, which passed through no fewer than ten editions within twenty-three years of its first publication.

Heaven on Earth to me; or, the Cross of Jesus. By the Rev. DAVID THOMPSON, author of "The Bleeding Heart," "A Light of Christ," &c. Nisbet & Co.—A simple and natural exposition of the power of the Cross of Jesus to comfort, sanctify, and cheer; and hence the preciousness of the Cross to the believer.

The Story of Four Centuries. Sketches of Early Church History for Youthful Readers.

By H. L. L., one of the Authors of "Hymns from the Land of Luther," &c. T. Nelson & Sons, Paternoster-row. 1864. This beautiful book is, as its title declares, calculated for the young. It is a laudable, and as we should anticipate, a successful atttempt to interest them in certain passages of Church history, though it is not to be expected that the subject should be attractive to them as a whole. All ecclesiastical histories that are worth a student's reading are both voluminous and dry beyond all other works of the class to which they belong. Their scope cannot be confined to mere narrative, which it is possible to popularize, but must include accounts of doctrines and heresies the very names of which are repulsive and meaningless to ordinary readers. The author of this little work has seized upon the particulars which are most likely to secure the attention of youthful minds. Instances of heroic courage of any sort never fail to win their admiration, and martyrdom has the additional charm of being consecrated by the religious feeling in which they share. Now it is possible to relate the history of early Christian martyrs so as to give a general knowledge of the state and progress of the early Church, and incite the reader to further investigation. This we take to be our author's design, and therefore we cordially commend his volume. It is quite suitable for a gift-book, and any who have young friends whom they wish to benefit will do well to present them with it.

Miracles of Heavenly Love in Daily Life. By A. L. O. E., Author of "The Silver Casket," &c. London: T. Nelson & Sons, Paternoster-row, Edinburgh and New York. 1864. A series of admirable sketches so connected as to possess all the interest of a continuous narrative. It is a well printed, elegant, and attractive volume. Its object is to show that although miracles have ceased, the Lord works wonders of love in the common events of our lives.

Lays of the Future. By WILLIAM LEASK. Second Edition. London: S. W. Partridge, 9, Paternoster-row. 1865. These poems are strongly imbued with the author's peculiar views, which are, no doubt, well known to all who have read his former publications; but they are vigorous, healthy, and often rise far above the level of mediocrity. *Considered as poetry*, it is a great fault that they are written with a theological purpose. Poets should be unsectarian, and speak to the universal heart of humanity.

The Bristol Tune-Book; a Manual of Tunes and Chants. London: Novello & Co., Dean-street, Soho, and Poultry. Bristol: W. & F. Morgan. *The Congregational Psalter, containing Psalms and Chants, Anthems, &c.* By J. LOCKE GRAY, Organist of Lee Chapel, Kent. London: Novello & Co. Blackheath: William Burnside. *Sacred Song.* By the Rev. J. G. SMALL. London: The Music-Publishing Company, 19, Peter's-hill, St. Paul's. The Bristol Tune-Book is an excellent collection. Its local reputation is enough to call attention to it on the part of the general public. The Congregational Psalter is in one respect better than any we have seen; for while the chants are well chosen, the sanctusses are more appropriate and suitable to the wants of public worship. We lay stress upon this, for in our opinion the sanctus is far more worthy than the chant of being cultivated in Dissenting congregations. The chant must always be under any circumstances, a scrambling performance. The sanctus enunciates every syllable, and can be made intelligible to the meanest capacity. Small's Sacred Song may be used with advantage in families and schools, and domestic circles. They have no peculiar excellences, except that they are particularly free from faults; and after all, this is no small recommendation.

The Chronological New Testament: according to the authorized version, newly divided into paragraphs and sections, with the dates and places of transactions, concise introductions to the several books, a running analysis of the epistles, and notes critical and illustrative. By ROBERT B. BLACKADER. Second Edition, revised and enlarged. London: Simpkins. 1864.—A commendable attempt to make the New Testament more intelligible to the English reader than it is in the present arrangement of our authorized version. The divisions of the Sacred Text, by the present editor, betoken the thoughtful care with which he has pursued his labours, and many of the marginal notes are really illustrative of the passages to which they relate; but of others we must complain as perverting the true ways of the Lord. Thus, on the word "baptizing," in Matt. xxviii. 19, we have this note:—"Sacramentally begetting or regenerating them, *i.e.*, bringing them under the influence of Christian teaching, which, through the aid of the Holy Spirit, is fitted to effect in every one his being 'born again.'" It would be wise in Mr. Blackader to remove such flies as this from the ointment he has prepared for the assistance of those who have feeble sight. They do not tend towards the manifestation of the truth to every man's conscience in the sight of God.

Lectures delivered before the Young Men's Christian Association in Exeter Hall. From November, 1864, to February, 1865.—This is the Twentieth Series of Lectures delivered in Exeter Hall under the auspices of the Young Men's Christian Association. They are marked by their usual importance, and are both interesting and well written.

Ripe for the Sickle; or a Brief Day and a Bright Sunset: being Memorials of Mademoiselle Désirée Jallot. With an Introductory Preface by J. R. MACDUFF, D.D. Nisbet & Co.—An interesting narrative of a life snatched from the influences of Popery, consecrated to Christ, and devoted to missionary work in the East; a life very brief, but calculated to stimulate others to a similar surrender of their youth and powers to the direct service of their Saviour.

Conventicle of Rolle. Translated from the French of the late CÆSAR MALAN, D.D., Minister of the Gospel, Geneva. Nisbet & Co.—The design of this translation of a book published nearly fifty years since, is to present an illustration of Malan's ministry, the prominent feature of which was the constant endeavour to induce a full, hearty reception of the Gospel, and to make the hearers dissatisfied until they heartily believed in Christ, and felt *confident* of their adoption into God's family.

Christ Alpha and Omega in the Word of God. By the Rev. JOHN CUMMING, D.D., F.R.S.E. London: Nisbets. 1865.—Evangelical, rhetorical, and full of prettinesses, which ought to secure for it a large sale amongst the admirers of Dr. Cumming. We hope it will do them good.

Intelligence.

MINISTERIAL CHANGES.

The Rev. R. Davies, Bala, has accepted the unanimous invitation of the church at Rhuddlan, Flintshire.—The Rev. F. Britcliffe, of Birkdale Park, Southport, has accepted the unanimous invitation of the church at Skipton, Yorkshire.—The Rev. J. Parkinson, having resigned the pastorate of the church at Hinckley, Leicestershire, has accepted an unanimous invitation to the Baptist church, Guilsborough, Northampton.—The Rev. J. R. Jenkins has accepted the cordial invitation of the Baptist church, Rayleigh, Essex.—Mr. F. Robertson, late of Regent's Park College, has accepted the invitation of the church and congregation at Potter's-street, Harlow.—The Rev. J. Drew has been compelled, by continued ill-health, to relinquish the pastorate of the church at Trinity-road, Halifax, which he has done to the great regret of the people, he has accepted the unanimous invitation of the church at Margate, and hopes to be able to commence his labours there on the first Lord's-day in July.—Mr. D. McCullum, of the Baptist Association of Scotland, has received and accepted a very cordial invitation to the pastorate of the Baptist church, Cupar, Fifeshire.—Mr. James Hughes, of the Baptist College, Pontypool, has accepted the unanimous invitation of the church at Ashton-under-Lyne.—The Rev. C. Kirtland, of Canterbury, has accepted the unanimous invitation to the secretariat of the British and Irish Baptist Mission. For the present correspondents are requested to address private letters to Canterbury, and those connected with the Mission to 33, Moorgate Street, London, E.C.—The Rev. Robert Lewis of Ross, has accepted the pastorate vacated by his father's decease at Weston-super-Mare.

ANNIVERSARY AND OPENING SERVICES.

CHRIST CHURCH, ASTON PARK, BIRMINGHAM.—April 19th this beautiful edifice was opened for Divine worship. The devotional services were conducted by the Revs. Isaac Lord, J. T. Feaston, and J. P. Barnett. The Rev. Alexander Raleigh, D.D., preached in the morning. Dinner was supplied in the school-room, after which addresses were delivered by the Rev. Isaac Lord, minister of the church, who occupied the chair; and by the Revs. R. W. Dale, Charles Vince, G. B. Johnson, W. L. Giles, J. T. Feaston, J. J. Brown, and Messrs. J. H. Hopkins and J. C. Woodhill. In the evening the Hon. and Rev. B. W. Noel preached from Rom. v., 1. On Sunday, the 23rd, sermons were preached in the morning by the Rev. R. W. Dale, and in the evening by the Rev. Charles Vince. The chapel has an area of 72 feet in length and 42 feet in width, fitted up with open sittings on the floor and in side and end galleries, arranged to accommodate

754 persons. The Rev. Isaac Lord commenced his labours in the new chapel on Sunday morning, the 30th of April.

PEMBREY, CARMARTHEN.—On April 14th and 16th, the Tabernacle, Baptist chapel, Pembrey, was reopened for Divine service, after having been considerably enlarged for the accommodation of the increasing congregation under the pastorate of the Rev. B. Williams (late of London). The whole expense of the enlargement was £660, of which nearly half has been contributed. The brethren that officiated at the reopening were the Revs. Dr. Price, Aberdare; Jones, of Swansea; Thomas, of Cardiff; Roberts, Llwhynhendy; and Davies, of Llandilo.

GOODSHAW, LANCASHIRE.—The first services in the new chapel in this place were held on Good Friday, when two sermons were preached by the Rev. P. J. Chown, of Bradford. On Sunday, the 16th of April, the Rev. J. Jefferson, of Southport (formerly pastor of the church), and the Rev. C. Williams, of Southampton, preached. The chapel will accommodate nearly 800 persons, and has been erected at the cost of about £3,150, including the amount paid for land. Previous to the opening, nearly £2,000 had been raised by the members of the church and congregation, assisted by other friends. The collection at the opening services amounted to £132. A loan of £300 has been promised by the Baptist Building Fund.

LOWESTOFT.—On Good Friday the first anniversary of the settlement of the Rev. J. B. Blackmore as pastor of the church and congregation meeting in the Baptist Chapel, London-road, Lowestoft, was celebrated in the school-room. A public meeting took place, the pastor occupying the chair. Rev. G. Gould expressed to Mr. Blackmore the unfeigned love and esteem with which he was regarded amongst his church and congregation, who had entrusted to him the presentation of a purse of money, to be accepted as a slight acknowledgment of his very energetic and indefatigable labours amongst them. The meeting was then addressed by the Rev. C. Daniel, of Somerleyton; the Rev. T. W. Price, of Yarmouth; and by Mr. Rix.

UXBRIDGE.—April 4th. The anniversary sermons were preached by the Revs. W. Brock and C. Stovel. The Revs. S. Grey, of Windsor; T. Smith, of Harrow; and J. Gibson, of West Drayton, took part in the services.

GOSPEL OAK FIELDS BAPTIST CHURCH, assembling in Albert-hall, Maldon-road.—The anniversary of the entrance of this church into Albert-hall was celebrated on Monday evening, April 24th. Tea was provided in the school-room, and the public meeting held in the hall at seven o'clock. The proceedings were commenced by singing the well-known hymn, "Blest be the tie that binds," and prayer by Mr. Dowdall, after which the Chairman, Rev. C. Woolacott, introduced the objects of the meeting in a few words of cordial sympathy. Mr. Wilkin then gave an account of the origin and history of the church, and of the views of doctrine and practice on which it is founded. Mr. Coles, the Superintendent of the Sunday School, next read the report of that institution, showing that 700 children have passed through the schools since their opening in Sept., 1861, of whom 220 are now in attendance. Excellent and appropriate addresses were then delivered by Rev. H. Dowson, of Bradford; Rev. W. Trotman, of Blackmore: and Rev. D. Wassell, of Bath, on "The Church's Allegiance to Christ," "Work in the World," and "Ultimate Triumph" The attendance both at the tea and meeting was very good. On the following Sunday two excellent sermons were preached by the Rev. J. Stock, of Devonport.

BANGOR.—The Baptist church and congregation in this city have been labouring under great disadvantage for more than twenty years, for the want of a more commodious place of worship. In the autumn of 1863, the long prayed for object was attained. A most convenient, and in every respect desirable, site was secured. What until then had been for many centuries designated the Bishop's Field, became the freehold property of the Baptist church. The new chapel, which is considered the most beautiful one in the Principality, will seat 700 persons; it has school-rooms for 300 children, and two small vestries on the base. The entire cost, including land and law is £2,000, of which about £1,300 are still owing. The opening services, which commenced on April 2nd, were concluded on April 18th, with a very able and eloquent lecture on John Calvin, by the Rev. G. D. Evans, of Upton Chapel, London. Sermons were preached at the opening services by the leading ministers of the Denomination in the Principality. English services are held every Sunday afternoon at three o'clock, and every Tuesday evening at seven o'clock. Donations will be thankfully acknowledged by Samuel Wedgewood, Esq., Garth Road, Bangor.

RECOGNITION AND ORDINATION SERVICES.

NEW MILL, TRING. — Recognition services in connection with the settlement of the Rev. R. Shindler were held on May 9th. In the afternoon the Rev. W. P. Balfern, of Hammersmith, preached. In the evening a meeting was held under the presidency of T. H. Harris, Esq., of Woodford. Prayer having been offered by the Rev. W. Emery, of Hemel-Hempstead, on behalf of minister and people, the Rev. T. Peters, of Watford, addressed the church. The Rev. W. P. Balfern gave a very affectionate address to the pastor. The Rev. W. Woods, of Woolwich, followed in an address to the congregation. The Rev. W. Sexton, of Tring, concluded with prayer. The other brethren who took part in the services were the Revs. J. Mountford, of Leighton-Buzzard, J. Williams, of Aston-Clinton, and J. Butcher, of Weston-Turville. The attendance was good throughout.

MONTACUTE, SOMERSET.— Services on the occasion of the settlement of Mr. Kerr, from Mr. Spurgeon's College, were held at Montacute, Somersetshire, on Easter Monday. The Rev. D. Jennings, of Lyme, the Rev. J. Price (late pastor of the church), the Rev. G. Rogers, Messrs. J. B. Burt, D. Jennings, W. Densham, G. Taylor, J. Field, T. G. Ness, and Mr. Kerr, took part in the proceedings.

SAUNDERSFOOT, May 1st. — Mr. James Williams, of Haverfordwest College, was publicly recognised as pastor of the Baptist churches at Saundersfoot and Landteague, Pembrokeshire. The sermons to the minister and the churches were preached by the Revs. Dr. Davies and T. Burditt, M.A., tutors of the College. The Revs. D. Davies, Pembroke; J. Williams, B.A., Narbeth; T. Pryce, Manorbier; and D. George, Milford, took part in the services of the day.

AIRDRIE, N.B., May 4th.—The ordination services were conducted in the Baptist chapel, Airdrie, when Mr. Adam Horne, of Glasgow College, was solemnly set apart to the work of the ministry. The Rev. James Paterson, D.D., of Glasgow, Messrs. Culross, Stirling; Young, Glasgow; and Flett, Paisley, engaged in the ordination of Mr. Horne, by prayer and the laying on of hands. The following ministers delivered addresses in the course of the evening, viz.: —Rev. Messrs. Glover, Young, Medhurst, Glasgow; Haig, Kirkaldy; Brown (Established Church), Roberts (R. P.), Henderson (R. P), Airdrie.

SWAFFHAM NORFOLK.—Meetings were held in the Baptist chapel, here, on Good Friday, to welcome the new minister, the Rev. T. A. Williams, from Haddenham. The annual church-meeting was held in the afternoon, and at the tea-meeting after, about 200 were present. In the evening, there was a public meeting, when Mr. Lindsey, one of the deacons, introduced Mr. Williams, and, on behalf of the church and congregation, gave him a hearty welcome. Addresses were delivered by Messrs. F. Moore, W. Gould, J. Smith, W. Corner, R. Vynne, and the pastor. The chapel was quite full, and the services were interesting and impressive.

BATH STREET, GLASGOW.—April 30th. The recognition of Mr. H. Holyoak, of Bristol College, as pastor of the church, was held. The Revs. D. Young, J. Barnett A. Glover, and Dr. Gotch conducted the services. May 2nd, a *soiree* was held in the Merchants' Hall, when between 300 and 400 sat down to tea. Addresses were delivered by the pastor, the Rev. Dr. James Patterson, T. H. Medhurst, David Young, Richard Glover, and J. Mansfield, Messrs. J. Swann, W. Stephenson, and E. J. Scott, office-bearers of the church. On Lord's day, May 7th, the pastor opened the new place of worship, which had been painted and decorated for the occasion. It is a pretty, neat, and commodious chapel, and was well filled.

MISCELLANEOUS.

ENLARGEMENT OF WESTBOURNE GROVE CHAPEL.—Westbourne Grove Chapel was opened for Divine worship on the 5th April, 1853. It was constructed to accommodate a congregation about 800 in number. Although the neighbourhood in which it was situated was at that time in an unfinished state and but thinly populated, the attendance upon the means of grace thus provided was very large, and the prosperity which rested on the newly erected house of prayer amply rewarded the labours and the liberality of the friends by whom it was *founded*. In the year 1859 side galleries were constructed, to afford still further accommodation for the increasing congregation; about 300 additional sittings were thus provided. From that time until the present, the al-

tendance has exceeded the capacities of the building. The great and continuous increase of the surrounding population calls for a corresponding increase in the means of grace. The close proximity of a large Roman Catholic Church, served by a numerous and active priesthood, renders it of supreme importance that the uncorrupted Gospel of Christ should be as extensively as possible ministered in this immediate locality. Two new and large places of worship have been built within the last two years, both within ten minutes' walk; and it can hardly be cause for regret that they have not diminished the attendance at Westbourne Grove Chapel. Under the influence of these considerations, the members of the church have thought it incumbent upon them once more to enlarge their chapel, and that to the utmost extent compatible with the dimensions of the ground on which it stands. By enclosing the space on each side of the building eight hundred additional sittings will be obtained. The cost of the new work will be £4,000. The blessing of the Most High has most wondrously and constantly rested upon this place of worship from its first erection. Hundreds have been gathered to Christ by His preached Word; and it is prayerfully hoped that the enlargement of its capabilities will be followed by a corresponding increase of spiritual good. During the reconstruction of the chapel Mr. Lewis will preach in Pearce's Riding School, Kensington Gardens Square.

TRINITY-ROAD CHAPEL, HALIFAX.—After a ministry extending over scarcely twelve months, we understand that serious and long-continued ill-health has compelled the Rev. J. Drew to relinquish the pastorate of the Church at Trinity-road, Halifax. This is a matter of deep and painful regret both to Mr. Drew and the members of his Church and Congregation, his ministry there having been a season of real prosperity to the cause, as well as accompanied by perfect unanimity and harmony. Mr. Drew's departure is not likely to take place before the end of June.

HOME AND SCHOOL FOR SONS AND ORPHANS OF MISSIONARIES, BLACKHEATH, S.E.—The Annual Meeting of this institution was held at the London Mission House on Tuesday, May 2nd, the Hon. A. Kinnaird, M.P., in the chair. The report was read by the Head Master, W. G. Lemon, B.A. The income for the year amounted to £4,189 7s. 6d., and the gross expenditure £3989. 18s. The total receipts from the Public Dinner in November last, which are included in the above amount, were £1760; and this sum, with other special contributions, had enabled the Committee not only to pay off a debt of £1,400 with which they began the year 1864, but to retain a small balance towards the expenses of the current year. The number of pupils has increased to 68, and therefore the Committee ask in their report for additional annual subscriptions to the amount of £400. The School Examinations were conducted by the Revs. H. A. Marten, B.A., G. Rouse, M.A., G. Bailhache, M.A., Th. Marzials, B.D., and W. B. Todhunter, Esq., M.A. The reports of these gentlemen, and the success of the pupils at the various University Examinations, showed clearly the soundness of the education given at this Institution. The Chairman congratulated the meeting on the very satisfactory nature of the report which had been presented to them, and expressed his deep interest in the prosperity of an Institution which he regarded as a necessary outgrowth of Protestant Missions to the heathen. The adoption of the report was moved by H. W. Dobell, Esq., the Chairman of the Board of Directors of the London Missionary Society, and seconded by the Rev. J. Kennedy, M.A., of Benares, who spoke in very high terms of the advantages his family had derived from the Home and School. Similar testimony was borne by the Rev. J. H. Budden, of Almorah. The Revs. A. Tidman, D.D., W. Fairbrother, W. Gill, J. H. Hinton, and C. Bailhache, with J. Soul, Esq., took part in the proceedings.

STOCKHOLM. — It is pretty generally known that during the last few years there has been a very remarkable revival of religion throughout Sweden, the result of which has been the formation of a number of small churches, meeting together for mutual edification and for the promotion of the Lord's Kingdom by preaching His Gospel. One hundred and sixty-one such churches are already gathered; several of which, though the members are for the most part poor, have erected small places of worship in their respective localities. The Church in Stockholm, which from its commencement has been under the pastoral care of the Rev. A. Wiberg, and which now numbers 324 members, has, from the position of the city, had special difficulties; for, in consequence of the city being built upon an island, ground is very limited, and, therefore, very expensive. The brethren there have, however, purchased a site for £1,166, and are now making exertions to raise a chapel, the estimated cost of which

will be about £4,000. But in consequence of the poverty of many of the members, and the humble station in life of nearly all, help is required. Several English ministers and friends who have visited Stockholm, and seen the work of the Lord there, have given testimonials as to the real need there is of some assistance. Any donation will be received and forwarded by the Rev. F. Trestrail, Baptist Mission House, Moorgate-street.

RECENT DEATH.

Mrs. Burrows, of Diss, aged 95.

The late Mrs. Burrows felt herself a mounment of divine mercy. She had the advantage of parents who feared the Lord, by whom she was "trained up in the way she should go," and was an illustration of the divine promise; for when she was "old, she did not depart therefrom." In early life she was made the subject of divine grace in the conversion of her soul, and made a profession of the religion of the Saviour, whom she loved, by being publicly baptized on a profession of repentance towards God, and faith in our Lord Jesus Christ, in the month of February, 1792, by the Rev. Charles Farmery, the first pastor of the church at Diss, which was 73 years ago last February.

This is an almost unexampled case of a follower of Jesus being preserved for such a number of years in constant fellowship with the church on earth. She was the fifty-third member admitted to the fellowship of the church at Diss. She lived to grow old in the service of the Lord, but never grew weary of it. Her trust in Christ was never shaken, and her attachment to the precious truths of the Gospel firm to the end. She set an example to many, who, when prevented attending the means of grace themselves, cease to feel any further interest therein. Not so Mrs. Burrows, for she continued her support of the ministry, both at home and abroad, even to the last, and in her the cause of Christian Missions has lost a friend and supporter. She was spared to the ninety-sixth year of her age, and saw the whole population of Diss removed to the eternal world before her, being the oldest inhabitant; but in her own passage to the tomb, she knew "whom she had believed," frequently prayed for patience, and found much consolation in the precious promises of God. She often repeated the well-known hymn—

> "Jesus, lover of my soul,
> Let me to thy bosom fly," &c.

And Toplady's precious hymn—

> "Rock of Ages! cleft for me,
> Let me hide myself in Thee," &c.,

was the language of her repeated prayer. A very short time before her departure, her faith expressed itself in Newton's hymn—

> "Begone unbelief, my Saviour is near,
> And for my relief, *will surely* appear," &c.

One day when suffering from great weakness, she said, "I hope I shall have patience, 'Many are the afflictions of the righteous, but the Lord will deliver *us* out of them all.'" She was reminded that—

> "Jesus can make a dying bed
> Feel soft as downy pillows are."

She answered, with great emphasis, "I *know* it."

She knew "that her Redeemer liveth," and said, "because I live, ye shall live also." "Let not your heart be troubled, neither let it be afraid."

She often read, and loved to hear, the chapter which assures Christians that in their Father's house are many mansions—that Christ is gone to prepare a place for them, that where He is, there they may be also.

She lived in the Lord, and died in the Lord, and is now gone to the place which Christ prepared for her in those many mansions.

> "And is it heaven at last?
> Now at length the veil is rended,
> Earth's long pilgrimage is ended,
> Grief with joy no longer blended;
> Broken mortal bonds that bound her,
> Life and glorious light around her,
> Christ, the King, himself hath crowned her;
> Yes! 'tis heaven at last."

After a long pilgrimage of faithful service, on the 3rd of March, 1865, she "entered into the joy of her Lord." "To die is gain." "Let me die the death of the righteous," &c.

J. P. Lewis.

In Memoriam.

Mrs. Prothesia Savery Elton.

The subject of this brief memoir was born of highly respectable parents, in Bigbury, Devon, on the 16th of February, 1793, where her father, Nicholas Goss, Esq., owned an estate called Houghton.

Her mother, whose maiden name was Elizabeth Savery, was a woman of strong mind and devoted piety; and the present instance may be added to the numerous ex-

amples in which superior mothers have been honoured in their children. Her father also possessed an estate in the town of Modbury, to which place the parents removed soon after the birth of their daughter. They were both of them members of the Baptist church, and did much for the cause of Christ in that town.

She received special religious instruction from her mother, who implanted in her young mind those seeds of truth and righteousness which, in after years, budded and blossomed into usefulness. The basis of her education was thus laid deep and broad in the knowledge of Christian truth and piety, and at an early age she evinced a love and reverence for God, and a delight in religious exercises.

Her mental powers were early and vigorously developed, and at a suitable age she was placed at a short distance from home, where she received the best instruction which could be obtained at that time in her native county, both in the useful and ornamental branches of education.

She was for some time at an excellent boarding-school in Bovey Tracy, kept by the Misses Puddicombe. When at school she was greatly beloved, not only by her associates, but also by her teachers, who recommended her as a model to their pupils. Her affectionate disposition, and the gentleness and urbanity of her manners, made her a delightful companion to the studious and intelligent.

After leaving this school she studied the French and Latin languages, and the Italian to a considerable extent, cultivated music, and continued to enrich her mind by the perusal of the best classic authors. It was for some time the mutual practice between herself and a young friend,—the late Mrs. Dr. Cox. of Hackney,—to communicate to each other an abstract of what they read, and remarks upon the books perused: an excellent practice for intellectual improvement. Her constant mental efforts in early life appear often to have been too great for her delicate and susceptible organization, and she was occasionally an invalid. Nothing, however, but illness could prevent her active mind from the pursuit of knowledge, or relax her efforts to do good to others.

The Spirit of God appears to have operated gradually upon her mind in bringing her to the knowledge of the truth, until at length she made an entire surrender of herself to the Saviour; and on the 18th of February, 1811, she was baptized, and on the same day admitted a member of the Baptist church of Modbury.

In January, 1814, she commenced, for her own private benefit, a record of her views, feelings, and progress in her Christian course, which extends, with intervals, to 1829. No one can peruse this journal without being impressed with her active and devoted piety. In commencing it she says—

"I begin this evening to write something respecting my feelings on those most important subjects—God, and the salvation of my immortal soul. Search my heart, dearest Lord, and grant that in doing this, I may be actuated by the purest motives, by a desire to promote my spiritual improvement, that by having some record of my state of mind at different periods, I may be enabled, should my life be prolonged, to look back and ascertain whether I am making any progress in that divine life on which I trust I have been enabled, through the grace of God, to enter."

The writer has much pleasure in introducing here reminiscences of the dear departed, from the pen of the Rev. Christopher Wollacott, of London.

"Nearly at the close of the year 1812 I was desired by the late Rev Isaiah Birt, the Baptist minister at Plymouth Dock, now Devonport, to visit the Baptist church in the town of Modbury. That church had for many years been in an exceedingly low state, having been rent by divisions, and reduced by death, until it seemed just on the eve of extinction.

"My first congregation consisted of sixteen grown up persons. After the service, the deacon told me that the name of a stranger had brought more than the usual number. Mr. and Mrs. Goss, with their daughter and servant, formed one-fourth of my congregation. Their house was the minister's home, to which, after the service, I was taken. Mrs. Goss, at the time to which I refer, was far advanced in the journey of life. Her first and only child was born when she was in her forty-ninth year. She had a strong mind, was well informed in the truths of religion, and was better acquainted than most persons with the general topics of conversation.

"But it is of Miss Goss that I must speak. I wish I could describe now the impression which was produced on my mind when I first saw her at home. She was then near nineteen. Her face and her form were faultless; and her highly intellectual countenance, combined with the winning softness of her manner, ensured at once both respect and love.

"There was in the chapel a small Sunday School, consisting of ten or twelve children, of which she had been the founder and was the sole teacher. Amidst great discouragement she had continued her labour of love, and had gained the almost idolatrous regard of the little ones. Had it not been for her, and the indications of life afforded by the Sunday School, I think I should have never ventured to become the pastor of the church.

I record, with gratitude to God, the pleasing fact, that within a short period the breaches in the church were healed; the congregation greatly increased; and the Sunday School consisted of 130 children, with upwards of 20 teachers. The Bible Class, of which Miss Goss was the teacher, consisted of more than twenty intelligent girls. I can truly say, that besides all this, she was always the pastor's friend, and much that I am and have been, I owe, under God, to her faithful and affectionate counsel.

"In addition to her unremitting labours on the Lord's Day, she used to have at her own house, on a week evening, as many of her class as could attend. Her earnest addresses and her fervent prayers were attended with many tokens of the Saviour's approval. I baptized many whom she taught, who seemed at times to doubt whether they were most indebted to her instructions or to mine. I may truly say that she helped me in the work of the Lord.

"Miss Goss frequently visited the workhouse, where she was always welcome. There we both of us became acquainted with the blind schoolmistress, about whom she wrote the little tract, many thousands of which have been circulated by the Religious Tract Society.

"After having twice enlarged the chapel, to which she liberally contributed, I left Modbury in 1823. The place was out of debt, and the congregation filled the chapel. To leave an attached, though poor people, was a great trial, and to leave Miss Goss was to my wife and me exceedingly painful.

"Of her talents it would be superfluous for me to say anything. Her interesting and popular works speak for themselves. But of her piety, I knew it so well, that I can cheerfully speak.' 'She feared God above many.' Of her sympathy with suffering humanity, and of her kindness to everyone, I can truly affirm, I have never known them exceeded."

At an early period of life Mrs. Elton took an active but unobtrusive part in promoting all the great objects of Christian benevolence. She was especially attentive to the subject of education, and the religious interest of the villagers in Modbury and the vicinity, and both personally and by her influence did much for their improvement.

About 1820 she formed in Modbury what she termed a "Fragment School," picking up all the children who she found attended no other school. In this school the poor were taught gratuitously reading and writing, besides knitting and sewing, and it was instrumental of much good.

In the year 1821, she established also an Infant School in Modbury, and paid her subscriptions quarterly to the mistress she employed, who has now been the teacher for about thirty-three years, and the school has been useful.

In 1834, through her instrumentality, a British School was established in Modbury, and until 1853 she gave an annual subscription of £20 for its support, and since that time has contributed largely for its maintenance—the entire amount given by her to this school being more than £430.

In 1832 Mrs. Elton purchased a building at Ringmore, about three miles from Modbury, and fitted it up as a commodious Chapel, where a church was soon constituted, and where there has been regular preaching until the present time. A few years ago the Chapel was placed in trust for the maintenance of an *Evangelical ministry of any denomination*. She was a large contributor to the religious and benevolent institutions, not only in her native county, but wherever she resided.

In 1826 she travelled for several months on the continent, in company with her cousins, the late Dr. and Mrs. Cox, and subsequently, in 1838, with two Christian ladies; and also in 1847 with her husband. Her Christian benevolence was ever active, and her influence was felt wherever she went, as she neglected no opportunity of doing good.

In 1849, principally through her instrumentality, an auxiliary society for the promotion of Female Education in the East was formed at Exeter, of which she was the Secretary from its commencement to the close of her life. For the last ten years its monthly meetings were almost uniformly held at the house of her husband. She was also for many years the Secretary of the Ladies' Committee of the Exeter City Mission, and of other religious and benevolent societies, in which she took an active part. Nothing but illness prevented her from being present to fulfil her duties, which she esteemed a great privilege.

Her health, never robust, had been for some time in a precarious state, so as occasionally to excite serious apprehensions. By alternate relapses and recoveries, the energies of her constitution were gradually exhausted. Her last illness was of short duration. She attended the house of God on the evening of the 13th of December, and the next day the effects of her exposure were apparent, but she was not confined to her chamber until six days afterwards. She expired calmly and tranquilly, on Sunday, December 27, 1863, at a quarter past 12 p.m., without a sigh or the least change in the serenity of her aspect. Her physician, Dr. Elliot, who, with her husband, was present on the solemn occasion,

justly observed *it was not dying*, but a translation. She was in full possession of her mental faculties until the last moment of her departure.

As an author, intelligent readers have accorded to Mrs. Elton a high rank. Her first literary effort was "The Blind Schoolmistress of Devonshire." This true and interesting story was first printed in 1826, and from that time to January, 1864, three hundred and fifty-two thousand copies of that tract had been issued by the London Religious Tract Society. Mrs. Elton's "Spirit of Sectarianism;" "True Happiness, or the Philanthropist;" "Piedmontese Envoy, or the Men, Manners, and Religion of the Commonwealth;" and "Memoir of the Rev. Samuel Nicholson," of Plymouth, have received high commendation from the press, and from eminent literary persons. Owing to her natural modesty, all the first editions of her works, except the "Piedmontese Envoy," were anonymous. She contributed largely to the periodical literature of the day; but to conceal her authorship, her initials were inverted, or some Latin term was placed at the end of the article. The pages of the "*Baptist Magazine*" have occasionally been enriched by the productions of her ready pen. As examples, in the Magazine for March, 1860, there is an article, entitled "Views of Heaven; derived from Scripture and Analogy;" and also in the same Magazine, for July, 1860, another, "The Court of Ferrara, and the Protestants of Italy in the Sixteenth Century," of both of which she was the author, her initials being inverted. Mrs. Elton has left a manuscript on "Mental Science," which is ready for publication, and to the preparation of which, she devoted many years of intellectual labour. In the opinion of literary persons who have examined the manuscript, it is eminently adapted as a manual for students of both sexes—especially for ladies' colleges—and would supply a want in English education. The design of the author is to carry out the idea of Dugald Stuart, expressed in the Introductory Chapter of his "Elements of the Philosophy of the Human Mind," as to the true principles on which education should be conducted. She has accurately described the various Faculties and Emotions, and the educational training adapted to their development.

It may be remarked, in addition to the above that Mrs. Elton's character was based on genuine Christian humility. The great principles of religion had a strong hold on her understanding and her heart, and mingled with her ordinary course of thought and feeling; in consequence of which she enjoyed habitual peace of mind. Her strong faith in God heightened every enjoyment, and mitigated every suffering, believing that He who ordered them was infinite in wisdom and goodness.

Correspondence.

THE ANNUAL MEETINGS.

To the Editor of the Baptist Magazine.

Respected Sir,—On Wednesday, the 19th of April, I attended, in obedience to an official summons, the Quarterly Meeting of the Committee of the Baptist Missionary Society, at its rooms in Moorgate Street, returning home the next day. At the urgent request of some esteemed friends I re-visited London on the following Tuesday, the 25th, at considerable inconvenience, to be present at the "Annual Meeting of Subscribers," the first which I had attended for several years. Having occasion to be at home on the following evening, I could not be present at the yearly assembly in Exeter Hall. A few days after, however, I read the opening Address of Sir Morton Peto, the Chairman of the Meeting, and the respected Treasurer of the Society, and was not surprised to find in it the following words:—"You must bear with me for a moment, those at least who were present at the Subscribers' Meeting—when I say that I never attended a meeting since I became a Christian man, which gave me so much pain. I say without hesitation that if you expect laymen to attend your Subscribers' Meetings, to hear such discussions as took place on that occasion, you will be

disappointed. And more, I feel that the great work of Missions cannot prosper while such a spirit prevails as was then manifested. I am speaking plainly, but I do so because I love your Society. There is no man who loves your Denomination more than I do, and I trust you will receive my faithfulness in the spirit of Christian love." Sir,—I am sorry for the occasion, but I rejoice in the public expression of this rebuke. I was present at the sitting alluded to from the beginning of its business to its close, and that without uttering a word save uniting now and then in a call for order; I left it in sadness, mortification, and disgust. There is a measure of license cheerfully conceded to meetings called for the free discussion of matters on which a difference of opinion is known to obtain, but such an utter disregard of all decorum and decency as characterized the proceedings in Albion Chapel on the morning of the 25th of April would bring merited disgrace on any assembly of Englishmen convened for purely secular purposes. The total negation of all due deference to the chair, the utter disregard of its decisions on points of order even when such decisions had been sought, the rude persistence in obtruding opinions in spite of the remonstrance of the President and of the great majority of the meeting, with the acrimonious temper occasionally but most painfully expressed, presented a spectacle which every one present possessing the slightest claim to the feelings of a *gentleman*, to say nothing of higher Christian attributes and solicitudes, must have sincerely lamented.

When the proposals which had occasioned this noisy debate had been negatived, and the Chairman had withdrawn, at his request a gentleman took his place, who appeared to me to be treated with as little courtesy as himself. Numbers retired, and the remaining business was conducted amidst great confusion, so that when Dr. Underhill, one of the respected Secretaries, rose to submit the minutes of the sitting, it was impossible, though standing within two yards of him, to hear what was read. These were no sooner finished, than some one amidst much confusion, three parts of the assembly having left, made his way to the chair, and gave notice of his intention, in the face of every remonstrance, to repeat the discarded proposal at the next annual convocation, when some young man who happened to be standing by my side, and seemed to be the associate of others near him, cried out in a loud and rude tone, "Now ———, you have done your duty like a man, we will go and dine." And this in a so-called representative assembly of the Baptist Missionary Society! The true friends of the Mission, and those who refuse to merge the dignity due to Christian assemblies, and the sacredness which belongs to the Christian name (and they were by far the majority on this mournful occasion) left the scene with heavy hearts, and with the full assurance that while no "Layman," so neither any minister of religion, who happens to possess, the slightest self-respect, would repeat his visits to such Subscribers' Meetings.

It was refreshing indeed to wend one's way on the following morning to Bloomsbury Chapel, to join in its solemnities, and to listen to the able and admirable discourse of my esteemed friend, the Rev. G. Gould;—and an occasion of pensive but pleasing association to assemble afterwards at the invitation of the Rev. Dr. Gotch, with several of the old students of the Bristol College, a meeting, which, though in some sort festive in its character, was distinguished by those higher proprieties which had been so forgotten elsewhere. Surely, Mr. Editor, in the absence of these nobler motives, a due regard to the prestige of a Denomination associated with such hallowed memories and such venerated names, ought to preserve us from any approach to a repetition of such a scene as that which I, for my part, alike condemn and deplore.

Yours &c.,

J. P. MURSELL.

Leicester, May 9th, 1865.

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

FROM various causes the meetings of this year have been of unusual interest, and were attended by a greatly increased number of country ministers. The special prayer-meeting, the last that will take place in the present Mission-house, was crowded. It was held on Thursday morning, the 20th of April, the Rev. H. Dowson conducting it, and adding to its interest by a very suitable address.

In the evening of the next day, Dr. Prichard, of Llangollen, preached the annual Welsh sermon in Eldon-street Chapel.

On the Lord's Day, April 23rd, missionary sermons were preached, morning and evening, in seventy-nine chapels of the metropolis, and forty-three juvenile services were held in the afternoon. The collections on the whole appear to be in advance of last year.

The general meeting of members and subscribers was held on Tuesday the 25th, in the Library of the Mission-house; but the room becoming inconveniently full, the meeting adjourned to Albion Chapel. After the usual preliminary business, and the adoption of the amendment in the constitution of the Society proposed by the Rev. N. Haycroft, M.A., the discussion of the Report of the Committee, and of the alterations proposed by the Rev. C. Stovel, was entered upon. In the result, the whole were set aside by the adoption of the previous question. Before the close of the meeting, however, notice was given by the Rev. B. Davies, of Greenwich, of another motion for next year on the terms of membership in the Society. The Treasurer and Secretaries were re-elected, and the following gentlemen chosen to serve on the committee for the present year:—

Aldis, Rev. J., Reading.
Birrell, Rev. C. M., Liverpool.
Bloomfield, Rev. J., London.
Bowser, A. T., Esq., Hackney.
Brown, Rev. H. S., Liverpool.
Brown, Rev. J. J., Birmingham.
Brown, Rev. J. T., Northampton.
Burchell, Rev. W. F., Blackpool.
Chown, Rev. J. P., Bradford.
Dowson, Rev. H., Bradford.
Edmondstone, G., Esq., Torquay.
Edwards, Rev. E., Chard.
Evans, Rev. B., D.D., Scarborough.
Foster, Michael, Esq., Huntingdon.
Goodall, A. B., Esq., Hackney.
Gotch, Rev. F. W., LL.D., Bristol.
Gould, Rev. G., Norwich.
Green, Rev. S. G., B.A., Bradford.
Haycroft, Rev. N., M.A., Bristol.
Heaton, W., Esq., London.
Hobson, Rev. J., London.
Jones, Rev. D., B.A., Brixton.
Katterns, Rev. D., Hackney.
Leonard, G. H., Esq., Bristol.
Lewis, Rev. W. G., jun., London.
Maclaren, Rev. A., B.A., Manchester.
Makepeace, Rev. J., Bradford.
Manning, Rev. S., London.
Martin, Rev. J., B.A., Nottingham.
Middleditch, Rev. C. J., Blockley.
Millard, Rev. J. H., B.A., Huntingdon.
Mursell, Rev. J. P., Leicester.

Mursell, Rev. J., Kettering.
Paterson, Rev. J., D.D., Glasgow.
Pattison, S. R., Esq., London.
Price, Rev. T., D.D., Aberdare.
Robinson, Rev. W., Cambridge.
Smith, W. L., Esq., St. Albans.
Spurgeon, Rev. J. A., London.
Stanford, Rev. C., Camberwell.
Templeton, J. Esq., F.R.G.S., London.
Thomas, Rev. T., D.D., Pontypool.
Tresidder, J. E., Esq., London.
Tucker, Rev. F., B.A., London.
Vince, Rev. C., Birmingham.
Walters, Rev. W., Newcastle.
Webb, Rev. J., Ipswich.
Wheeler, Rev. T. A., Bristol.

The Annual Morning Sermon was preached at Bloomsbury Chapel by the Rev. George Gould, of Norwich. The text was taken from 2 Corinthians, chap. x., 3rd to 5th verses. The subject illustrated was the Christian Campaign. By the generous liberality of our Treasurer, a copy of this excellent discourse has been sent to every Baptist minister in Great Britain and Ireland. The evening sermon was preached by the Rev. W. Arthur, at Surrey Chapel. The text was John xii. 46. In a most interesting manner the preacher pointed out the numerous ways in which the gospel had benefited mankind, ranging in its blessings through all departments of social and political life, as well as imparting the hopes and joys of the life to come.

The public meeting on the 27th was held under the presidency of Sir Morton Peto, the Treasurer. The devotional portion of the meeting was conducted by the Rev. Stewart Gray, of Windsor. From the speeches, which were of unusual interest and power, delivered by the Revds. W. Farebrother, C. Bailhache, W. Sampson, R. P. Macmaster, and C. Vince, we give the following extracts. To the remarks of Mr. Sampson we wish to draw especial attention:—

OUR RESPONSIBILITIES.

We should look at our meeting to-day as one of the most solemn religious services that can be held. We are told that we are put in trust with the Gospel. To be put in trust with any property is one of those things which men in commercial life feel to be a solemn responsibility, but when, as Christian men, we feel ourselves placed in trust with the Gospel, we are invested by Almighty God with the most solemn responsibility possible. We are not simply met here to learn the successes of the past; we are rather met to consider whether we have done in the past all we can do, and whether, in the future, we cannot do more and better than we have done in time past. You must bear with me for a moment—those, at least, who were present at the subscribers' meeting—when I say that I have never attended a meeting, since I became a Christian man, which gave me so much pain. I say, without hesitation, that if you expect laymen to attend your subscribers' meetings to hear such discussions as took place on that occasion, you will be disappointed. And more, I feel that the great work of missions cannot prosper while such a spirit prevails as was then manifested. I am speaking plainly, but I do so because I love the Society. There is no man who loves your denomination more than I do, and I trust that you will receive my faithfulness in the spirit of Christian love. The question is, are we, as a denomination, doing all we can in regard to Christian missions? I unhesitatingly say, we are not. You ask me for my proof, and I simply ask you to look at the sums we have spent in building new chapels at home, and to ask whether the slight increase which has taken place while I have been treasurer of your Society, is at all proportionate therewith. I am distressed to say that they bear no comparison whatever. We ought to have it in our hearts to inquire, "How is this?" and humbling ourselves before the Lord to determine in His strength that it shall be so no longer.

Sir Morton Peto.

WHAT WE OUGHT TO DO.

With regard to India, we have expended £14,700—a large sum; but what

is the position of India at the present moment? India now is not the India of ten years ago. You have a civilization going on there that is awakening inquiry and speculation; and, I say, that unless the glorious Gospel of the blessed God is preached throughout India, you will simply have the casting aside of idolatry, and infidelity grasped instead. Are you prepared for this? Then, let me mention what is doing in the North of Europe. In Norway at the present moment there is one of the most extensive awakenings of many years past. We have an agent there, a godly man raised up in Norway itself; but I have often had it in my heart to bring the claims of that country before our Committee; for what can one agent do among so many people? Take Russia. In South Russia there is an awakening which has excited large public attention. There are three gentlemen there at the present time—men holding a respectable commercial position—who are imprisoned for having embraced the Gospel. And let me say—for this is an occasion on which we ought to acknowledge services done by those who are not connected with our own denomination—that a deputation of good men of various denominations representing the Evangelical Alliance, is about to wait upon the Emperor to ask for the release of these brethren. But are you prepared, if they are released, to respond to the call to send the Gospel there? I have extensive works in Australia, and I happen to know that there never was a time when a larger or more promising field was opened to the view of Christian people, than Australia at the present moment. If we could, as a Society, say to a good many godly men, who at this moment are without pastoral charge, "Go there, and we will help you for a few years," I believe that many self-supporting churches would be raised. There are many persons there who have gone out from our churches and Sunday-schools, who would welcome such brethren. But we are not in a position to take advantage of this field, and it is our duty to lay this to heart this morning, and consider whether, with all these prospects of usefulness—with the additional fact that there is not one of our missions that is not calling for extra help—whether we are doing all we can as individuals to help on this work?

Sir Morton Peto.

AFRICAN MISSIONS AND THE ANTHROPOLOGICAL SOCIETY.

At a meeting some five or six days ago of one of our learned societies, a paper was read by Mr. Burnard Owen on missionary successes and negro converts, proving, by incontrovertible facts, the success of African missions, and also pointing out the impediments arising from the encouragement afforded to drunkenness and debauchery by traders putting ardent spirits against the Bible. Captain Burton, her Majesty's Consul on the Coast of Africa, on that occasion thought it right to say that Christian missions were the curse of Western Africa, and that the only antidote to them was the spread of Islamism. This statement might not be worth attention, because Captain Burton afterwards said that the missionaries had not their Scriptures translated into African tongues, and if Captain Burton can advocate Islamism — being himself, I presume, a Mahometan—we can afford to leave him. But I feel bound to take the first opportunity, as your treasurer, to say that Captain Burton's statement, in maligning the character of your missionaries and their converts, has no foundation in truth; and I hereby challenge him to meet me on this platform and tell me cases, before Christian men, which he can at all quote as evidence of the assertion. It is because I feel it due to our friends on the Western Coast of Africa that I take public notice of this fact.

Sir Morton Peto.

HAVE OUR MISSIONS BEEN SUCCESSFUL?

What was the position of India fifty years ago? Contrast Lord Minto's administration with the administration of Sir John Lawrence. The former declared that no missionary should enter India, and when seven brethren landed at Calcutta, they were placed under restraint; two of them, however, dropping down the river and finding shelter under some nominally heathen flag. I wonder whether anyone would dare to repeat the calumnies which were uttered against our missionaries in India at

that period. There were then not five hundred persons throughout that vast country who had broken caste and placed themselves under Christian instruction, and now there are not fewer than 213,000 who have done so. I find that there are no less than 50,000 Christians inhabiting one part of Burmah, and in every one of the mountain valleys there is a church, a manse, and a minister sustained by the voluntary contributions of the people. Look at the position of British India, the craving for intelligence, indicating a great revolution in progress; and I contend that this is mainly owing to the labours of men sent out by your Society and other similar institutions.

Rev. W. Farebrother.

IN CHINA?

I know not whether any of you ever notice in the telegrams from China, anticipating the mails, such lines as this:—"There have been missionary riots at Amoy." Perhaps you want to know what these missionary riots are. They are scenes exactly like that described in Ephesus, where great numbers will come together and vociferate for hours the name of some deity. Some time ago a trader of wealth in one of the principal streets of Amoy determined to close his business on the Sabbath. He was a Christian; so he put up a card—"The proprietor of this establishment is a Christian, and the place will be closed every seventh day; business will be resumed at sunrise." The people of the street demanded a conference, told him they would not have the customs of their fathers broken, and that he must pull down the shutters. He would not, and the consequence was that they did, and what was worse, they put him to death. Several such scenes have occurred at Amoy. But underneath this there is the broad fact that Christianity has taken root in the cities of China. Look at Poclo, where the first Christian martyr died. There are churches there, and 485 of the inhabitants have been brought to a knowledge of the truth. The martyr to whom I have alluded, after being subjected to the torture, was told that he must deny Christ; but he said, "I can die, but I cannot and will not deny Him." A Christian church has been formed at Pekin, with thirty-five members; another at Hangchow, in the interior, with more than thirty members. At Shanghae more than 400 have been brought to the knowledge of the truth; at Amoy, 1,000. When I mention these numbers I contend that, compared with the efforts that the churches of this land have been putting forth, the results are highly gratifying.

Rev. W. Farebrother.

IN AFRICA?

Let any one take a map of Southern Africa, and he will find it dotted with large towns. Who built those towns? The native tribes would probably have ceased to exist by this time but for the missions. The towns are the outgrowths of the mission settlement. The people are growing rich in material wealth, and more than half these settlements sustain their pastors, and do it generously; and there is even a South African Congregational Union. I would refer to your own great mission to the West Indies, and again I would dwell, with the profoundest respect, upon the memory of the illustrious men who founded it. In your report I hear of churches sustaining their own ministers. I hear of schemes for education—just those things which I should expect to hear of in churches of our own land. I have no hesitation in saying that those people have been won to civilization and the gentle amenities of Christian society by your missionaries. In estimating the results of modern missions, let us glance at Madagascar. It was said that the people there, if deprived of the presence of the missionaries, would go back to their idolatry. God suffered this to happen, and, besides this, I know nothing in the persecution of Diocletian or of Nero, or in the days of Mary, more fierce than that which these native Christians had to endure in Madagascar. But what is the state of things now? In Antananarivo there are 10,000 people out of 40,000 who, with more or less regularity, attend the public worship of God. There are seven large churches, two of which will accommodate 1,500 each, and in almost every village round, there are small bodies of Christians presided over by one of their own number. Upon the whole, I believe that the inroads on heathenism, during the last seventy years,

have been greater even than those made by the Apostles and the fathers during the first century of the Christian era; and if there be any foundation for that statement, again I say there is enough to call forth our adoring gratitude.

Rev. W. Farebrother.

RECENT ATTACKS ON MISSIONS.

Expressions of gratitude, always fitting, are especially so now when foes are gathering from all quarters, new ones as well as old. They come from the outskirts of the Church, and from the Church itself. Men with small science, but enormous pretensions; men with no science, but great credulity; men with large knowledge, but without God — all engaging in the fray. The old Book is being again assailed by unholy hands; but the purposes of God shall nevertheless be accomplished. Till last week it was unknown outside the scientific world that there was an Anthropological Society, upon whose platform there has been made the most hostile attack that I ever remember to have heard or read of, on Christian missions. Flippant hands would try to take the crown off the head of King Christ, and to put it on that of Mary; Islamism is declared to be a better religion for the African than Christianity; the enlightened African Christian who has learned the lesson of the Cross, is pronounced to be a despicable man by the side of the untutored savage, who has not yielded his faith to it; our missionaries, misunderstood and maligned, are represented as men whose philanthropy and religion consist in a love of living without doing anything, and an earnest desire to sport black coats and white neckties. I for one take this attack as a sympton of the wide-spread hostility to all Christian truth and missionary enterprise amongst the men of science of to-day, saving a few honourable exceptions. We, as Christians, know that there is an explanation of all this to be found in the Book that is so much abused, and it is that the carnal mind is at enmity against God.

Rev. C. Bailhache.

CAUSE OF HOSTILITY TO MISSIONS.

The ground of this hostility to mission operations in connection with the African race is, I think, explained by the very basis of the researches that are carried on by those opponents. Men who do not believe in the divine origin of the race, find it hard to believe that the race can be lifted up to God. We who believe in the divine origin of the race, preach, in the faith of the old Book, the glorious destinies that are in store for it, and I do not know that the common view of the enunciations of this Society can be better described than in words I heard at a meeting in my own chapel the other day. A Yorkshireman had attended a meeting of the Anthropological Society, and, when he came away, was asked by a friend what was going on, and what the learned gentlemen had been saying. He said, "Well, I don't exactly know. There were many things I could not understand; but there was one thing I th'owt I made out; they believe that we have come from monkeys, and I th'owt as how they were fast getting back again to where they came from."

Rev. C. Bailhache.

THE MISSIONARY SPIRIT SHALL INCREASE.

I am looking forward to the time when we shall see a change in two or three respects. We shall not hear in days to come, as we have heard in days that are past, that we want men, and that we want means. We thank God that neither men nor means have ever been denied us yet, but we believe that, because right views are spreading, the time is coming when, instead of having to ask on the right hand and on the left whom we shall send, we shall be besieged by crowds of devout men, who shall say, "Here we are; send us," and when, instead of being obliged constantly to plead, in order that our treasury may be filled, the money will flow to it spontaneously, and to our hearts' content. I believe that because the right theories are spreading, our missionary activity is becoming every day less dependent upon excitement and novelty, and more dependent upon well-matured convictions. It has been a constant complaint at our meetings that we could not get up the enthusiasm of our brethren as in days that are past and gone. I think that this may be partially accounted for, but also think that the Christian church

that has passed from the state of fitful excitement into that of an abiding conviction, has got an almost infinite gain. Because these principles are spreading, I look forward to the realization of better things, and when that day comes, we shall put our societies into their proper place. I do not think that our constituent parts are harmonised properly just now. To the honour of our officers and committee, I say that if it had not been for the impulse constantly and persistently given by them to the churches throughout the country, our chairman would have had good reason for speaking in far more desponding tones than he has done. I confess that the stimulus has come mainly from them, but I do not think it ought to be so. I think it ought to come from the churches to the centre, and that instead of having men here to excite our energies, we ought to be able to blame them, if we blame them at all, not because they do not stir us up enough, but because they work too slowly for our growing zeal.

Rev. C. Bailhache.

SERAMPORE COLLEGE AND ITS WORK.

I fear that the large majority of the supporters of this Society think that that College stands in the same relation to India as the Regent's-park, or the Bristol College stands in to England. I only wish that it was so, and that we had such institutions scattered through the land. We are seeking, to the utmost of our ability, to give a religious education to as many as will come to us to receive it, and I believe that there is no part of the mission work of more importance to the ultimate benefit of that great country in a Christian point of view, than the work which we have had the privilege of doing there. If you could but see that work for yourselves—if you could see between 400 and 500 native students gathered together every day to receive instruction—if you could see them standing in the hall in the early morning, before the commencement of the duties of the day, and bending the head as one of us asks the Divine blessing on the labours of the day—if you could follow them as they file off class after class to their rooms, and occupy the first hour in the day in receiving instruction from the Bible—if you could see the interest evident in the faces of these lads, and the eagerness with which they listen to any explanations of truth which we are able to give them—if you could see that during the hour there is scarcely any necessity to call for the attention of a single member of the class, I am sure you would feel that that work which we are doing there is not in vain. I know that in connection with the Institution we give secular education—and I grant that it is for secular education that the majority of the scholars come—but whenever a new student comes to enter his name, we tell him plainly that "We are a missionary institution. You have been for some time in Government schools where you have never heard the Bible read, but here you must attend the first hour of every day to learn what we have to say about the Bible and the truth of God;" and I have never known a single individual stay away because he is expected to attend the Bible-class.

Rev. W. Sampson.

EFFECT OF EDUCATION ON HINDOOISM.

What, I ask, is Hindooism? You all of you know something about it; but you have only a very faint conception of the terrible power which it still exerts upon the minds of the masses of the people of India. The founders of the system had the folly, in originally teaching their religion to the people, to tell them that everything which they could possibly do or say was connected with religion. You will perhaps be startled at my saying that they had the folly to do this, for we sometimes wish that Christian men would do everything in connection with religion; but let me explain what I mean. The original teachers of Hindooism stood before the people and told them that they could learn nothing whatever unless it were divinely revealed to them from heaven—that there was no fact in geography or astronomy, or any other science, which was not revealed in their divine books. When Government schools were established, and they began to teach the lads what geography and astronomy really were, the effect was, that as soon as Hindooism was brought into contact with Western science, it could not stand before it.

and there cannot be an educated Hindoo upon whose mind Hindooism, as a religion, can exercise much or any hold. While, therefore, the Government schools were not established with a religious object in view, I say, that indirectly, they have been the means of doing a vast amount of good. A large number of the educated young men felt that the religion in which they had been brought up was altogether a wrong one, and rested on no solid foundation, and as soon as they believed this they became infidels. They did not carry on the argument, and say—"These European teachers have taught us true astronomy and geography, and it is possible, therefore, that they may teach us true religion;" but when the foundations of their old religious system were broken up, they lost faith in any religion whatsoever, and I do not know that we can be surprised at it. It was the legitimate result of the education that so many of them were receiving.

Rev. W. Sampson.

THE BRAHMO SOMAJ.

As one of the results of the educational movement they have now formed amongst themselves a society which is exerting an immense amount of influence upon the people. It is not a Christian society, but a society whose members oppose Christianity and Christian missions, wherever and whenever they have an opportunity; and, notwithstanding this, I for one hail the formation of such a society, for I would rather see the people thus banded together to oppose us, than I would see the stolid apathy and indifference which up to this time have been manifested towards us. I am quite sure that the leading man of the society—the thinking and active man who inspires them to their work—is, as far as we are capable of judging of him, an earnest seeker after truth. I should like you to see what is the position which these men have now attained, and what is the work which they are doing.

Rev. W. Sampson.

ITS RELIGIOUS PUBLICATIONS.

I hold in my hand a volume of thirteen tracts published by the society, and which they endeavour to disseminate, as we do our tracts, amongst the people. I will read to you the titles of some of these tracts—"Prayer, its Spontaneity, its Necessity, and its Utility;" "The Pilgrim of Love;" "Love every Man as thy Brother;" "Brethren, Love your Father" (meaning God);" "He forsaketh none of us, may we never forsake Him." Another tract consists of a number of prayers which these Brahmists ask their supporters to use. May I read the short prayers? This is a prayer for deliverance—"O Holy Father, amidst the temptations and perils of the world thou only art my refuge. In thy protection are all my hopes. Conscious of sin and corruption; where shall I, O God, repose my troubled heart but upon Thine infinite mercy? I am Thine, Thine for ever; unto Thee do I cry, O my God. Send me not away for my sins, but heal me, and root out the evil from my heart. Oh! how solemn are my relations to Thee, and how awful therefore is mine iniquity! Being Thy child and servant, I have disobeyed Thy commands; being the object of Thine unbounded affection, I have ungratefully turned away from Thee. Though Thou didst constantly bid me eschew evil, and call me to Thy path, I neglected Thy bidding, I heeded not Thy call. Thy love to me, O Lord, is infinite, but I love Thee not; my love is fastened to the world; the magnitude of my guilt is immense, and makes me tremble to stand before Thy holy place. Deliver me, O Thou gracious God of salvation, and purify my soul with the waters of penitence. Deliver me from corrupt thoughts and actions; deliver me from an unclean heart, from bad company and counsel, from hypocrisy, fickleness, and uncharitable dispositions. Deliver me from worldliness, and whatever tendeth to turn away my love from Thee. Teach me to search my heart, and sacrifice whatever is wrong in it." Now, sir, if you did not know the principles on which this prayer is founded, there is scarcely a word in it which you could not put up yourselves. Let me read you a few passages from a family prayer—"O God, our Father, who has bound us together in this family by the ties of domestic affection, help us to draw near to Thee. Thou art the guardian of our lives, the giver of every

good, our guide and counsellor; may we never forget Thine infinite mercy; sweeten and strengthen these relations which bind us to each other by drawing unto them the affections of each one of us; foster in us the right feelings towards each other, and cast out selfishness, jealousy, and whatever creates discord and ill-will amongst us." Among the tracts which I have here, is one controversial, one on "Revelation," and another on "Atonement and Salvation." I say it is a grand thing that, whatever may be the cause, the attention of these young men has been attracted towards subjects like these, and that they should occupy their time in meeting together to discuss them Sunday after Sunday as they do, and hold as orderly religious services as any which you can hold in this country, where they sing hymns, and offer prayer, and give exhortations answering very much to our sermons.

Rev. W. Sampson.

VIEWS OF THE ATONEMENT.

I should like to say a word or two about these tracts on "Revalation," and "Atonement and Salvation," because you would then see the exact position of these men. I may tell you briefly that just as the writings of Francis Newman and others of his school were prevalent here, and were sent out to India, the Brahmists had just arrived at the stage in their progress after truth, which made them feel that those books supplied the want they felt. They therefore received them at once as a Gospel, and preached most strongly at the time, and for some few years after, the principle that all religion is founded in man's consciousness, and that it is to our own intuition we must look if we would have any truth revealed to us from heaven. We must remember the position from which the men come; we must remember that when they began their search after truth they had not, as these teachers at home, the full light of truth; and whereas we mourn that the writers to whom I have referred, seem going back from the light into the semi-darkness in which they now are, we rejoice because these Hindoos, on the other hand, have come out from the darkness so great that it might be felt, into the twilight—a twilight, I believe, in their case, not of the evening but of the morning. If the life of the man is spared who at present is the leading genius amongt them, and who inspires their actions, I believe that sooner or later he will come to a knowledge of the truth as it is in Jesus. Even since this book was published he has advanced another step, and now preaches most fully the doctrine of the justice of God. He does not now say, as he does again and again in this book, that because God is a God of infinite love, he will therefore forgive the sinner on his repenting of his sins; but he says—"No, God is a God of infinite justice as well as a God of infinite love, and sin must be punished." This is the position which these men now take, that there is no hope whatever of the sinner except in his being able to bear up under the punishment, and when the punishment is over, standing free because he has borne the penalty which his sin inflicted on him; that even though in this world punishment sufficient cannot be inflicted, because of the heinousness of sin, yet the punishment must be endured in the world to come, even though it be for endless ages; and they say—"Though you may not go into literal hell-fire, you will carry with you, if you sin here, the hell-fire of remorse in your own conscience." I say I rejoice in this, because, let a man look at sin like that—let him have something like a conviction of the heinousness of sin, and he is prepared to hear the Gospel; when he is made to feel the burden of his sin, there is a glorious opportunity presented for pointing him to the Lamb of God, who was slain for sin.

Rev. W. Sampson.

THE SERAMPORE STUDENT.

In connection with this, I refer to another tract I hold in my hands, written and published by an old student of Serampore College—a man whom we have fixed upon to do a portion of my work while I am here. He is not a professed Christain, but it will just show you what an element there has been set at work among the educated natives themselves. I said this young man is not a Christian, but I do not know that I am right in saying that. He is not an avowed Christian. I have asked him

again and again why he did not come to be baptized, and to make a profession of religion, and his answer has been, that, if he were to be baptized, he should lose the respect of his family and all his influence over them, whereas now, though he tells them he does not believe in Hindooism, they listen to what he says, and he constantly reads the Bible to them, and he does not want to lose this chance of doing them good. There is much sophistry in this, but you want to go and live among the people there, to know anything of the value and the power of words like these when spoken by this young man. He goes with others to the meetings of the Brahmists as the advocate of Christianity, and tells them that their principles are wrong. In this book he refutes the arguments of the Brahmists, and argues against their notion of salvation, which is, that if men repent, God, being a God of infinite mercy, will forgive. He takes up this by saying that repentance is not efficacious to bring back sinners of every description to God; and then he goes on to say that, even if it were, true repentance is an impossibility; and to prove this position he quotes the words of Dr. Angus. His closing appeal is—"Dear brothers, be not deceived, repentance cannot of itself visit the human breast; remorse is not necessarily followed by that mental change, a return to God. Read consciousness, which you call your Bible—read that carefully—and you will find that a sense of guilt cannot restore to the mind its health any more than a sense of stupidity can make a man clever; the sinner may for a while be awakened under the consciousness of his deep guilt, but he cannot move an inch from the precipice on which he stands." Now, I put this young man forward as a specimen of the class of men whom the religious institutions of Bengal are turning out, and in whose minds we have done what we can, under God's help, to implant a right knowledge of the state of man by nature, and the requirements of God; and I am sure, after what I have told you, you will feel that we have not laboured altogether in vain, even though we cannot as yet number hundreds of thousands of these educated young men as professed Christians. *Rev. W. Sampson.*

APPEAL FOR HELP.

We have heard of the success of missions: I am not going to say a word to damp the interest of the friends of missions; but I do fear that we let the light, which shines from the success, almost darken our sense of the immense amount of work that has yet to be done. I could tell you of men who have given up their all for Christ, young men and old men, who have left home and friends, and lived on a small salary, which scarcely enabled them to provide the common necessaries of life. I could tell you of one of our native preachers who has been offered by his father three times as much as he is getting now, if he will only turn back, but he will not. I could tell you of another young man who refused to give up his Christianity when his mother pleaded with him to do so, and even when she said to the Christian friends around—"Well, he won't come back, but oh, be kind to him, for he is my only son;" and if a man can stand that, I think he gives proof of having something like the love of Christ in his heart. Well, this appeal is from men who have worked among people like that, and who tell you that there are nearly 180,000,000 in India who are without the truth and who urgently need your help. I look at the names of those who send this appeal, and I see that some of them are names which will be honoured in the history of the church. Oh! if you could only see these men, belonging to your own denomination, and see how careworn and pressed down they are with the magnitude of their work, I am sure the sight would quicken you to do more than you have yet done. To whom is the appeal made? It is made especially to the young men of our churches, and it comes from your brethren and fathers, who have gone out to that great land, and have given the best of their lives to the work, and now they ask you to go and help them.

Rev. W. Sampson.

WHAT MUST BE DONE.

I should like to tell you what you, as a missionary Society, must do if you would keep up your agency there. There is one fact in the statistics which have

been already alluded to, which I wish we had engraved on our hearts. Five per cent. per annum of the missionaries sent out from Europe and America die or are superannuated from their work, so that five per cent. per annum must be supplied by our churches if we would keep up the staff to its present state. We have in India thirty-seven missionaries, and to keep up the number you must send out two men every year. If you mean to increase your staff you must send more, but if you send two you only fill up the gaps. Now how many have you sent out? Why, for the last two years you have sent none, and for years before that you have only sent one; and I tell you the effect of it is, that I can now reckon up eight or ten men on my fingers who have been working there for twenty, twenty-five, thirty, and in one case forty years, whose lives no Society would assure for twelve months, and there is not a young man in the country who, when these men drop off, can step into their place. There is Mr. Wenger, a man of whom the Society may be proud. And you have not one man specially qualified, as he is, to do his work when he drops. Then there is Mr. Trafford, at Serampore, and the only way in which he could be helped when I left was by taking Mr. Martin from his work. So it is in every case: if you mean to render any help whatever to any aged brother in the work, you must take another man from some part of the field which he at present occupies. Mr. Ellis has been sent to help Mr. Page, who needs much more than Mr Ellis, with all his Scotch energy, can give. Then there is our old friend, Williamson. An old trembling man, but one of the finest Christians it has ever been my lot to associate with. He is working to the utmost of his power in the bazaars, and though he is so enfeebled that he cannot stand up without assistance, he is lifted every day into a conveyance and carried to the bazaar, and there he sits till his voice and strength fail him, preaching and talking to the people. There is Mr. Lewis, of the Baptist Mission Press, and who, I say, is committing suicide by staying in India. Every doctor in the city he has seen has ordered him out of it instantly, and if he were to break down, the only chance you would have of carrying on that Press would be to take away some other brother from the scene of his labours, and put him there.

Rev. W. Sampson.

THE ANSWER?

What shall be the answer to this appeal? Oh! I would to God that the young men of our churches would deluge the committee with applications! Tell me you have no money! I do not believe that the Baptist churches in England would let it be said that ten or twenty young men were asking to go to India, and could not be sent because there was no money. If they would let that be said, let it be recorded as a fact; but, young men, if there be any here from our colleges, and if you will permit one not very old to speak to you, let me say—don't you keep back from making your application, because you believe the Society has no money; but let it be their duty to tell you they cannot send you. I have thanked God again and again that we had men to manage this Society like your treasurer, secretaries, and committee. I do not lay any blame on them; God forbid that I should. I am not a personal friend of theirs, but they have always treated me better than I ever had a right to expect. No; it is to the country churches, and to you country pastors who are sent here to represent the country churches, that I would make my appeal. I appeal to you as one who has come from India. I mourned more when I left it than I mourned when I left my old father and mother to go there. The one human thing we want there now is help. The cry does not come to you from 180,000,000 of people—mark that; they are too low sunk in degradation and ignorance to know their want; but it comes from men, some of whom are tottering on the verge of the grave—men borne down by the heat and burden of the day. They ask you for help, and I ask you, what shall be the result of the appeal? These men, old and feeble as they are, do not give up the hope of success. If you do not send us help, we will do the work still; if you neglect our appeal, we will still, as long as strength and voice are given us, still go on with the work, and

leave the result with our Father in heaven. *Rev. W. Sampson.*

DISTRESS IN JAMAICA.

They had been so accustomed to the language of congratulation with regard to Jamaica, that an expression of regret sounded somewhat strange and unfamiliar. They had looked at Jamaica, not with pride—for every item of glory they had laid reverently at Emmanuel's feet—but with gratitude and joy, because it had developed some of the most heroic characters, and they had esteemed it one of the brightest missionary gems in the crown of Jesus. Those who were slaves there had been made free men, mainly through the noble efforts of the missionaries. Supported by that ransom price which reflected immortal honour on this nation, those who were labouring under civil disabilities had been raised from degradation; those who were steeped in ignorance as well as vice had enjoyed a religious education, and many of them proved that they had superior powers and capabilities; and those who were heathen in heart had been made Christians in the spirit of their minds, and in the manner of their lives. With seventy-four regularly organised churches belonging to their own connection, having a membership of nearly 30,000 Christian souls, with all those churches self-supported, and raising £1,300 a-year for missionary purposes, and with a well-conducted college and training schools for native pastors, as well as numerous Sunday and day-schools, they had looked upon Jamaica as a fair and fruitful field, which had fully repaid all that they had ever spent upon it. Now, however, in consequence of the extreme drought which had prevailed there for the last two years, great distress had fallen upon that highly favoured land. The extreme poverty had well-nigh dried up all the sources of income in connexion with the churches and schools, and the want of even decent clothing had reduced congregations to mere shadows of their former selves. Already, however, the sympathy of people in this country had shown itself, and he had no doubt it would go on doing so till a rescued and rejoicing people cried that it was enough.

Rev. R. P. Macmaster.

OUR WEAK PLACE.

We are sometimes in danger, perhaps, of forgeting that although our Society is for the embodiment of a Divine principle and the carrying out of a Divine commandment, and the achievement of a Divine purpose, it is yet a human institution, and has attaching to it some of the weaknesses belonging to everything human. It is notorious that there are differences of opinion amongst us as to what is the weak place in our Society; but the framers of the resolutions have made up their minds, and I agree with them, that the weak place is our exchequer. The thing to be lamented is, that it seems impossible to uplift the income of our society—not to make it adequate to the wants of the world, but to be a representation of the principles we hold and the resources which God has placed at our disposal. I believe it is one of the follies of Popery that poverty can help spirituality, and that to consign oneself to beggary is greatly to help on one's saintliness. It is amazing what strange things have been prescribed for the cure of carnality. One of the saints used to teach that uncleanliness of body was a great help to holiness; he said the filthy habits of a monk were the anchor which held him to his cell; for if he dressed as nicely, and was as clean, and smelt as sweet as other people, worldly folk would ask him to their parties, and so he would not maintain his piety. I am afraid that some of these follies of Popery still linger among the Baptists. I have heard of some churches who keep their ministers poor in order to make them spiritual. They seem to think that worldly goods would make them carnal, and so they assume to themselves the prerogatives of Divine Providence, and put their pastors through a discipline of life-long poverty. Some people seem to think the same about this Society, but a greater fallacy was never uttered. The constant struggle with pecuniary difficulties, the dread of debt, and the spasms of liberality which are the result, cannot promote a high tone and pure spirit in our Society or any other.

Rev. C. Vince.

SANCTIFIED USES OF MONEY.

I find that some of our friends seem to have a contempt for money. About fifteen years ago, when I was very eloquent, I recollect I had one sermon against money, but at last it occurred to me that being a poor man myself, cynical people might say as they heard me denouncing money, that it was the old fable of the crow over again who got all the pheasants in the wood together, and persuaded them that coloured plumage was a very unsightly thing, and that there was nothing like unbroken black, so I left off preaching against money, and thought I would wait till I had some, and see whether it was a thing to preach against or not. I agree with Charles Lamb, when he says that money is not dirt, as some people say it is, but that it is a good house, beautiful pictures, a splendid library, a fine garden, because money secures all these things. I say, sir, money is not dirt; but it is hospitals for the sick, houses for the destitute, asylums for the fatherless, schools for the ignorant; it is the ship in which the missionary sails across the sea, the bread that he eats, the chapel in which he preaches, the Bible which he gives to those who are perishing. Money is not dirt: it was that which the wise men laid at the feet of the infant Saviour, and with which He and His mother were supported during their forced exile in Egypt; it was that with which the Galilean women bought that with which they ministered to him on his last journey to Jerusalem to the altar of the world's atonement. No; money has been dignified ever since it waited upon the footsteps of the incarnate Son of God, and ministered to His bodily necessities; and it has become dignified still more by the extension of his kingdom among men. It was that with which those two or three lonely Jews paid their fare in the ship in which they embarked from Troas, and brought to Europe that which hath uplifted it to a height of prosperity and glory unequalled before in the history of the world; it was that which the Phillipian Church sent to the good Gentile missionary in the Roman prison-house, and which told him of hearts which had been moved to grateful love by the story of Him who, though He was rich, yet for our sakes became poor. *Rev. C. Vince.*

OUR RESOURCES.

May I say that we have not yet exhausted our resources? I do not believe that our Divine Lord and Master has ever yet said of our denomination, as of one amongst the Christian sisterhood—"She hath done what she could." In Mr. Gould's admirable sermon of yesterday morning, there was an allusion to the great resources of England. It was calculated twenty-five years ago by Mr. R. Macqueen, and he gave the data of his calculations, that every year there grew out of the soil of this British island that which was worth £474,000,000. Since then many men have calculated that the present annual produce of our soil is £600,000,000; and if our Christian willinghood would only take one tenth of that, not by the constraints of law but of love, and lay it upon God's altar, we would have £60,000,000 annually to spend for benevolent purposes. Some years ago the late Archbishop of Canterbury went very carefully into the matter, and he came to this conclusion, that accounting our poor-rates amongst our benevolent payments, and reckoning £5,000,000 for it, an equal amount for private charity, and £2,000,000 for our public institutions, the benevolence of England laid upon God's altar only £12,000,000 of money every year. There was never anything like the increase in our resources known in the world before, for while in fifty years we have nearly doubled our population, we have in the same time nearly quadrupled our wealth. Professor Leone Levi has recently stated in the Journal of the Statistical Society that whereas fifty years ago we had 16,000,000 of people, and if the realised wealth at that time had been divided there would have been £112 for every man, woman, and child in the country, we now have 30,000,000 of people, and the realised wealth, if divided, would give to every man, woman, and child £206. As far as I can judge in the manufacturing districts Christian people have had their fair share in this increase: but how is it that we, as a Society, have not shared in it?

Rev. C. Vince.

NEED OF UNION AND CONFIDENCE.

Our friend yesterday lifted the veil, and showed us one of our wounds. I refer to the chronic state of the body, and I say there has been a want of mutual confidence, sympathy, and kindness. Our members have learned to weep with those who weep, but they have not yet learned the higher duty of rejoicing with those who rejoice. It seems to me that one of the most beautiful things in the political history of England during the last fifty years was the friendship between Richard Cobden and John Bright. During their conflict for free trade, were those men ever jealous of each other's honours? How they guarded each other's reputations, and were jealous of each other's fame, but all this spirit existed while the conflict was going on, and depend upon it that it was part of the power which achieved the victory. When shall we, as Christian churches, learn not to be always carping at and criticising each other, but to confide in each other, to help each other, and to rejoice in each other's prosperity? I know that the proneness of human nature is to envy and jealousy. You know even Miriam gave way to it when her brother Moses came to be honoured, though she had acted in so sisterly a way before, and God afflicted her with leprosy, testifying to her that that was what her soul was like. God may never do this with us, but depend upon it that the blight and mildew of His displeasure will rest on us unless we are more bound together in Christian love than we have hitherto been.

Rev. C. Vince.

It is with pleasure we record that during the progress of the meeting, the Secretary announced a donation of One Thousand pounds from a friend, as a Thank-offering, to the Funds of the Society.

The services of the season were brought to a close by an interesting meeting of the Young Men's Association, in Walworth-road Chapel, at which Mr. Alderman Abbiss took the chair. We trust that the sacred impressions produced, and the lessons given, will continue to exercise a sanctifying influence throughout the year.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 20th to March 31st, 1865.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T.* for *Translations*.

NORTH WALES.

ANGLESEA.

	£	s.	d.
Amlwch Salem— Contributions	10	9	6
Do. Bethania— Collections	0	11	6
Beaumaris— Collection	2	0	0
Belan— Collections	0	18	0
Bodedern— Collections	0	14	3
Contribs. for *N P*	0	6	6
Brynsiencyn— Collections	1	2	6
Caergeiliog— Contributions	3	10	2
Capel Gwyn— Contributions	1	8	8
Capel Newydd— Collections	1	7	3
Cemaes— Contributions	1	6	8
Four Mill Bridge Contributions	3	19	2
Gaerwen— Collections	0	13	3
Holyhead Bethel— Contributions	20	6	0
Do. Hebron— Collection	0	2	6
Do. Siloh— Collections	3	5	1
Do. New Park St.— Collections	4	14	7
Llandeyfan— Contributions	4	0	0
Llanddensant— Collections	1	4	0
Lanerchymedd— Contributions	1	10	0
Llanfair— Collections	0	15	6
Llanfachraith— Collections	3	12	3
Llangefni— Collections	4	5	9
Llangoed— Contributions	7	14	6
Menai Bridge— Contributions	5	0	0
Newburgh— Collections	1	15	8
Pencarneddu— Collections	0	18	9
Pensarn— Collections	1	17	2
Rhosybol— Collections	2	1	0
Rhydwyn— Collections	5	17	7
Sardis— Collections	1	8	6
Soar— Collections	5	1	1
Traethcoch— Collection	0	6	6
	104	3	8
Less Home Mission and Expenses	41	11	2
	62	12	6

	£	s.	d.
CARNARVONSHIRE.			
Bethesda Tabernacle—			
Contributions	9	10	0
Less Local Home Miss. and Expenses	3	4	3
	6	5	9
Caersalem Morfa Nevin—			
Contributions	3	0	4
Less Local Home Mission	1	0	0
	2	0	4
Capelybeirdd—			
Contributions	2	12	7
Garn Dolbenmaen—			
Contributions	6	19	0
Less for Local Home Mission	2	6	4
	4	12	8
Llanaelhaiarn—			
Contributions	2	16	0
Less Home Mission	0	11	6
	2	4	6
Llanberis Sardis—			
Contributions	6	2	7
Less Home Mission and Expenses	2	0	7
	4	2	0
Llanllyfni—			
Contributions	3	16	3
Less Local Home Miss. and Expenses	1	6	3
	2	10	0
Pontlyfni—			
Contributions	3	0	9
Less County Home Miss. and Expenses	1	0	9
	2	0	0
Nevin—			
Contributions	2	0	0
Less Local Home Mission	0	13	4
	1	6	8
Pwllheli—			
Contributions	26	19	7
Talysarn—			
Contributions	2	4	0
Less Home Mission	0	14	8
	1	9	4
Tyddynsion—			
Contributions	5	9	2
Less Local Home Mission	1	4	2
	4	5	0
Waunfawr—			
Contributions	1	12	0
Less County Home Mission	0	9	0
	1	3	0

	£	s.	d.
Llandudno—			
Contributions	17	7	11
Less Home Mission	5	0	0
	12	7	11
DENBIGHSHIRE.			
Abergele—			
Contributions	0	16	0
Bontnewydd—			
Contributions	3	7	0
Less Home Mission	1	2	0
	2	5	0
Brymbo Tabernacle—			
Contributions	2	5	3
Moss Salem—			
Collection	1	10	0
Cefnmawr—			
Contributions	9	7	9
Do. for *N. P.*	0	2	3
	9	10	0
Less Home Mission and Expenses	3	13	1
	5	16	11
Colwyn—			
Contributions	2	15	0
Less Home Mission and Expenses	0	18	7
	1	16	5
Denbigh—			
Contributions	25	4	5
Less Local Home Mission	5	0	0
	20	4	5
Dolywern—			
Contributions	3	1	5
Less Home Mission	0	10	0
	2	11	5
Gefail y Rhyd—			
Contributions	2	8	3
Less Home Mission and Expenses	0	10	4
	1	17	11
Glynceiriog—			
Contributions	5	10	6
Less Home Mission	1	10	0
	4	0	6
Llanfair Duffryn Clwyd—			
Contributions	0	10	0
Less Home Mission	0	3	6
	0	6	6
Llanddyrnog—			
Collection	0	10	0
Less Home Mission	0	3	0
	0	7	0

	£	s.	d.
Llanefydd—			
Contributions	3	4	6
Less Home Mission	1	1	6
	2	3	0
Llanfair Talhaiarn—			
Collection	1	12	10
Less Home Mission	0	10	6
	1	2	4
Llanelidan—			
Contributions	5	1	0
Less Local Home Mission	1	11	0
	3	10	0
Llangollen Penybryn English Church—			
Contributions	5	8	7
Do. Castle St., Welsh Church—			
Contributions	4	18	4
Glyndyrfdwy—			
Contributions	5	10	6
	15	17	5
Less Home Mission and Expenses	5	6	9
	10	10	8
Llanrhaidr—			
Contributions	0	14	6
Llanrwst—			
Contributions	5	4	6
Less Home Mission	1	10	0
	3	14	6
Llansilin—			
Collection	0	11	0
Moelfre Llansilin—			
Contributions	4	11	0
Less Local Home Mis. and Expenses	1	4	0
	3	7	0
Nodfa Garth—			
Contributions	2	9	0
Less Home Mission	0	16	0
	1	13	0
Carmel Fron—			
Contributions	1	14	1
Less Home Mission	0	11	1
	1	3	0
Llansanan—			
Contributions	1	4	0
Ruthin—			
Contributions	3	4	6
Less Home Mission and Expenses	1	3	6
	2	1	0
FLINTSHIRE.			
Bagillt—			
Contributions	0	3	2
Less Home Mission	0	1	0
	0	2	2

	£	s.	d.
Holywell—			
Contributions	1	3	6
Lixwm—			
Collection	0	15	3
Less Home Mission	0	5	1
	0	10	2
Mold—			
Collection	0	10	0
Penyfron—			
Collection	0	5	1
Less Home Mission	0	1	8
	0	3	5
Penygelli—			
Collection	0	2	6
Less Home Mission	0	0	10
	0	1	8
Rhyl—			
Contributions bal. of	0	9	6
Rhuddlan—			
Collection	1	12	0
Less Home Mission	0	10	8
	1	1	4
St. Asaph—			
Contributions	1	9	0
Less Home Mission	0	9	6
	0	19	6
Tryddyn—			
Contributions	0	15	10
Do. for *N. P.*	0	10	7
	1	6	5
Less Expenses	0	0	5
	1	6	0

Merionethshire.

Bala—			
Contributions	2	12	6
Less Local Home Mission	0	17	4
	1	15	2
Corwen—			
Contributions	2	0	2
Llansantffraid—			
Contributions	1	4	2
Treddel—			
Contributions	1	2	9
	4	7	1
Less Home Mission and expenses	1	2	1
	3	5	0
Dolgelly—			
Contributions	5	18	0
Less Home Mission	2	0	0
	3	18	0
Llanuwchllyn—			
Contributions	2	16	9
Less Local Home Mission and expns.	0	19	4
	1	17	5
Pandy-r-Capel—			
Contributions	7	1	0
Less Local Home Mission	2	1	0
	5	0	0

Montgomeryshire.

Beulah—			
Contributions	3	10	0
Llanfair—			
Contributions	4	15	10
Llanfyllin, Bethel, and Pontllogel—			
Contributions	8	5	10
Less Home Mission and Expenses	3	1	4
	5	4	6
Llanidloes—			
Contributions	3	13	0
Rhydwen Sion—			
Contributions	2	18	6
Tanlan—			
Contributions	0	3	0
Stay-a-little—			
Contributions	5	5	0
Newtown—			
Contributions	25	9	1
Do for China	2	0	0
Do. for Mrs. Allen's School, Ceylon	3	0	0
	30	9	1
Less Expenses	0	9	1
	30	0	0

SOUTH WALES.

Breconshire.

Beaufort, Soar Welsh Chapel—			
Contributions	5	0	0
Brecon, Kensington Chapel—			
Contributions S.S.	2	3	6
Do., Watergate—			
Contributions	3	12	0
Do. for *N.P.*	1	15	0
Brynmawr Sion—			
Contributions	2	7	0
Do., Tabor—			
Contributions	6	4	9
Llanelli Bethlehem—			
Contributions	6	0	6
Maiseyberllan—			
Contributions	1	7	0
Do. for *N.P.*	0	19	0
Nantyffin—			
Contributions	1	11	3
Pantycelyn—			
Contributions	1	10	10
Pontestyll—			
Contributions	1	3	10
Talgarth—			
Collection	0	8	0

Cardiganshire.

Aberystwyth—			
Contributions	15	11	0
Do. for *N.P.*	1	15	10
Cardigan—			
Contributions	26	2	1
Do. for *N P*	2	6	0
Jezreel—			
Collection	1	10	6
Moriah—			
Contributions	0	16	0
Penrhyncoch Horeb—			
Contributions	1	4	7
Llanrhystyd—			
Contributions	1	0	0
Penyparc—			
Contributions	2	7	6

Carmarthenshire.

Aberdaur—			
Contributions	2	4	6
Carmarthen Tabernacle—			
Contributions	39	7	0
Cross Inn, Llandybie Ebenezer—			
Contributions	3	10	0
Cwmdu—			
Contributions	1	14	9
Bwlchgwynt—			
Contributions	1	12	11
Do. Bethel—			
Contributions	2	3	2
Caio Bethel—			
Contributions	1	9	6
Do. Salem—			
Contributions	2	11	0
Fynnon Henry—			
Contributions	1	15	0
Ferryside—			
Contributions	1	0	0
Horeb—			
Contributions	1	6	0
Kidwelly—			
Contributions	0	13	0
Llanfynyd—			
Collection	0	8	4
Penrhyngoch—			
Collection	0	7	9
Sittim—			
Contributions	3	14	4
Rhydargdue—			
Contributions	1	0	9
Sion Rhandirmwyn—			
Collection	0	16	7
	11	1	9
Less Expenses	0	1	3
	11	0	6
Llandilo—			
Contributions	3	2	6
Llandovery—			
Contributions	1	4	0
Llandyfane Soar—			
Collection	0	17	6
Llandyssul Ebenezer—			
Contributions	0	7	6
Do. Hebron—			
Contributions	0	16	0
Do. Rehoboth—			
Contributions	0	12	0
Llanelly Bethel—			
Contributions	12	15	6
Do. Greenfield—			
Collec. for *W & O*	1	13	4
Contributions	30	13	4
Do. for *N P*	0	8	10
Do Zion—			
Contributions	16	12	1
Llangardeyrn—			
Contributions	7	10	0
Llangynog Ebenezer—			
Contributions	3	2	6

	£	s.	d.
Llannon Hermon— Collection	0	10	9
Llanedy Sardis— Contributions	0	16	7
Llwynhendy Soar— Contributions	6	1	6
Meidrim Salem— Contributions	12	18	5
Ponthyrhyd Bethlehem— Contributions	1	9	5
Pool Pembrey Bethlehem— Contributions	0	10	0
Penybont Llandyssil— Contributions	0	10	6
St. Clear's Sion— Contributions	5	15	9
Velinvoel Adulam— Contributions	12	9	9

The remainder of Acknowledgments from South Wales, and Scotland, Ireland, and Foreign, next month.

FOREIGN LETTERS RECEIVED.

AFRICA—AMBOISES BAY, Pinnock, F., Feb. 27.
CAMEROONS, Saker, A., Feb. 28, Mar. 6; Smith, R., Feb 21 and 22; Thomson, Q. W., Feb. 28.
SIERRA LEONE, Diboll, J., Mar. 18.
AMERICA—NEW YORK, Colgate & Co., Mar. 17.
ASIA—CHINA, CHEEFOO, Kingdon, E. F., Jan. 6 and 28; Laughton, R. F., Dec. 31, Jan. 26 and 31.
CEYLON—COLOMBO, Pigott, H. R., Mar. 27 and 29.
KANDY—Waldock, F. D., Mar. 29.
INDIA—Allahabad, Edwards, J., Mar. 13.
AGRA—Bernard, J., Feb. 22; Gregson, J., Feb. 17, Mar. 7 and 21.
BACKERGUNGE—Anderson, J. H.
BARISAUL—Page, J. C., Mar. 13.
CALCUTTA—Lewis, C. B., Feb. 22 and 23, Mar. 22, April 4 and 6; Sale, J., Mar. 18; Wenger, Feb. 21; Goolzar Shah, Feb. 22.
CHITTAGONG—McKenna, A., Feb. 8, Mar. 29
CUTWA—Reed, F. T., Feb. 1.
DOOMKA—Johnstone, E., April 3.
GYA—Grieff, J. E., Mar. 11.
JESSORE—Hobbs, W. A., Mar. 11, 29, 30, and 31.
KHOOLNEAR—Johnson, J. C., Feb. 19.
RANGOON—Binney, J. C., Feb. 13.
SERAMPORE—Martin, T., April 3; Pearce, G., Feb. 9 and April 6.
SUMATRA, PADANG—Ward, N. M., Feb. 20.
EUROPE—FRANCE, MORLAIX, Jenkins, J., Ap. 3 & 22.
FRANKFORT-ON-THE-ODER—Grundeman, R., April 3.
WEST INDIES—HAYTI, Webley, W. H., Mar. 25 and April 18.
PORT-AU-PRINCE—Baumann, W., Mar. 24, April 29.
NASSAU—Davey, J., April 8; Laroda, J., April 9.,
SAN FERNANDO—Gamble, W. H., April 4.
JAMAICA—ANNATTO BAY, Jones, S., Feb. 6.
BROWN'S TOWN—Clark, J., Mar. 23.
FALMOUTH—Kingdon, J., Mar. 22.
FOUR PATHS—Claydon, W., April 6.
GURNEY'S MOUNT—Randall, C. E., Mar. 30, April 5.
LILLYPUT.—Milliner, G., April 5.
KETTERING—Fray, E., April 7.
KINGSTON—Claydon, W., Mar. 24; Oughton, H., Mar. 15.
MONTEGO BAY—Dendy, W., April 6; Hewett, E., April 9; Henderson, G. R., April 5; Henderson, J. E., April 5.
MOUNT CAREY, Hewett, E., April 7.
PORT MARIA, Sibley, C., Feb. 7; Mar. 23.
RIO BUENO, East, D. J., April 6.
ST. ANN'S BAY, Millard, B., April 7.
SAVANNA LA MAR, Clarke, J., Feb. 7; Hutchins, M., April 3.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends For clothing, &c., for the Relief of the Distress in Jamaica.

Mr. W. Upton, Waltham Abbey.
Mrs. Tuckett, Isle of Dogs.
Mrs. Wadman.
Mr. Allen, Buckingham.
J. C.
Friends at Edinburgh, per Rev. J. C. Dovey.
Mrs. Tozer, Hackney.
Mr. W. Godwin, Whitchurch.
Mrs. F. C. Smith, Burleigh.
Mrs. Cearns and Mrs. Godfrey, Liverpool.
Mrs. Lang, Liverpool
J. May, Esq., Cowley.
Ladies at Penzance, per Rev. J. Wilshire.
Friends at Broadmead Chapel, Bristol, per Mr. James Ackland.
Friends at Hammersmith, per Rev. S. Green, for *Rev. J. Clark, Brown's Town.*
Friends at Norland Chapel, Notting Hill, for *Rev. W. Claydon.*
Friends at Middleton Cheney, per Rev. F. F. Medcalf, for *Mrs. Knibb.*
Juvenile Dorcas Society, Cheltenham, per Miss Whittard, for *Rev. B. Millard.*
Salem Chapel, Cheltenham, Missionary Working Party, per Miss C. E. Whitehead, for *Rev. E. Hewett.*
Mrs. Saffery, Tottenham, for *Mrs. Dendy* and *Miss Dovey.*

For *Rev. A. Saker, Cameroons, West Africa.*

To Friends at George Street Chapel, Plymouth, per Mr. Alger, for a Case of Clothing.

For *Rev. W. K. Rycroft, Turk's Island.*

To Mrs. Whittemore, for a parcel of Books.

For *Magazines;*—

To Mr. H. F. Cloak, Kennington.
Mr. John Douglas, Nottingham.
Mr. A. Templeton.
Mrs. Cozens, Upper Clapton.
Miss Simmons, St. John's Wood.
Mr. J. P. Grieve, Poplar.
Mrs. S. Williams, Clapton.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co's., White Hart Court, Lombard Street, to the account of the Treasurer.

THE CHRONICLE.

JUNE, 1865.

As the BAPTIST HOME MISSIONARY SOCIETY and the BAPTIST IRISH SOCIETY are now united under one management, the Chronicle which has heretofore been exclusively engaged in the interest of the latter Society, will become the organ of Home Mission operations both in England and Ireland.

A public meeting on behalf of both Societies was held at Bloomsbury Chapel (Rev. W. Brock's) on Tuesday evening, April 25 last, James Williams, Esq., of Abingdon, in the chair, when reports of both the Societies for last year were submitted.

For the Home Mission it was stated that the operations of the Society had been conducted in London and its neighbourhood; in Durham, Gloucestershire, Hampshire, Monmouthshire, at the rising town of Briton Fens, in Glamorganshire, and in some other places. These operations, on the whole, had increased during the year, and, as the brethren's statements would show, with very encouraging results. Pecuniarily the condition of the Society was better than it had been for some few years past. The income and expenses of the year had left a hundred pounds, with which to pay off part of a loan in March, 1864, together with a balance of £26 odd to set against the remainder of that loan.

The plan for steadily increasing the number of self-sustaining and independent Baptist Churches, which the Committee of the last year had recommended to their constituents, was referred to, and it was intimated that in time to come efforts would be directed to the calling into existence and helping into active labour churches which in a few years might become independent. The plan proposed was this—the Society would leave with those who might need such aid as it could afford the responsibility and labour of erecting their own chapels. The Society would not dictate anything concerning the choice of ministers, nor the constitution of the churches which should be formed. But if a congregation should invite a minister, and if while they were bearing the cost of the chapel, they should find it difficult to sustain that minister, the Society proposed to render aid by taking the entire charge of supporting the minister for the first year, if that were necessary, reducing the contribution it might make from year to year by about 20 per cent. until the congregation were able to take the charge entirely upon themselves. If the salary of such ministers were about £200 per annum, the Society might, by the aid of contributions to the amount of £600, be the means of establishing at least one Baptist church every year, which in four or five years would become self-supporting. The Society would direct its efforts to this end, taking in as many churches as its resources would justify. It would be obvious on the slightest consideration of the matter that a continued addition of £600 per annum to the funds of the Society so directing the aid rendered would be the means of raising one church a first year, that and another a second year, then two and a third on the third year, and so on for as many years as that small increase in annual income should continue. Increase the income by £1,200 or £1800, or any other amount, and the augmentation in the number of churches would be at the rate of one every year for each £600 contributed.

Circumstances had interfered with the carrying out of this plan during the last year, but it was hoped that the new arrangements in respect to the Society will provide for its being efficiently carried out in time to come.

In the report of the Baptist Irish Society it was stated in general terms that its operations were pretty much of the same kind as had been reported on former occasions. Brethren in Ireland did not labour without evident tokens of the Divine blessing, and they had still to speak of difficulties and opposition. The Society was as much entitled to confidence and support as it ever had been in years gone by. The union of the two Societies was then referred to. This had been brought about in consequence of a request of the constituent bodies of both Societies at the last anniversary and by the united action of the two committees and of the constituent bodies of the two Societies, both were now under one management and support. Mr. Woolley, of Hackney, would be the future treasurer, and it was hoped that the Rev. Charles Kirtland, of Canterbury, would accept the office of Secretary to the united institution. The contributions from the Country were

larger during the last than they were in the previous year—from London somewhat less, from Scotland larger, and from Ireland not quite so large. They had, on the whole, to report a balance in hand of £401 9s. 8d., but out of that they had to replace certain funds which had been collected for the erection of a new chapel in Belfast, which would leave it not very large.

Mr. MIDDLEDITCH wished it to be understood that after payment of the amount owing to the Belfast chapel the balance in hand would not be more than about £30.

In offering to the meeting the resolutions which it had been agreed to present Brethren Hands, of Luton; Best, of Leeds; S. G. Green, of Rawdon College; and C. Clark, of Maze-pond, spoke on the general objects which the two Societies have been occupied, and in time to come will be unitedly occupied in prosecuting. The first thing to which he, Mr. Hands, would call attention was, that among the changes which had been determined upon, no alteration had been made in the specific designation of the Society. It was the *Baptist* British and Irish Home Missionary Society; and he was glad that the Committee were not ashamed of the distinguishing name by which they had hitherto come before our churches. He was as liberal as most people in his opinions and feelings, and had as little denominational bigotry as most men. At the same time he was glad they still retained the word Baptist in the designation of their Society. If that name had any significance; if it represented any principles worth holding; if it kept before the mind certain points of great importance—and he believed it did all this—it was wise, notwithstanding the tendency in certain quarters to drop denominational designations—to retain that name so long as the necessity existed for maintaining their present position. This Society was not sectarian because it was called the Baptist Society, for they might maintain all their denominational distinctions and designations without one particle of sectarian feeling or bigotry. But he believed denominationalism was of great value in the Church, and must for a long time be maintained; that there was a peculiar work for everyone to do which could not be done effectually except by denominational organisations; and the tendency of the present age rendered it most important that they should be maintained. Again, these Societies were proposing to do work at home. Looked at in this respect, they had a peculiar claim upon our attention. Great things had been accomplished in the foreign field, and like the founders of that mission, they were still prepared to expect great things and to attempt great things therein. They were called upon to labour among men everywhere, just because the Gospel of our Lord Jesus Christ was the only thing that could meet the wants of mankind. They looked abroad upon millions perishing for lack of knowledge, and felt bound to do all they could to lift the heathen from the deep degradation into which he was sunk, and lead him to a better life on earth and to a nobler and happier life hereafter. But when our Lord sent His disciples to preach the Gospel, He told them to begin at Jerusalem. They were sometimes taunted with being actuated by a telescopic benevolence which looked at things at a distance, and overlooked those close at hand; his reply was that it was the very people who did the one thing who did not leave the other undone. They who cared for the heathen abroad were caring also for the heathen at home. He commended these Societies, therefore, because they specially directed their attention to home work. But it might be asked, is it necessary for societies of this kind to work in England and Ireland? Necessary! They had heard from the report that some of the operations of the Society were in London. Was it necessary to have their sympathies and liberality called forth on behalf of London, or that anything should be done besides what was being done by existing churches in the Metropolis for the evangelisation of the people of London? He would ask them only to consider the condition of the people physically and morally in London over the Border—to go into some of the great parishes of London, only to look at the condition of the people in Bethnal-green and all around that neighbourhood—of hundreds and thousands who live down alleys and in courts in the neighbourhood of the palatial residences, and splendid chapels, and churches which strike the eye of the stranger as he passes through the main streets. He asked them to consider the solemn and painful fact that there were men and women in this Metropolis who knew next to nothing of the God who made them, and of the Saviour who died to redeem mankind. There was at once an answer to the inquiry whether it were right that this Society should spend any of its funds in labours in London. All those connected with that place of worship, and all who reside in London, knew full well that there was the greatest necessity for such operations. It was not the same if they went to the villages and hamlets all over the country. It was perfectly astounding what was the extent of ignorance on religious matters in various parts of this land, not only

among those who were sometimes referred to as the "dull-minded and stolid agricultural poor;" but among those from whom you might expect better things. It was painful that there should be the existence of so much vice, immorality, and irreligion. Here, then, was a necessity, and consequently a motive for the operations of such a society.

The Rev. S. G. GREEN, President of Rawdon College, said: It was a judicious remark with which the framer of the report commenced, "that this Home Missionary Society is by no means the only agency the Baptists have at their disposal for the evangelisation of our land." The truth was, that every Church which understood its own function, and tried to do its own work heartily and well, was, in some way or another, a Home Missionary Society. All they, in this instance, did, was to gather up the fragments and smaller elements of power which could not so easily find expression in the life and working of individual Churches. The Church was a river of pure water of life, clear as crystal—as it ought to be—which flowed through the land; the Society was a canal, which gathered together the waters of many streams which were not powerful in themselves, and utilised them, and turned them to good account. Never let them undervalue the river because of the canal, or, in other words, sacrifice the Church to the Society. It was said of the celebrated engineer, Brindley, when asked of what use he supposed the rivers of the land to be, that he replied, "To feed canals." He (Mr. Green) should be very sorry for the day ever to come when the practical use of our Churches would be to support societies; and yet societies were very good things for all that, and there was quite sufficient left for them, after the Church had done its utmost, in reaching parts of the country which were not the spheres of Christian labour. There was then quite enough work to do for this amalgamated Society, and most heartily did he urge, with preceding speakers, that, notwithstanding the great and noble things many of them were doing in their own Churches, they would spare some fragments of time and power and money for the British and Irish Home Mission. The resolution he held in his hand spoke not only of this, but tried to prove also that the Baptists were exactly the right persons to do the work: that if this land of ours wants evangelising—and it does—and if Ireland needs evangelisation—as it does—the Baptist denomination were the predestined evangelists. It was to the effect that the meeting saw especial cause for gratitude to the God and Father of our Lord Jesus Christ in the fact that, through the operation of the two Societies, Churches had been formed and maintained both in England and Ireland, in which the indispensable necessity of a personal and intelligent surrender in all things to the Redeemer's law as written in Holy Scripture is maintained—the ecclesiastical tendencies of the present time showing very clearly that in the maintenance of this principle would be found the only effectual guarantee for the triumph of truth over error; and the meeting thereby pledged itself to assist the Society in the support of other Churches of a similar character. The resolution was a speech in itself. He was not going to discuss the ecclesiastical and religious events of the present time. But certain it was, that if Popery oppresses England as it does, and if a false ecclesiasticism was propagated in many parts of our own country, the Baptists were the very antipodes of both. And certain it was, that if Rationalism were very destructive in many parts of the kingdom, they were equally opposed to this. They met Popery by the direct negative of all its principal positions. He remembered that, in one of those racy prefaces with which the late Mr. William Groser used to amuse and interest the readers of the annual volume of *The Baptist Magazine*, he ventured upon the prediction that the time would come when all professing Christians would be either Roman Catholic or Baptist. That time had not come yet. It might be on its way: perhaps, if people were more logical in the application of their own principles, it would come a little sooner than we could now expect it. Still there was a truth hidden beneath the prophecy, although the prediction itself might remain unfulfilled; people ought to go further from them; or to come nearer to them. The belief they held not merely respecting certain ordinances, but connected belief concerning Christian doctrine and Christian acts, was the great means by which most rightfully and clearly the prevalent evils and errors of the time could be met and overcome. He knew there were difficulties. Look at Ireland, for instance, with its Popery. He protested that sometimes, when he read the reports of Irish Societies, his heart sank within him, and he asked, are we to believe that Protestant Englishmen and English Dissenters will after all do anything for that priest-ridden land? Nor was it Popery alone with which they had to contend; there was also injustice. The ruling form of Protestantism with which the people were familiar was that of the Establishment, and he did not wonder that the very existence of that Establishment, which called itself a missionary Church, should make almost all true missionary work impossible in Ireland. He hoped their

Denomination would have grace to understand its position, and that, in the maintenance of a spiritual humility, they would take care to make the people of Ireland understand that they had no sympathy whatever with the form which the ruling Protestantism of England has assumed among them. They must do this to be successful with them. There were other difficulties, arising perhaps from among ourselves. He thought our ecclesiastical system wanted more elasticity. We wanted to apply ourselves with greater variety and with quicker sympathy perhaps to the different states of society. We were a little too stiff; our Independency, our Congregationalism, our one-man ministry, as it was sometimes called, was all very well in its place, and in all things we recognised the inheritance and expression of great principles; but we ought to be prepared to modify, and vary, and act according to circumstances, and in the work of evangelisation we ought not to be concerned to set down our Churches, all cut and dried, in every place, as if we could do nothing until we had deacons, and a ministry, and every source of organic action. If we kept to that, the Society would be one for eking out the salaries of small pastors in small Churches, and not a society for the evangelisation of England at all. He thought sometimes they ought to be content without a Church, at least for a time. He was engaged a Sunday or two ago in opening a building in a village in Yorkshire of 200 or 300 inhabitants. The people had built a hall for worship on Sunday, and for educational purposes during the week. Therewas no Church formed, and not the slightest thought of forming one. The Gospel was preached without the slightest regard to any denominational distinction. The people were glad to get supplies from Baptists, Independents, and Wesleyans throughout the country; these preached the Gospel, and when the people were converted they formed their own views as to the Church with which they should connect themselves, and God had greatly blessed the proceedings. This was an illustration of what he meant by evangelical labours. He thought sometimes our churches, like some young people, were a little too anxious to set up for themselves before they were able to keep house—to claim a separate and independent position before they could meet its responsibilities and sustain its duties. They formed a church, and then asked the Home Missionary Society to sustain the minister. He should like to see these weak Churches placed under the supervision of some neighbouring Church. He should like also to see the frequent union of neighbouring churches which were too weak to stand alone. He thought the multiplication of little churches was the weakness of Congregationalism in the present day. We should feel it more and more if we let it go on, and moral influence ought to be raised against it, for we sometimes went into a small town and found two Baptist chapels there and two ministers, both of them starving of course, and each of them with not half enough to do. You asked how it could be, and were told, "Oh, there was a secession." Some were higher than the others, and so went up, or others were lower, and so went down; or one of the deacons made himself disagreeable, and some of the young members went away from the old gentleman; or there was a dispute in the singing gallery—harmony was broken, and those who could departed from the nest and went off to a nest of their own. All this was disgraceful to us. But he would not go on with his criticisms. He had said enough to show he believed the resolution to be one of great importance. They might be quite sure that the Baptists were the right people to evangelise England; let them in the name of charity and good sense apply their principles in a large-hearted, a comprehensive, and elastic way.

The Revds. W. BEST, of Leeds, and CHARLES CLARK, of Maze-pond, urged upon the meeting with great eloquence and force the duty of responding to the pledges which the resolutions contained.

We regret that our very limited space prevents the insertion of extracts from the speeches of the other gentlemen engaged at this meeting, which was one of unusual interest.

*** We are happy to announce that the Rev. C. KIRTLAND has accepted the office of Secretary, and contributions may be sent to him, or to G. B. WOOLLEY, Esq., the Treasurer, at 33, Moorgate Street, until the removal to John Street, Bedford Row.

THE

BAPTIST MAGAZINE.

JULY, 1865.

ARE CHRISTIAN MISSIONS A FAILURE?

BY THE REV. C. CARTER, OF CEYLON.

THE question whether Christian Missions to the Heathen are a failure is one to which, after seventy years of experience, we should naturally expect a speedy and decisive answer. Missionaries and Missionary Societies reply in the negative, and the various Christian communities, of this and other lands, shew by their support of the work their belief that the Gospel has not been, is not, and cannot be, preached in vain. Christianity is held by its adherents to be so utterly diverse from all other religions, being of an elevating whilst they are of so debasing a tendency, that even the bitterest opponent, if he had any regard to stubborn facts, must admit its beneficial effects amongst any people where it had gained a footing. Whether or no this is the case is a question which has recently been brought into more than usual prominence by the proceedings of a learned body called the "*Anthropological Society*," which holds its meetings in St. Martin's Place.

It would seem from a report of one of that Society's Meetings, published in the *Evening Star*, that Captain Burton, with Messrs. Reade, Walker and Harris, having themselves seen the working and effect of Christian Missions in Western Africa, assert those missions not only to be an entire failure but absolutely injurious and demoralizing.

It might be argued *à priori* that *Captain Burton's* testimony is inadmissible. *We* deem Christianity beneficial to ourselves, and, therefore, think it might be so to others. Captain Burton being, it is said, a convert to Mahometanism, would effect more by shewing—what, of course, we must suppose him to think—that Christianity is a failure and injurious in England. Who the other gentlemen are, the writer is not aware, but, whoever they may be, the charges they make against missionaries and Christianity, as *corrupters* of the Heathen, are so monstrous and extravagant, that they might well be left unnoticed, being far more likely to injure the accusers than the accused. The statements, however, as to the actual character of the native converts, demand investigation. There are a great number of Europeans, themselves professed Christians, who, after spending many years amongst converts from heathenism, and holding intercourse and having dealings with them from day to day, either *fear* that we have done them little good, or express a decided opinion that we have *not*, or even assert without blaming either Christian teachers

or Christianity, that the converts from heathenism are worse—more immoral and less trustworthy—than the Heathen. If this be so, then those professed Christians, including members of the Anthropological Society too, since they perceive the failure of the efforts which have been made, are bound in the interests of humanity to seek to convert those so-called Christians from the error of their ways. The statements of Messrs. Burton and Co. do not prove that *Christianity* is corrupting, but that those wicked Christians have not been converted to God at all; the one grand design of Christianity being thus in their case unaccomplished, though what Christianity does *not* contemplate but condemns—their conversion to itself as to a system and a name—has been effected. This we might have expected the Anthropological Society to possess sufficient philosophical acumen to perceive.

It has been the lot of the writer to spend more than nine years engaged in mission work in Ceylon, and he can bear testimony that there is a very wide-spread feeling amongst the European community there, that very few of the natives who profess Christianity are sincere in that profession. Judging from what they see of their behaviour, from what they suffer daily through their dishonesty, and from their utter disregard of truth, Europeans come inevitably to the conclusion, that the native Christians are Budhists or Heathens in heart, and are far more blameworthy, and a more immoral class of persons than their neighbours, who are too honest to profess themselves to be what they are not. It is painful to be obliged to add, that the opinion which Budhists entertain of native Christians does not generally differ from the above. They even boast of their own superior honesty in refraining from a profession which is manifestly insincere. They will say: "If a man is a Christian let him adhere to Christianity, and act accordingly. We are Budhists, and not like many in our village who are hypocrites, calling themselves Christians, though they go to worship at our temples and practise all sorts of wickedness besides." To this testimony may be added that of the Protestant Missionaries labouring in the Island, who continually deplore the spread of nominal Christianity, and the fact that thousands of persons—a very considerable proportion, indeed, of the whole population of the Western and South-Western province of Ceylon—who have been baptized, are Budhists in heart and in practice, immoral in their lives, and have their children baptized, or (which is the same thing in Singhalese usage) "*made-Christian*" without the slightest intention of training them up in Christianity, or exclusively as Christians. One good brother, pained at this state of things, avowed to the writer his intention of refusing for the future to baptize any children except those of persons who were regular attendants at the services on the Lord's day. Pædobaptist missionaries are constantly lamenting these facts, and lay the blame upon the Dutch Government, which, in its day, by civil qualifications and disqualifications, by indirect bribing, by smiles and by frowns, induced the leaders of the people, and with them large masses of the people themselves, to submit to baptism; so that it became a disgraceful thing not to have been "made-Christian," and the unbaptized one, forsooth, came to be called, and is called to the present day, when any one wishes to revile him, a "*bastard.*"

A fact or two may be given, illustrative of this desire, on the part of the natives of the Provinces mentioned to be baptized. A man of

considerable influence in his village, came one day, when I was preaching in an adjoining village, and said he should be glad to have his two sons baptized. On inquiring their ages, and learning that they were respectively twelve and fourteen years old, it was hoped they might prove to be at least sincere seekers after truth and salvation, and a day was fixed for the purpose of conversation on the subject. Judge of my disappointment, however, when on conversing with them it was discovered that their minds were quite unenlightened and their hearts unmoved. They were prayerless, and had scarcely any knowledge of the truths of Christianity. When it was asked what were their motives and the reason of their father's wishing them to be baptized, the father confessed it was because baptism was an honourable thing, and that it was not well to enter upon the business of life, or upon marriage, previous to baptism; and he desired me, as his sons were found unfit for baptism, to appoint them some catechism to learn and prayers to say, by which they might qualify themselves for the ordinance. Though finding that such qualifications were not deemed by me of any value for the purpose, he still pertinaciously urged the baptism of his sons, and offered, on condition of his request being granted, to bring over to Christianity more than forty persons from his village; and as a last resource said: "Well, you baptize them in view of the spiritual things you speak of and let me have the worldly advantage;" and then went away in anger.

It is very common for persons to say, when asked, "We have indeed been *made-Christian*, but our religion is Budhism. We are Christians for this life (that is, for worldly advantage), and Budhists for the next." Great numbers of persons come and request to be baptized, whose only motive is, that they may thereby qualify themselves for Christian marriage, a motive which they try to conceal. But they are generally found willing to forego baptism when informed that they may be married without it. Some, however, fancying the marriage of the unbaptized somewhat undignified, would reply, "No, we must be baptized first; it is not good enough to be married without having been baptized." Many of our missionary brethren, taking their stand upon what seems to them high and holy ground, refuse to marry the unbaptized, and say, "What have we to do with the marriages of the Heathen? It is enough for us to celebrate the marriages of Christians." Now this might be a very proper course were there sufficient safe-guards against the admission of unsuitable persons to baptism and the Christian name; but in the absence of anything to deter the unworthy, and in the presence of so many other worldly and improper motives to induce them to take up the Christian name, it does but prove a snare, and helps to swell the number of those who call themselves what they are not. This state of things, it must be observed, exists only amongst what are called the low-country Singhalese; though many of them have migrated, and are migrating into the mountainous region of Ceylon. The Kandians, as the natives of the mountainous region are called, have so many things to deter them from the profession of Christianity, that that profession is confined, we believe, to those who are truly converted to God. Amongst the Kandians, there is neither honour, status, nor profit to be gained at present, but all to lose, by the assumption of the Christian name, and the Christians instead of being numbered, as in the

low country, by thousands, can hardly be numbered by scores.

The facts of the case, in brief, are these:—There is in Ceylon a large number of natives — more than 150,000 — who call themselves Christians, either Roman Catholic or Protestant, the greater part of whom are so manifestly destitute of piety, so untrustworthy, and many of them so addicted to Budhism, that Europeans who come in contact with them in the daily business of life are inevitably led to conclusions about the character of the converts similar to those of Captain Burton and his friends. Nor is that conclusion materially modified by a fact of another kind, of which, indeed they may be informed by missionaries and their reports, but which few of them are in a position to verify, and which is so overborne by considerations of an opposite kind, that it makes little impression. That fact is this: that in the midst of this great mass of Heathenism and ungodliness labelled *Christian*, there is really a class of persons who give undoubted evidence of being truly converted to God, and whose character and lives honour their profession; and by *them* Christian missions are redeemed from the charge of failure, and Christianity is proved to be neither debasing nor powerless for good, but the power of God to the elevation, purification, and salvation of those who truly believe, and who alone have the right to be called the sons of God, disciples of Christ, or Christians.

But then this class is comparatively so small that, having no *distinctive* name to attest or intimate its character, it is to most Europeans lost in the great mass of baptized Heathenism with which it is surrounded, and hardly any testimony will satisfy them of its existence. As an untruthful person is not believed even when he tells the truth, so the piety of the few is discredited through the insincerity of the many. Those who believe in the sincerity of any native Christians are supposed to have a superfluous amount of that charity which believeth all things. The standard by which Europeans judge the native Christians cannot be condemned as wrong or too high, but it would be well for them to bear in mind that the same standard would both unchristianize, or rob of "the name to live whilst they are dead," most of *themselves*, and three-fourths of the inhabitants of Britain too. Whilst Europeans thus pass judgment upon native Christians, both native Christians and the professedly Heathen, looking at the vices of Europeans, pass judgment upon *them*: the former comforting themselves that they are no worse than their betters, and the latter deciding, not that Europeans are not Christians, but that Christianity is no better than their own religion. Is then the general moral and spiritual character of the native Christians in Ceylon to be justified or excused by this retort? Rather, is not mere nominal Christianity both in Ceylon and everywhere else to be utterly condemned?

It is said that "on the Western coast of Africa the pupils at school and adult communicants represent a total native population of Christians of between 60,000 and 70,000," and that, "out of a total population in Sierra Leone of 41,624, only 3,357 remained Pagans, 1,734 were Mahometan, 15,780 were Methodist Christians, and 12,982 were Christians in communion with the Church of England." There can be no reasonable doubt that amongst these communities a state of things exists similar to that found in Ceylon, and so affords Captain Burton and his friends some ground for their manifestly exaggerated statement as to the

immoral character of the native converts. It is absurd to suppose that *anything* can debase the heathen Africans, Hindoos, and South Sea Islanders; Satan himself having long since brought them down to that point below which wickedness in mortal man can no further go. But it is manifest that unless the fountain of their wickedness be dried up by the only possible means—true conversion of the heart to God—it will still send forth such polluted streams, despite the Christian name and some little Christian influence around, as to render them a disgrace to Christianity, and give persons who cannot live beneath the surface of native society reason to say that Christian Missions are a failure.

The truth is, it is the practice of Infant Baptism which is answerable for these reproaches which have been cast upon mission work. I can find no words sufficiently strong in which to express my sense of the terrible injury which is thus being inflicted upon the world by the admission to the Christian name of those who have no part nor lot in the matter. Is this practice either authorised by Christianity or consistent with truthfulness, which demands that things be called by their right names? The *Word of God* refuses to recognise it. The baptized are there always described as true lovers of God, as having passed from death unto life, as persons who are born of God, and have confided, and do confide, their soul, their all, to Christ, and voluntarily submit to His guidance and disposal. The Bible knows nothing of any other character being eligible for or having a right to the ordinance of baptism, nor does it in any way recognise any other as a believer, saint, disciple, or Christian. If a person baptized at an age when repentance and faith are impossible *is* what he is said to be, a Christian, then the penitent believer is *not* a Christian, but something inconceivably superior, and should repudiate the name which classes him with the unbelieving world. Can anything be conceived more calculated to defeat the great object of the Gospel than obliterating the distinction between the believer and the unbeliever, the converted and the unconverted, and admitting persons indiscriminately, either with or without faith, to an ordinance and a name intended to be distinctive of character and privileges relating to man's eternal destiny? The mischief which this system has already wrought in the world is incalculable, but surely the evil was never more manifest and never presented so terribly appalling an aspect as it does now in heathen lands, where nominally Christian communities have arisen and are arising so little leavened with true piety that Europeans honestly doubt whether our labour has not been in vain, and the Heathen see nothing of that elevated character and holy life which so gloriously distinguished the *Christians* of the early ages from the non-christian world around. There is no remedy for it but to return to the only scriptural practice, and demand faith and the evidence of it—works meet for repentance—in every individual case previous to baptism. The practice of baptizing infants ought in the sacred name of religion to be given up. Even if the parents were regular attendants upon Christian worship, or even if they were pious persons, the evil, though rendered less glaring, would not be the less real. The character ascribed in the Scriptures to the baptized is no more applicable to the baptized infant child of the Christian than to the baptized child of the Heathen; and in both cases you give a name to live whilst they are spiritually dead and never may

come to life: you assert, in fact what is false.

It may be replied, that even those churches which are formed on the principle of baptized believers, are not altogether free from unworthy persons. The answer to this is most obvious—that when we have done what we can to keep out those destitute of faith, and to eject them when discovered, we are free from blame; and the presence of a few doubtful characters who, through our want of *omniscience*, have crept in amongst baptized believers, is in no way parallel to the systematic admission of persons (infants) *known* to be destitute of faith. And, as a matter of fact, there are *none* of *our* native members, or Christians, who are Bŭdhists, rarely have any ever become so, and there are few of them who do not *honour* the Gospel.

It is in vain for Pædobaptist missionaries to sigh and complain, as they do in Ceylon, of the insincerity of the native Christians; it is in vain for them to throw the blame back upon their predecessors who laid the foundation for the present state of things. Upon whom, we would ask them, does the blame rest of *perpetuating* the desire on the part of the people to have their children *made-Christian*, and upon whom rests the blame of complying with that desire? Your Dutch predecessors are not to be censured for the mischief you are doing *now* in baptizing the unconverted. We know you feel the difficulty, and would gladly get out of it, but you will find no way of escape, except by demanding *faith* previous to baptism.

You do, indeed, preach the necessity of repentance and faith, and strive to restrict the administration of the Lord's Supper to those who are worthy to receive it; but even this does not counteract, as your own complaints testify, the mischief which your baptism of unbelievers is doing; and besides, it might be demanded by what authority or with what show of reason you withhold the Lord's Supper from those you deem suitable for baptism and the Christian name.

There may be at present, as in the Kandian Province of Ceylon and in India, social circumstances which check the rapid extension of mere nominal Christianity; but, with the sweeping away of falsehood, with the general progress of truth, and with the advance of European influence, the day will come when it will be a respectable and profitable thing to be a Christian, and then unbelievers rushing in, or carried in, to be *made-Christian*, may swamp the Church in the world.

May God in mercy avert it by purifying His Church in doctrine and practice, by sweeping away that Popish practice of baptizing infants, and its natural concomitant and only consistent foundation, that Popish doctrine of baptismal regeneration, not propagated by Papists alone but also by the Church of England Prayer-book now translated into the language of the native converts! Then shall the Church go forth, fair as the moon, clear as the sun, and terrible as an army with banners.

THE LATE REV. W. UPTON, OF ST. ALBANS.

To many readers of this magazine a short sketch of the life of this well-known minister will be welcome. The circle of his friends was large, though the whole of his life of labour was spent in one place and among one people. During his long pastorate, many, especially of the younger members of his church, have from time to time been removed to other parts of the country. They cherish the memory of their former friend and pastor; and this brief memorial of him may reach them through the medium of these pages. With nearly all who knew him, it is scarcely too much to say that his friendship was valued; and now that is necessarily suspended, his "memory is blessed." His early life and history are best described by himself in the following extracts from some brief autobiographical notes written shortly before his death:—

"Destitute altogether of ancestral worldly honours, it was mine to enjoy the privilege of being, like Cowper, 'the son of parents passed into the skies.' My maternal grandfather was the Rev. Michael Bligh, many years pastor of the Baptist Church, Sevenoaks, Kent. I was born in London, April 11th, 1796, my father being then pastor of the Baptist Church, Green Walk, afterwards Church Street, Blackfriars, and now meeting in Upton Chapel, Lambeth, so named in honour of his memory."

He received the chief part of his education in a school at Blackheath, conducted by the Rev. J. Thornhill, a clergyman of the English Church. After leaving school, he joined his brother for several years in business at the West-end of London. In reference to this period he writes:—

"I was not at all religiously disposed, although from habit and association, observant of external religious proprieties. An intimacy commenced in 1816 which formed a sort of turning-point in my religious history. At that time there resided with my father Mr. James Price, clerk in a banking house in London, son of a Baptist minister at Yeovil. He and I became much attached to each other. He was a decided Christian, and, soon becoming acquainted with my sceptical tendencies and irreligious habits, set himself affectionately and earnestly, if possible, to effect a change. Nor were his efforts unavailing. His letters, conversation, and example were made, I trust, under God's blessing, the means of reviving, deepening, and bringing to decision those early, deep, but oft-resisted convictions and impressions of which from childhood I had been more or less the subject. This period I suppose I may regard as the commencement of my religious life, although, at subsequent periods, I have had misgivings as to the reality of my then supposed conversion. It is quite certain that my views were far less clear, and my principles and habits far less definite and confirmed than I hope they have since become."

In January, 1818, he was baptized by his father, and was at once actively engaged in the Sabbath School, and other forms of Christian effort. Many of his friends soon began to urge him to give himself "to the work of the ministry;" and, after several "probationary exercises," in accordance with the wise custom then more widely observed than now, he was called to the ministry, and specially commended to God's blessing at a meeting of the Church held May 29th, 1820. His father delivered an address on the occasion from the words "God be gracious to thee, my son." His own wish was to enter one of our colleges, but the general feeling among his friends was not favourable to these institutions, and he abandoned the idea. The assistance which he desired in his studies for the ministry he found in an unexpected quarter, as thus detailed by himself:—

"During the twelve months I spent with my father (after leaving business) I received great assistance in my reading and studies from the Rev. W. Howels, a clergyman well known as the popular but somewhat eccentric minister of Long Acre Chapel. I became acquainted with him during my residence with my brother, and finding that I had quitted business with a view to enter the ministry, he called on my father, and kindly offered to render me any assistance in his power. This generous proposal was gladly accepted, and part of two days every week was subsequently spent with him. That he should have taken such deep and almost paternal interest in me and my welfare, I always regarded as very remarkable and providential; while the beautiful example of Christian catholicity thus presented was certainly something uncommon, and tended beneficially to liberalize my own mind."

He preached at many places in London and its neighbourhood during this period, and would probably have become the pastor of the church meeting in Little Wild Street, had not his attention been directed to St. Albans, where he preached his first sermon July 31st, 1820. The church there was then small, and not at all like "a city that is compact together." Divisions and bickerings had reduced its numbers and embittered its spirit. The congregation was small, and the position which the place occupied in popular estimation throughout the town was by no means high. It is not to be wondered at that he should leave it with "neither desire nor expectation of visiting it again. 'But it is not in man that walketh to direct his steps.'" The minister at St. Albans died the week after this visit, and a desire was immediately expressed that Mr. Upton should become the pastor. An earnest and unanimous invitation was sent to him. His difficulty in replying was increased by the fact that he was now asked to become assistant to his father.

"At length (he writes) the path seemed to be clearly marked. My own mind inclined to the country, and my father and London friends, though many of them affectionately desirous of detaining me in London, were compelled to admit that the entire unanimity and earnest cordiality of the invitation to St. Albans, combined with the blessing which seemed evidently to attend my labours there, indicated my duty to accept the same. Accordingly, in June, 1821, I signified my acceptance of their invitation, and entered upon my present pastorate."

He was ordained July 4th in that year. His private memoranda show that he entered on his pastorate devoutly and prudently. He prays to be made "a humble, zealous, holy, spiritual man." At the same time, the aims he cherished were, as was usual with him through life, very distinct and practical. As the brief records of himself through successive years are now read, none can fail to see the singular and unwearied tenacity, with which he pursued those aims until they were thoroughly realized. Those features of the Church over which he presided which happily marked it in his later years, were exactly those on which the heart of the youthful pastor was fixed, as the following extracts will plainly show, especially to those who know anything of the kind of teaching which he led his people to love, and of their spirit and influence as a church during the last portions of his life.

"October 1st, 1821.—Yesterday was 'a day to be remembered.' My morning subject was 'All his saints are in thy hand;' and never did I feel a greater solemnity of spirit than in the afternoon. I felt that it was necessary to deal faithfully with speculative religionists, of which class several, I fear, are to be found under my ministry. I therefore preached from James i. v. 22. I wish never to lose the savour of what I felt. I felt as the servant of Christ; the fear of man never entered my mind, thanks be to God. I should not wonder if some were offended; but what of that. It will prove that the word was powerful, for I was not at all personal. I trust I have a sacred peace from the consciousness of being clear from all men's blood.

"November 18th.—Preached the annual

sermon for our Sunday-school to such a congregation as St. Albans' meeting never saw before. Every part was crowded. My heart felt joyful, and I trust grateful, because I think it a proof that the cause amongst us is rising, and that it may do so, and recover from the stabs it has received, is one of the dearest wishes of my heart.

"April 17th, 1822.—This day we have formed in this town a Sunday School Union. I hope St. Albans will yet emerge from that coldness and death-like stillness which has been found therein. Oh! that I may be an instrument of stirring up to greater zeal and activity in Christ's cause.

"June 22nd.—Oh! that I could light up the fire of missionary zeal in St. Albans. God has, I trust, enabled me to kindle a spark. Oh! help me to fan it to a flame. O! St. Albans, noted for its lukewarmness in past years, become equally so for the warm and holy zeal."

To the purposes which these extracts breathe he devoted his life, and when he "ceased from his labours," and through a few months of illness looked back upon the past, he saw much accomplished, through God's blessing, in the Church he loved, in a greater measure than at any previous time. It was no band of "speculative religionists" who longed to hear him speak the word of life again; and no church with a ruined reputation, or a "cold and death-like stillness," or "lukewarmness," paralysing its power, which sustained his heart by prayerful sympathy and unremitting Christian love. Thus ever he saw the things that he desired.

Very soon after his settlement at St. Albans he became engaged in labours in the surrounding villages. He established preaching stations in several, which are still regularly occupied, and from which many members have been added to the church. The Herts Union, a county Home Missionary Association, found in him a zealous supporter. Its unsectarian character commended it to his judgment and heart. He became secretary to it in 1826, and continued so till his death. At the Society's Jubilee in 1860 a handsome testimonial was presented to him, as a mark of the high appreciation in which his services were held. In other county and local associations he took an active part. His administrative ability made him specially useful to them. His hearty advocacy and zealous support were always given to the Bible Society, and for many years he and the Rev. H. N. Dudding, a clergyman of the town, were co-secretaries to the local auxiliary. In educational movements in St. Albans he took the liveliest interest, and in conjunction with others helped in the establishment of the Infant and British Schools, Young Men's Association, &c. He might be termed the founder of the Town Mission, which at first was supported entirely by his own congregation, though now sustained by various denominations. Nor were his efforts confined to home. For many years he was an active member of the Committee of the Baptist Missionary Society, and frequently travelled on its behalf. In lectures or addresses connected with Juvenile Associations his services were particularly acceptable, his cheerful and genial manners always rendering him a great favourite with the young. During the whole of his ministry the church and congregation continued in the main to increase. The chapel was several times enlarged. The number of members swelled from 50 to upwards of 250. At one time an effort was made to induce Mr. Upton to remove to Church-street, Blackfriars, but he decided on remaining at St. Albans. He received from time to time many proofs of the affection existing between the pastor and his people, who on the fortieth anniversary of his ordination presented him as an expression of their esteem and love with a purse containing £100.

The last two years of his life were marked by many signs of failing health. His private memoranda indicate a firm conviction in his own mind that his course was drawing to its close. In the early part of 1864 he endured the most painful illness he had ever suffered; but it yielded to medical skill. He writes on his birth-day, April 11:—

"My recent illness has left me in all respects a feebler man; although I hope it has not been without moral fruits. Should the coming year tell on me as the past has done I shall speedily run out the rest of life's lease. The Lord give me grace to live it well, and fit me for the end."

His health partially recovered during the summer, but on November 13th, 1864, he occupied the pulpit for the last time. His sermons that day were marked by more than ordinary impressiveness and power, although to him it was a day of distressing weakness and great suffering from violent spasmodic seizures, of which he says:—

"These attacks will soon compel me to silence, if they do not consign me to the silent world! My God! prepare me. . . . This is the beginning of the end. I have looked for it. The Lord help us all in this anxious crisis."

The disease of the heart beneath which he suffered rapidly developed itself, and it was obvious that his life was in jeopardy. With perfect calmness he received the announcement that it was so, and during the period of inaction and weariness which followed, his cheerful, genial, Christian spirit never deserted him, while he calmly realized his true position and his sure hope. Thus he writes on New Year's day of the present year:—

"Here I write '*Finis*' to this journal, probably to all earthly journals. I write it, Sunday, January 1st, 1865. Ever since my last entry I have been confined upstairs. My heart affection is in some respects better. I suffer less, but I lose flesh and strength, and feel that 'the day is far spent; the night is at hand.' So I think. God only knows. But here I close. I have many comforts—friends are devotedly kind—my mind is tranquil. My soul I hope in Jesus' hands, as well as all my times. Lord! be with us all. Amen."

A gleam of hope as to partial restoration passed over the minds of his friends; but the Lord appointed otherwise. On the afternoon of Saturday, 25th March, he composed himself for his usual sleep, but painlessly, and tenderly it deepened into the "sleep that knows no waking," till "God shall bring with Jesus those that sleep in Him." So peacefully did his spirit pass away, that his own words, written a few days before his death, were literally fulfilled:—

"To sleep in Jesus when I die,
And lay me down among Thy sheep,
Still guarded by thy watchful eye,
Thus give to Thy beloved sleep."

His funeral services testified to the affectionate esteem in which he was held. All classes of his fellow-townsmen united in expressing their respect and grief. His brethren in the work of Christ gathered from all the neighbourhood round to follow him to his tomb, and all sectarian differences disappeared, as at his grave, to those who knew him it would seem fit they should. The services at his funeral were conducted by the Rev. C. Bailhache, of Islington. Funeral sermons, which have since been printed, were preached on the following Sabbath by the Rev. S. H. Booth, of Birkenhead (formerly a member of the church at St. Albans), and the Rev. W. Braden, Independent Minister of St. Albans. Mr. Upton had nearly completed the sixty-ninth year of his age, and the forty-fourth of his pastorate at St. Albans. He has gone to his rest, without having reached extreme old age. But if

life's length consists in what is done, he came to his grave "full of days," as certainly he did "full of honour;" leaving to his church, in their present position and agencies, a monument of single-minded labours greatly blessed by God; and to his family and more intimate friends, the still more precious bequest of a fragrant memory, a stimulating example, and a blessed hope.

OUR ALLEGED DENOMINATIONAL DISUNION.

CHRISTIAN men may disagree. They may somewhat disreputably disagree: the case of Paul and Barnabas at Antioch to wit. Contention was hardly the thing between such men, especially when it came to be so sharp. There it was, however; to be deplored, no doubt, but not to be denied. Excitement and exasperation were, for the time being, in the ascendant, to the present dishonour of the Lord's servants, and to their subsequent distress.

At one of our denominational meetings in April, excitement and exasperation were in the ascendant again, and a good deal was said and done that gave occasion for reproach. The contention was, on all accounts, too sharp.

But it is possible to exaggerate our idea of the contention, and then to infer a condition of our body which in reality does not exist. It is not the first time that two or three good men have wronged each other and grieved their brethren by their hard speeches; neither is it at all likely to be the last time. Our obligation, both to judge for ourselves that which is right and then to act according to our judgment, will render discussion inevitable, whilst the infirmities of our nature will very likely make the discussions the occasion of manifold offence. Caution will be, of course, imperative. Aware of our jeopardy, it will become us, when future differences arise, quite as much to speak the truth in love as to speak the truth at all. Although offences must, perhaps, needs come, woe to the man through whom they come!

But the penalty, as well as the sin, will be the man's own. The perpetration of the evil by an individual, or by individuals, may involve the Denomination in its discomfort; but it by no means necessarily involves us in its guilt. The body may be held innocent, although certain members of it may righteously be pronounced wrong.

And surely the body at large is innocent. The statements which are afloat to its disparagement are hardly substantiated by the facts. It must be a mistake to say that our ordinary and habitual condition is one of mutual unkindness and mistrust; that there is no fellowship of the spirit; that envy and strife and divisions are not the exception with us, but the rule; and that, far beyond the other branches of the Church of Christ, we are wanting in the charity, which "doth not behave itself unseemly," which "seeketh not her own," which "is not easily provoked," which "thinketh no evil," which "rejoiceth not in iniquity, but rejoiceth in the truth."

That we might be better than we are, in respect to the grace of charity, is true enough; but there are sound

reasons for believing that we are by no means so notoriously and so incomparably bad.

Why, by the day after our late discomfort in Moorgate Street, it was most gratefully apparent that the brethren were drawing together spontaneously: the older and the younger ones alike evincing the utmost forwardness both to proffer and to reciprocate the expressions of Christian love. It may be affirmed that our Annual Meetings never closed upon us with a richer savour of the communion of saints. If we cannot forget that they began amidst a storm, let us not forget either that the Master arose and rebuked the storm, so that there was a great calm.

Nor is this all. We have in remembrance the meetings of the Baptist Union in Birmingham last year. No appearance did they offer of mutual enviousness and mistrust. Our representative men were there to a large extent; far more ready, as it seemed, for co-operation than for cavil; much more disposed to bear one another's burdens than selfishly to keep aloof. Those Birmingham meetings alone suffice to correct the strange mistake—first, that we are a grievously disunited body, and, secondly, that our disunion is the consequence of our jealousy and ill-will. Unless such men as Mr. Mursell, Mr. Vince, Mr. Brock, Mr. Lewis, Mr. Gould, Mr. Chown, Mr. Noel, Mr. Birrell, Dr. Gotch, and Mr. Green, jun., are great diplomatists, if not something a good deal worse, our body, so late as last October, at least, deserved no such stigma of dishonour and disrepute. Credit was taken for a position among the Churches of which we had no occasion to be ashamed.

Nor was the credit prematurely or unwarrantably taken. Our associations throughout the country are, in the main, the indications of sincere attachment between the ministers and the churches; whilst at the annual meetings of these associations the affection of the intercourse between the brethren leaves little to be desired. Nothing is more common than the persuasion that grace, mercy, and peace, from God the Father and Christ Jesus our Lord, have been complacently vouchsafed.

It is quite true that London has no such association of Baptist churches, a defect on many accounts to be regretted, if not deplored. But the defect in no wise sustains the intimation that our London ministers and churches are wanting in mutual confidence, sympathy and kindness. No sooner does an occasion arise than they are in active and congenial co-operation, striving together for the faith of the Gospel. A bill was seen posted over the West-end of London within a week of our anniversaries, on which the following names were announced as fellow-workers in a denominational enterprise—Vince, Offord, Noel, the two Spurgeons, Bigwood, Brock, Varley, Tucker, and Frank White. Whether these men are deemed our leaders may be left unsettled; but there they were at Chelsea, apparently, to say no more, of one heart and of one soul; and, with honoured brethren of like mind, they are, in many other places, as fellow-workers, whenever the opportunity occurs.

The chapel of the Rev. Edward White, of Kentish Town, is about to be enlarged. The church at Camden Road spontaneously proffers two collections in aid of the enlargement; and the arrangement is, that the pastor at Camden Road preaches one sermon, and the pastor at Bloomsbury Chapel preaches the other, whilst the Rev. E. White is invited to occupy the pulpit of the latter place, in token of the Bloomsbury sympathy with his design.

There is really no end to such in-

stances. If Cornwall Road Chapel is to be opened, Mr. Landels preaches, and the brethren are well represented there. If Mr. Bonner needs ministerial aid at Barking Road, Mr. Hinton and Mr. Stovel are at his service. If the minister of Soho Chapel dies, and leaves his wife and children without the means of very adequate support, the neighbouring churches make special collections on their behalf immediately, although in two instances certainly those churches had no sympathy whatever with the higher Calvinism and the strict communionism of the deceased. If Mr. Woolacott retire from the pastorate, and a meeting be held to assure the venerable man of unabated confidence and esteem, the ministerial attendance at the meeting proves that brotherly kindness is not limited to any particular section of our body, and that we can rejoice with one another as well as weep. If a country church determines to have two preachers from the Metropolis at its anniversary, it need not be afraid to apply either to Hackney and Commercial Road, or to Stratford and Salters' Hall, or to Walworth and Westbourne Grove, or to Cross Street and Camberwell, or to Maze Pond and Bedford Row, or to Dalston and Regent's Park, or to Hammersmith and Brixton Hill. There are no official antipathies between our brethren in those places; no denominational alienations through which the application will be resentfully declined. They may be taken without offence as specimens of our ministerial body in the Metropolis; and their services can be always sought for with the assurance that, touching all things pertaining to the work of the Lord, they are of one mind.

The truth, therefore, is substantially the same both about our provincial and our metropolitan churches. We are not all that we ought to be; but we are not what we are said to be. If, indeed, all were known, it is likely that we should be found to be very much like our friends of the other bodies. Neither Church Congresses, nor Congregational Unions, nor Presbyterian General Assemblies, nor Wesleyan Conferences have been free from such scenes as we witnessed in Moorgate Street. We share in the general need of humiliation before the Lord for what is past, and of greater watchfulness and prayer in respect for that which is to come. No exhortations in these directions can be too importunate or urgent; no attention to the exhortations can be too persistent or devout. Happy will it be if our anniversaries in 1866 bear witness to our improvement. Times of refreshing from the presence of the Lord will await us then, if the fruits meet for repentance shall in the meanwhile abound.

At the same time it will be desirable to refrain from the circulation of opinions which are derogatory to our body, the opinions not being in anywise in accordance with the facts. It will do us harm in the estimation even of the candid and the good in other Christian bodies. It will tend to alienate from us the rising mind of our congregations. It will encourage, if not originate, the mischief which it deplores. It will induce a morbid dread and deprecation of discussion which, after all, among honest men, is inevitable; and hence there will arise in one direction the danger of temporization, which is bad, and, in another direction, the danger of partizanship, which is no better; the one party falsely claiming to be the special advocates of charity, and the other party assuming, quite as falsely, the special guardianship of truth.

Our wisdom is in being true to ourselves; and it is the truth about ourselves that we are not biting and

devouring one another; that we are really in no danger of being consumed one of another. We may thank God and take courage; for although our glory has been a little dimmed, it has not departed.

DE PRESSENSÉ ON BAPTISM.

THE following translation of some portions of the most important work of one of the most eminent living Protestant theologians of France will, we feel certain, prove interesting to our readers. Our own views on Baptism, both as to its mode and subject, are here ably defended, and some of the arguments are interesting from their novelty and freshness of style. M. Edmond de Pressensé is the pastor of the Independent Church meeting in the *Rue Taitbout*, Paris, and may be regarded as the leader of the Free Evangelical Churches of the Continent, combining the eloquence of Dr. Chalmers with the ecclesiastical liberalism of Edward Miall. He was a pupil of Alexander Vinet, of Lausanne, whose principles, in matters of liberty of conscience and separation of Church and State, he has unceasingly defended. His first publication had reference to this latter subject in connection with the National Synod held at Paris in 1848.

E. de Pressensé has proved himself an eloquent defender of Revelation against the attacks of the Socialists. He has published important pamphlets on "Catholicism in France," and "The Immaculate Conception," illustrating the materialism of the Church of Rome. Last year he published a volume on the French Revolution, tracing out the deplorable persecutions and oppressions of conscience resulting therefrom, with an eloquence reminding the reader of the Abbé Lammenais and his famous "*Affaires de Rome.*" He is one of the most zealous defenders among French Theologians of Christianity against German, French and English Neologians. Strauss, Renan, and Colenso would find it difficult to refute his proofs of the truth of historical revelation. He is now preparing a Life of Jesus, with a view to which he has expressly visited the "Land of the Gospel."

M. de Pressensé is also the editor of the "*Revue Chrétienne*" and a Theological Supplement, the only Protestant Evangelical Journal which obtains a circulation among learned and literary Catholics and liberal thinkers.

De Pressensé is, however, especially known through his great work, "The History of the First Three Centuries of the Christian Church," which will consist of six volumes. M. Villemain, Secretary of the French Academy, styled it a learned homage to the essence of Christian faith and worship; and because of the first part of this history, the University of Breslau conferred on its author the degree of Doctor of Divinity. It is from this work the following passages are translated:—

"Baptism, which was the sign of admission into the Church, was administered by immersion. They plunged the neophyte into the water, and laid their hands on him immediately on his coming out. These two rites corresponded to the two grand phases of conversion, which, before being a resurrection with Jesus Christ, is a cruci-

fixion of the old nature. Faith was also required of every one who received baptism. The idea was never conceived by St. Paul that any could imagine baptism without faith—the sign without the thing signified; and he hesitates not, in the bold simplicity of his language, to identify the spiritual fact of conversion with that which symbolised it. 'We are buried,' says he, 'with Jesus Christ by baptism into death.' (Rom. vi. 4.) "It is necessary to impute to him, in spite of all his writings, the gross doctrine of Baptismal Regeneration, or to acknowledge that faith is with him so intimately connected with baptism, that in speaking of the latter he believes that in it he includes the former, without which it is only a vain form.

"All the New Testament writers attribute the same sense to baptism. It supposes, according to them, a manifestation of religious life, varying, perhaps, in degree, but constantly demanded. 'Baptism, which saves us,' says the apostle Peter, 'is not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ.' (1 Pet. iii. 21.)

"In these times, when ecclesiastical organization was in many respects unsettled, baptism was equivalent to a profession of faith. Administered in the name of Jesus Christ (for there is no example in the New Testament of the use of the complete formula of baptism) as a solemn sign of conversion, it had all the force of a direct confession of the Christian faith; especially at a period when, to receive it, it was necessary to expose oneself to contempt and persecution. Great importance must have been attached to baptism as a sign of incorporation with the Church, when they thought themselves obliged, in some congregations, to administer it to some Christians already baptized, in the name of catechumens who had died before receiving it. This is, in our opinion, the only reasonable interpretation that can be given to 1 Cor. xv. 29. "This custom, mentioned in passing by St. Paul, was retained in some heretical sects. (Epiphanius, Hœres xxviii. 7; Tertullian, De Resurrectione, 48.) It is moreover probable that the neophyte, before receiving baptism, made a short profession of his faith. It was this answer of a good conscience toward God of which St. Peter speaks. This custom was in full force in the second century, and everything induces the belief that it may be traced back to the first century. This simple and popular exposition of faith has been confounded wrongly with the Apostles' Creed, which is of later date. The Creed is only the development of the formula of baptism, increased by degrees until it became a rule of faith. Thiersch maintains the apostolic origin of the Creed. Bingham confesses that this supposition has no historical basis. In the second century a mass of traditions were without scruple ascribed to the Apostles, which in their totality at least could not be traced to them. The *Apostolic Constitutions* abundantly prove this fact. But, as it concerns the Apostles' Creed, we have only one hypothesis. Its primitive form has been found in the constitution of the Church of Alexandria. We quote it literally:—

Πίστευω εἰς τὸν μόνον ἀληθινον θεὸν τὸν πατέρα τὸν παντοκρατόρα και εἰς τὸν μονογένη αὐτοῦ νίον Ἰησοῦν Χριστὸν τὸν Κύριον καὶ σωτῆρα ἡμῶν, καὶ εἰς τὸ ἅγιον Πνεῦμα τὸ ζωποιοῦν. (Constit. Copt. Eccles. Alexandriæ Bunsen, Antenicæna iii. 91-93.

"Evidently we have here the formula of baptism turned into a profession of faith, and put into the mouth of the neophyte. It is not possible to indicate the date of the interpolations, which are very excellent and in conformity with Christianity.

"Considered from the apostolic point of view, baptism would be allied neither to circumcision, nor to the baptism which was administered to proselytes under Judaism. There is between it and circumcision all the difference which exists between the theocracy into which one enters by birth, and the Church into which one enters by conversion. It is in direct connection with faith; that is to say, with the most free and the most individual act of the human soul. As to the baptism administered to Jewish proselytes, it accompanied circumcision and had the same signification. It washed the neophyte and his family from the filth of Paganism, and indicated his incorporation and that of his children into the Jewish theocracy; its character was essentially national and theocratic. Christian baptism does not transmit itself by right of inheritance any more than faith. This is the grand reason that makes us believe that in the apostolic age it was not administered to infants. We cannot quote any positive fact in the New Testament that proves infant baptism; the historic proofs which have been alleged are inconclusive. There is only one doubtful case; and those who attach more importance to the general spirit of the New Testament than to an isolated text do not hesitate to contest all its worth. Besides, if we must acknowledge that the Baptism of Infants begins to invade the Church in the second century, the primitive idea of baptism still clings to it in its essential elements. The rule is to require a living faith of those who demand it; it is

surrounded with solemn guarantees; it is prefaced by three years of instruction; and it is administered only after multiplied and rigorous proofs. In the Coptic constitutions of the Church of Egypt we read these characteristic words :—' Let the baptized, after all these things say, Such is my faith.' Ὁ δὲ βαπτισόμενος μετὰ πάντα τάυτα λεγέτω, ὅτι ὕυτω πιστέυω. But it is known that the ecclesiastical institutions of the second century are a sufficiently enfeebled reproduction of those of the first. The Baptism of Infants, far from being traced back to the Apostles, is an innovation which coincides with the prevalence of Episcopal notions."

There is a note on the Baptism of Infants appended to the second volume, of which we give the substance.

No subject has been more controverted than that of the Baptism of Infants. The most distinguished Church historians of the present day acknowledge that this practice cannot be traced back to the apostolic age. Neander, in his *Planting of the Church*, and Bunsen, in his Hippolytus, express themselves very clearly on this point. In truth, if we do not rely on very feeble evidence, or if we consult the whole scope of the New Testament, we shall perceive that the baptism of adults alone is in conformity with the spirit of the Churches which have rejected circumcision. As it regards the Churches of Palestine, they continued to practise all the rites of the Mosaic religion, and especially the circumcision of infants: we cannot then speak of the baptism of the newly born among them. Schaff has furnished, in his *History of the First Century*, a clever defence of Pædobaptism. We will refute his principal arguments, which are the best that can be furnished in support of his proposition. His first argument is that Christianity, as an economy of grace, embraces all ages and all conditions, and consequently gives the seal of salvation to infants. He cites the famous passage of Irenæus (Adv. Hœres., iii. c. 11), in which this Father says that the Saviour became an infant for infants—*Infantibus infans factus.* But the only conclusion to be drawn from this passage, the sentiment of which we freely adopt, is that the infant is placed within the pale of redemption. In the same manner as without personal ratification it has been involved in the condemnation of its race, so without personal ratification it is included in the salvation. This salvation belongs to it. To say that it has no part in it without baptism, is to admit baptismal regeneration;—it is to do insult to the love of God. It is important to know whether the baptism represents objective grace or grace received and assimilated. It seems to us evident that it relates, not to salvation in itself, but to the appropriation of salvation. If so, it is not fitting to confer it on those who are incapable of conversion. It is vain to quote in support of Infant Baptism the commandment of Jesus Christ, " Make disciples of all nations, baptizing them." Μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς. (Matt. xxviii. 19). It is inferred from it, altogether incorrectly, that baptism ought to be administered to all those whom we consider as candidates for grace, that is to say, to all those whom we wish to instruct in the Gospel. The word μαθητεύσατε signifies *to render a disciple*, that is to produce faith in the heart. The whole ancient Church has thus understood this command; for, as we have already remarked, far from baptizing at once the catechumens, it has made them undergo the most serious examination. In the fourth century Constantine delayed his baptism until the day of his death. The words, *Suffer little children to come unto me* (Matt. xix. 14), contain no reference to baptism. The declara-

ion of Peter, "The promise is unto ou and to your children" (Acts ii. 9), signifies simply that grace, since he time of Jesus Christ, belongs by ight to all generations of men. The assage (1 Cor. vii. 14) "Your children are holy," contains no allusion whatever to baptism. It removes a pecial difficulty. A converted pagan, whose wife was still a pagan, night have thought that his children were rejected by God; the Apostle akes away this difficulty by saying Christians in such a situation, your hildren are holy from the fact that ou have consecrated them to God y your prayers. To take the word oly in any other sense is to relapse nto Baptismal Regeneration. This assage abundantly proves, in addion, that the Baptism of Infants did ot even exist at Corinth, for then he supposed question could not have een put. Some writers endeavour o establish pædo-baptism on the stimony of the Fathers of the econd and third centuries (Bingham rigines iv. p. 183; Schaff p. 575). t the end of the second century he Baptism of Infants was the exception. In the third century, in pite of the protestation of Tertullan, it made rapid progress. We o not deny the testimony of Cyrian (Ep. lix. ad Fidum), nor that f Origen (Homel in Levit viii.); but here is a strong presumption against he evangelical origin of the Baptism f Infants in the fact that it begins o prevail precisely at the period hen the opinions of the Church onsiderably changed. It owed its omplete triumph to the notion of aptismal Regeneration, which beame an integral part of the orthodoxy f the fourth century under the influnce of St. Augustin. All justificaion of Infant Baptism which is not resented from this point of view is ame and illogical; but it is well nown what we must pay for logic, and how far spiritual Christianity must be sacrificed on this subject. See on this point an excellent work by M. Lenoir, *Essai biblique, historique et dogmatique, sur le baptême des enfants.* Paris, 1856.

A very excellent book by M. Clement, Professor of Theology of the Free Church of Lausanne, has recently been published. We have already refuted a great number of his arguments in refuting Schaff. M. Clement insists strongly on the state of grace into which the infant is brought, and the blessing which flows to it from its contact wth the Church. We concur in this view: we, too, wish the infant to grow up in a religious atmosphere, we think that it ought to be developed in a Christian medium, and that towards it the Church has great duties to discharge. But we cannot comprehend how baptism is necessary to make it a partaker of these blessings. One of two things is necessary: either these benefits flow from the simple contact of the infant with the Church, and then this contact results from the position of their parents and their piety;—or they are attached to baptism as a ceremony, and then it is necessary at all cost to accord to it a magical worth. M. Clement in vain defends himself from Baptismal Regeneration with great skilfulness of argument; he returns to it in spite of himself. The necessity of Infant Baptism can only be proved by its conferring some special grace. The pious and skilful writer is thoroughly imbued with the Augustin theology, without drawing from it his final conclusions. He confines his views almost exclusively to the side of the grace, or sovereign operation, of the Spirit of God in salvation. He scarcely considers the appropriation of this salvation by the individual. This is especially noticeable in his notion of the Church and of the sacrament. *Mother Church* rises

triumphant on the ruins of evangelical individualism. We know indeed all the modifications which he brings to his general views; but these exhibited with as much piety as talent, although not without a certain admixture of subtlety, triumph over all restrictions, and bring us back forcibly to *multitudinism*.

COUSIN JOAN; OR, THE BETTER INHERITANCE.

A STORY FOR YOUNG PEOPLE.

By Cycla, Author of "Pattie Durant," "Daybreak," etc.

(*Concluded from page* 379.)

Chapter VI.

Mrs. Hinxman had looked forward to Lucy's rapid recovery as soon as she could be removed from Joe's cottage to the Grange; but her expectations were not realized. For a few days, Lucy appeared better for the change, then unfavourable symptoms returned, and her aunt's alarm and anxiety were aroused anew.

"It is Mr. Herbert's fault," said she, "he ought not to have allowed her to be removed so soon," forgetting, as she spoke, how she had urged the removal long before Mr. Herbert could be induced to permit it; "but it is only a slight relapse—Dr. West will soon get her over it."

So the London physician came to the Grange, and though he spoke of danger, Mrs. Hinxman resolutely refused to believe in it.

"It's nonsense," she said to Joan one day; "doctors are all alike; they magnify the danger, in order to enhance the value of their own skill. Spring weather is always trying to delicate people, and many persons have troublesome coughs at this time of the year. As soon as she is strong enough to go abroad or to the seaside, you will see how quickly she will improve."

Joan made no answer. She felt that, at present, nothing she could say would alter Mrs. Hinxman's opinion;—an opinion clung to with all the more obstinacy because, in spite of herself, there was an indefinable fear that she *might* be mistaken.

"But she will never get well," continued Lucy's aunt, "if you, Joan, or you either, Mrs. Huxton, put it into her head that she is worse; religion is right enough in its place, but it's not good for Lucy just now, and your hymn-singing and Bible-reading will only make her think herself more ill than she is."

"It's all very fine for her to talk," observed Mrs. Huxton when Mrs. Hinxman had left her alone with Joan; "she may try to persuade herself into believing that Miss Lucy is in no danger, but she will never persuade *me*. I nursed her mother, and she's far too like her to live; it's in the family to go off young, and that night in the rain was enough to bring on disease."

But though, as the weeks passed by, all save herself could see that her niece was farther from recovery, Mrs. Hinxman still resolutely shut her

yes to the truth. She persisted in scribing Lucy's increasing langour o the summer heat, and week after reek planned her removal to the sea- ide, which she delared was all that as needed for her restoration; yet s day after day went on, her cough ecame more painful, and her pale ace more thin.

"Next week," said Mrs. Hinxman ne day, while sitting by Lucy's ouch, striving to feel as hopeful as r words, "next week I shall send Irs. Huxton to L——; it is just the aside place for you, and she shall gage lodgings in readiness. I do el sure that you are better to- ay—you have been so white lately, nd now you have quite a co- ur."

"I feel hot and feverish—but I do t think, dear aunt, that I am really tter."

"You can't judge—you lie here l you are out of spirits more an out of health—you want change id cheerfulness. I think we shall t away next week."

"I do not expect it, indeed I do t," and Lucy was pained to see the ok of sad disappointment on her nt's face. "I do not wish for ange, and you are all too good to e for me to be otherwise than eerful, so don't let us talk of leaving horley Grange; I should like to be iet here until I die."

"Oh, Lucy,—Joan has been put- ng that into your head!"

"No, indeed—I can feel it for my- lf. I can see it in Dr. West's ce—aunt, it is so; only I would e you to ask him how long he inks it will be before——"

"Don't, Lucy, don't speak like at—I cannot ask him. I never peak to him except to say, 'Is she tter?' and when he answers 'No,' leave him at once—I don't wish to ar more. But this is a fancy of ours—I *will not* believe it. You will soon be away from here, and then you will get well."

"I shall soon be away from here, but not in the way you mean; and I should like to stop in this house to the last, I have been very happy here."

"Happy!" exclaimed Mrs. Hinxman, her proud lip quivering with suppressed emotion; "happy! you can scarcely mean that, when I have treated you so harshly."

"The harshness was only a mistake, and years of kindness went before—and I might have acted better—have told you my feelings more freely—have felt less bitterness in my heart. I want you, when I am gone, to think only of the kindness you showed me, and to forget those few painful days. It was for my good, or God would not have allowed it—He planned it all—He is planning for me even now. Oh, the wondrous happiness there is in knowing *that!*"

An expected visit from Dr. West interrupted their conversation. He had not seen Lucy for some days, and his experienced eye detected in a moment the rapid progress which the disease had made—the hectic flush did not deceive him, as it had deceived her aunt.

Before his visit was ended, Lucy, holding her aunt's hand firmly and lovingly grasped in her own, asked him the question which Mrs. Hinxman had never yet had the courage to put—probably, because, in spite of her assertions to the contrary, her fears were greater than she had ever dared to admit even to herself. Very calmly, with no tremor in the voice, Lucy said:—

"Dr. West, do you think that I shall recover?"

He was a God-fearing man; one who had used the frequent opportunities afforded by his profession to bring the Gospel to many a dying sinner, and who, many a time, had

spoken words of peace to the soul when his skill was powerless to ease the poor tortured body that imprisoned it. He knew too well how awful a thing was death, to dare to conceal the fact of its approach from those whom the knowledge most concerned. Now he gazed earnestly at his questioner's sweet face, though the unfaltering voice, and the calm that overspread the wasted countenance, while the deep blue eyes were fixed unflinchingly on his, told him that she was prepared for his reply, and that he need not hesitate from the fear of injuriously agitating her.

"I do not think you will recover;" and, often as such words may have passed his lips before, his voice shook strangely as he spoke them now—she seemed so fair, so young, to be taken away—"but you have youth in your favour, and——" but he could not truthfully say that there was hope, so he abruptly paused.

"Thank you for telling me," said she, gently; and understanding well the meaning of his unfinished sentence. A low moan, wrung as it were from a breaking heart, made Lucy glance towards her aunt, and the agony of her countenance was more than she could bear to see;—for a moment there was a wild longing for life, and she turned away her head with her face towards the wall.

Though she had prepared herself for the doctor's words, though but a short time before she had been striving to convince her aunt that she could not recover, yet now, when the sentence was pronounced by another, her heart seemed to fail her, and she began to realize, as she had not done, that she would soon die. Life, with its duties and its privileges, its work and its affections, seemed very precious at this moment, when she knew that it would soon be over for her; the little she had done, and the much she had neglected to do, filled her with self-reproach; her aunt's great sorrow, and the lonely life she must henceforth lead — all these things filled her thoughts and tempted her to murmur. But higher, better feelings came as she thought of One whose blessed feet had trod the Valley of the Shadow of Death, who had lain in the grave and thenceforth taken from it all its darkness, who had bowed His thorn-crowned head and died that He might rob death of his terrors and deliver His ransomed ones from his power. As Lucy rested on the Saviour, and clung to Him in this time of sore distress, this life on earth seemed but a little thing to lose, for was not the grave only an entrance to the fuller, higher, richer life, which would know no end; and a sob, as of one who, worn and weary, has just found rest, passed from her lips.

"'To be with Christ, which is far better,'" said Joan's soft voice, and Lucy pressed her friend's hand thankfully—the others had quietly withdrawn.

"I am glad that my aunt knows it," said Lucy, presently; "but I fear it is a terrible blow to her."

How terrible it was, even Lucy could not tell, though during the past two or three months she had better understood her aunt's nature. Love and remorse filled Mrs. Hinxman's heart and overwhelmed her; for hours she would not come near Lucy's room, but paced to and fro in the long dining-room, with the door locked to prevent intrusion. When she first reappeared her face was set and hard—no moistening of the eyelids, no quivering of the voice betrayed the bitter agony through which she had passed.

Mrs. Huxton was the first person whom she saw. As before stated, Mrs. Huxton's visit to Thorley had never been intended to extend over

many days. The lady with whom he had gone abroad after Mrs. Joel's death had settled in London, and when apprised of Mrs. Huxton's accident, while she was living at Mrs. Store's, she had begged her old servant not to return to her until he was completely well. So week by week she had remained at Thorley, and, for Lucy's sake, had come to the Grange to assist in nursing her, in spite of her former asseveration that she would not sleep under a roof owned by Mrs. Hinxman. For Mrs. Hinxman, when the removal from Joe Fleming's cottage had been arranged, had so far conquered her pride as to beg Mrs. Huxton to stay with her niece for a time; now she besought her to write to the lady in London to relinquish altogether her situation, so that Lucy might have her mother's nurse beside her so long as she was needed. And though the request was made in a hard, loud manner, that repelled all sympathy, it accorded so well with Mrs. Huxton's own wishes that she thankfully agreed to it.

As these arrangements were being concluded, Joan sought her to beg her to come to see her niece.

"No, Joan," said she, passionately, as she motioned with her hand for Mrs. Huxton to leave them—"no; it is my harshness that has killed her. I was unjust to the mother whom I never loved; but I have been cruel, cruel, to the child I loved much. She belongs to you more than to me—she is your cousin, and you have never made her shed a tear. It is your right to tend her; tell her who you are; talk to her as you please; she shall be thwarted in nothing now."

"Then you will come to her? She has been asking for you."

"Not yet. Perhaps in time; but not to-day. How can I bear to see her pale thin face, and think of what is to come, when but for me she might have been well now."

Joan endeavoured to soothe her, but how far she succeeded she could not tell. At present it seemed as if her words fell on unheeding ears. Trusting that Mrs. Hinxman's violent grief would become calmer in time, and leave her capable of receiving true consolation, Joan returned to her post at Lucy's side.

When a suitable opportunity arrived, she informed her friend of their mutual relationship, and the discovery made Lucy very happy.

"I loved you from the first, when I caught a glimpse of you in the Thorley omnibus months ago. How much I owe to your coming, and now we belong to one another. I am very glad, very thankful, and I have plans in my mind which will be all the easier to accomplish now."

As Joan had hoped, Mrs. Hinxman became calm enough in a few days to sit with Lucy as she had done before. To all the household she was stern and rigid as ever, but when alone with the cousins there was a softened look upon her face and a gentleness in her manner from which Joan hoped much. Lucy's brother, Alfred, had been sent for from school; but his aunt seemed scarcely to heed his presence. He came to see his sister (as did also Mr. and Mrs. Haynes, and sometimes Tom) without her appearing to know that her nephew was there.

And meanwhile, as Lucy became feebler, the "plans" of which she had spoken assumed a more definite shape, and she only waited for a good opportunity of detailing them to her aunt. The moment she had looked for soon came.

"I would have given all that is mine to make you well, Lucy," she was saying one day, when Joan was absent for a time. "I prized my property highly, but it seems worthless to

me now. Alfred will have it all now, of course; but I had kept Thorley for you; and thought how it would be your's when I was dead."

"Aunt," said Lucy, timidly, "all your property could'nt keep me here, it's true, and I shall soon enjoy a better inheritance than Thorley Grange; but there is something you could promise to do for me with your money before I die, which would make me very happy."

"Is there?—what?—it shall be done, if I can do it. Tell me what it is."

"Do you remember telling me that Mr. Haynes' chapel was built on your land, and that the lease fell in next year?"

"Remember!" cried Mrs. Hinxman, bitterly; "yes. Oh, Lucy, if you love me, don't bring up anything I said that day. I can never forget my words, or how I madly drove you from me. But go on."

"I should like," continued Lucy, gathering courage as she thought of the good her request might do; "I should like if you could arrange so that there was never any fear of Mr. Haynes being deprived of the ground for his chapel. I do not suppose *you* would deprive him of it," she added, quickly, seeing her aunt's pained look; "but I should be glad to feel that, whoever had possession of Thorley, his chapel would still be safe. Could you not give the piece of land, and then there would be no ground rent to pay?"

"Give it to Mr. Haynes, do you mean?"

"No; it would then still be private property, only in different hands. I should like the land given up to the chapel. Surely there's some way of doing it."

"Of course there is. It must be put in trust for the denomination, or something of that kind. It shall be done. I will write to my lawyer to-morrow; he will know how to set about it. Was that all you wanted of me?"

"There is much more I should like to ask. It would be much better if Mr. Haynes had a larger chapel—he has long wished for it; not to draw away people from the church, for I know he thinks that if they receive good by going there, he need not try to reach *them;* only Thorley gets more inhabited every year, and there are numbers who go nowhere on a Sunday, like Joe Fleming; and, if the chapel were larger, perhaps they would go in. Joan says there isn't room now, it's so small. If you would build them a new chapel. Oh, aunt, you would freely have given me all Thorley if I had lived, will you not do this for me when I am gone?"

Mrs. Hinxman could not trust herself to answer; she stooped down and tenderly kissed Lucy's forehead to hide the tears that were falling from her eyes. Lucy felt them on her face, and she knew that her wish was granted.

"Thank you," said she, lying back exhausted with the effort she had made; "and when you drive past it you will think of me and forgive me if I have seemed to go against your wishes in some things."

"I have nothing to forgive; I shall need nothing to remind me of you."

"And you will not think of me as in the grave," added Lucy, earnestly; "think of me as living in Christ's presence, clothed in His righteousness, looking for you to come to me there. Oh, if you will think of me in that way, your thoughts will be led to Christ Himself, and you can't think much of Him without loving Him. When I knew for certain that I must die, it grieved me that you loved me so well, because it made it harder for

you to lose me; but if your love makes you think of me often when I am gone, and you remember that I am safe and happy because Christ died to redeem us—you and me too—will not that make you seek Him and His salvation, and lead you to be His here, that we may be united again in Him for ever?"

There was no answer; Lucy had scarcely expected one—she understood her aunt now, too well for that.

"I hear Joan's voice," said Mrs. Hinxman, rising to go, "I will leave you for a time and send her to you. You can tell her all your plans about the chapel, and anything she suggests can be done. She is your real cousin, and the Haynes' are her relatives, so all arrangements can be made through her;" and Mrs. Hinxman left the room.

Her heart was very full. When once convinced that Lucy would die, after the first passion of grief had passed away, she had seemingly acquiesced with forced composure in what was to be; but in her acquiescence there was no submission to God's will, no Christian resignation, rather her soul rebelled against the Divine procedure. Lucy's words had touched other chords of feeling, and softer, better thoughts were awakened.

"Not think of me as in the grave, but as living in Christ's presence;" "safe and happy because Christ died;" "united again in Him for ever;" the words, the loving tone in which they had been uttered, rang in her ears and softened her heart as she paced up and down the shady walk beneath the room in which the dying girl lay. Would she ever feel like that? would her soul, frozen over with pride and selfishness and long years of wilful hardness, ever be warmed with such love for a Saviour as that? She tried to realize it—tried to think of Lucy "living in Christ's presence," and as for a moment she seemed to see the throng of white-robed worshippers, and caught in imagination the sound of their glad voices, and thought of Him who had won their love and adoration by a love Divine in its depth and infinitude, yet so human in its tenderness, her heart bounded towards Him, and a burst of soft weeping followed—tears such as she had not shed since she and Lucy's father had been boy and girl together. And softly through the warm evening air came the words of a hymn which Joan had often heard among the miners, and which Lucy was fond of hearing her sing:—

"Whither, pilgrims, are you going,
Going each with staff in hand?
We are going on a journey,
Going at our King's command.
Over hills, and plains, and valleys,
We are going to His palace,
Going to the better land.

"Tell us, pilgrims, what you hope for
In that far off, better land.
Spotless robes and crowns of glory,
From the Saviour's loving hand.
We shall drink of Life's clear river,
We shall dwell with God for ever,
In that bright and better land.

"Fear ye not the way so lonely,
Ye, a feeble little band?
No, for friends unseen are near us,
Angels bright around us stand.
Christ, our Leader, walks beside us,
He will guard, and He will guide us,
Safely to the better land."

Two or three days passed before Joan heard of Lucy's plans about the chapel. She heard of them with delight.

"It was all I could do," said Lucy, with a sigh. "Oh, Joan, I feel sometimes that I shall be ashamed to see the Saviour. I have received so much and done nothing in return, and once I thought to do so much for Him. I can only lie still and wait for His summons, and the work

I longed to do will be done by other hands."

"You have done more than you think. Will Alfred ever forget you and the words you are able to say to him? And Joe Fleming, whom all thought irreclaimable, is he not quite a different man? and he says 'it's all along of the young missis.' Tom is changing too, I can see it; he's not half so thoughtless. Dear Lucy, God is making you the instrument of doing us all good. It may seem a 'little work' for you to lie still here and suffer, but there is no 'little work' in God's sight—small and great are but relative terms. He looks to the heart and to the motive, and if those be right, the smallest act of obedience is as pleasing in His sight as what we call great deeds."

And Joan was right. Lucy's influence was greater than she thought—seed was being sown which would bring forth fruit years after she was dead. As the end drew near, Joe, by her express desire, came to say farewell. She spoke to him a few moments alone, none knew what she said, for Joe felt those last words too sacred to repeat; but as he passed down the broad staircase they saw that he was sobbing like a child. All whom she had known, the little children in the village whom she had spoken to, were remembered now, and kindly messages were left to all.

"Do you remember, Joan," she said to her cousin as the last conflict drew near, "not long ago I was fearing that I would be ashamed to see the Saviour, because I had done nothing for Him and He had done so much for me; but I know better now, as the time comes nearer. When we kneel at His feet, and see the print of the nails, and remember why those marks are there, and think of His amazing love, the great joy will make us forget our failure and poor service. There will be no room for regret when we have once looked upon His face. I wish I had done more. I would do more if I had to live these years over again; but, worthless as I am, He has a welcome even for me."

These were her last words. For a few hours she appeared to sleep; when she re-opened her eyes, her speech had failed her, and all could see that the end was near at hand. The feeble breath waxed fainter, but there was no pain, no struggling; gently the last sigh came and went; and ere they who stood beside her knew that she was gone, she had passed into the city whose streets are paved with gold, and had entered upon "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" for those who by faith in the Saviour's atoning love have become "sons of God, and joint heirs with Jesus Christ."

Another year saw the completion of the new chapel; everything was done as Mrs. Hinxman thought Lucy would have wished it; and, in spite of her church predilections, she could not help taking pleasure in the work for its own sake.

A small marble tablet in one corner, erected "In Memory of Lucy Noel," was all that there was to tell of the one in whose loving heart the work had originated. More was not needed; all knew her story, and all felt that the chapel was her parting gift to the village in which her girlhood had been spent.

Mrs. Hinxman did not become a Dissenter, but she became a Christian; and all classes soon felt the great change which had taken place in her. All the plans for the good of the poor, either in themselves, their dwellings, or their children, which she thought Lucy would have liked, were kindly and energetically carried

out. At first, doubtless, much was done from simple love to her niece; but the good seed had taken root—the feeble spark of love to Christ was fanned and assisted by His Spirit's gracious help—and thus, in time, the cold, proud heart became all a-glow with compassion for the souls of men, and with gratitude to the Saviour.

Joan was her right hand. Though differing on so many points, they were one in the desire to do good, one in their love for her beside whose death-bed they had stood together; and, as the years rolled on, the elder lady took the other to her heart, not in Lucy's place, but with a love nearly as strong as that which she had felt towards her niece. And whenever sad, remorseful feelings arose as she remembered her harshness towards Lucy, and the suffering it had occasioned, those words, "safe and happy because Christ died," "not in the grave, but in Christ's presence," calmed her sorrow, for they led her thoughts to dwell, not on the transitory things of this world, but on the things that fade not away; and made her look at her earthly possessions as but a means to promote His honour and glory who, by suffering and death, had purchased for all who trust in His name, a better and an eternal inheritance in His kingdom.

BAPTIST WORTHIES—BENJAMIN BEDDOME.

By the Rev. G. Hester, Sheffield.

The history of the Church, as well as the history of the world, comes to us very much in a biographical form. The greater part of the histories of the Bible is made up of a connected series of biographies. A great man is the centre and life of an epoch. The history of Noah is bound up with that great and awful revolution in the elements of nature which issued in the destruction of a corrupt and godless world. The life of Abraham commences a new epoch in the history of the Church of God. Moses rises before us in all the majesty of one commissioned by God to deliver His people from the base thraldom and iron tyranny of Egypt, and conduct them to their own inheritance in the promised land. Joshua takes the place of Moses, and divides the inheritance among the tribes of Israel. The Judges follow—from these arises Samuel, the last and the greatest, one of the brightest stars in the history of the Jewish Church. This luminary sets, and Saul appears and engrosses the attention of the student. His life fills a dark page in the Hebrew annals. David, the "ruddy" youth, is summoned by God to wear a crown, and bear on his shoulders the weighty cares of government. The panorama of history moves on, and then glide before our vision men of all shades of character—some remarkable for wisdom—some eminent for devotion—and not a few bearing the stamp and image of Satan. The Son of God appears, who is the end of history, and the beginning of history—the winding-up of one economy and the beginning of another. The biography of the incarnate Son of God is the light and wonder and glory of all history. It stands alone

in the world. As the sun in the firmament of creation, so that in the firmament of Providence. Like an angel with four faces, it looks lovingly, mercifully, propitiously, and imploringly on each and all of the four quarters of the globe. In this life lies the vital root of our freedom, and of all that is good and beautiful in our civilization. Around this sun is a galaxy of stars, all of which start in and move forward in their appointed orbits. The apostles grow out of the Christ. He is their life, their love, their pattern, and reward. The great Paul comes forward and carries on what others had begun. The Acts of the Apostles is composed of two circles of Christian enterprise — the lesser circle of which Peter is the centre, the larger circle of which Paul is the life and moving force. As we pass on down the stream of time, at intervals we meet the precious stones. The Christian life of an age is gathered up and illustrated in a great name. Augustine, Luther, Bunyan, Whitfield, mark distinctive epochs in the Church of God.

Coming home closely to our own denomination, there are worthies whose names ought not to be forgotten. There are stars which shone out in a mild and beautiful light, and shed a lustre in the circle in which they moved. It is true that there are great names which are on the tongue of every one who loves the simplicity and beauty of the Gospel, and the nobility of the Christian character. Robert Hall, Andrew Fuller, Samuel Pearce, and William Carey, are names known to the whole Christian world. They are among the great lights in the firmament of the Church. The works of some of them remain as monuments of deep thought, profound learning, and eminent piety. But there are other names not so prominent which ought to be kept in remembrance, and held in esteem. Of these we may mention Robert Hall, sen., Samuel Stennett, John Ryland, and Benjamin Beddome. These all closed their labours and finished their career at the termination of the last century. They were an honour to the Church of God. They stood firm to the truth in an age of spiritual apathy and religious carelessness.

Robert Hall, sen., was born 1728, and died 1791. He was a native of Northumberland. He came to Arnsby in 1753. For nearly forty years he laboured in the cause of the great Master. Trials and cares lay thick upon him. He endured as seeing Him who is invisible. He was a man of solid piety and robust intellectual qualities. His life impresses you with the idea of strength. He modified in some degree the High Calvinistic preaching which had hitherto prevailed in the Baptist Denomination. He lived to see his son pastor of one of the most influential churches in the land.

Samuel Stennett was born 1727, and died 1795. He was a native of Exeter, in Devonshire—a notable county as the birthplace of great men. His father was Dr. Joseph Stennett, who was the pastor first of the Baptist Church, at Exeter, and afterwards of the Church at Wild-street, Lincoln's Inn Fields. Samuel Stennett was a man who stood deservedly high in the religious world. As a preacher, he was held in reputation. As an author, he occupies a respectable position among men of letters. His character was distinguished for amiability, candour, and dignity. His religious sympathies were of a Catholic nature, and when he died, there was a wide-spread feeling of regret. John Ryland was born 1723, died 1792, in the sixty-seventh year of his age. He was a man of sturdy inflexible character, but of very eccentric habits. He is said to have combined

the vehemence of Whitfield, with the intrepidity of Luther. The greater part of his active life was spent at Northampton. He was an instructor of youth, as well as the pastor of the Baptist Church at that town. The celebrated Robert Hall was, for a time, one of his pupils. Mr. Hall has given us a most graphic picture of his first introduction to the noble-minded and public-spirited John Ryland. Among the worthies of the eighteenth century is another name, probably less generally known, but equally deserving of Christian affection and esteem. Benjamin Beddome was one of the great and powerful characters of history. He originated religious influences which are still felt in the spiritual life of the Church. His hymns are of a soothing and elevating character. His sermons are models of chaste, pious thought, clothed in neat, compact and elegant expression. They are full of Scriptural instruction, and cannot be read without leaving the fragrance of much piety, and genuine godliness behind.

Like Robert Hall and Samuel Stennett, Benjamin Beddome was the son of a Baptist minister. His father, the Rev. John Beddome, was originally a member of the Baptist Church, under the pastoral care of the Rev. Benjamin Keach, in Horsleydown, London. His first settlement as minister was at Henley-in-Arden, in Worcestershire. Here he laboured as co-pastor with a Mr. Wallis, from 1674 to 1719. His last days were spent at Bristol. In 1724 he received an invitation to the College in Bristol, in which sphere of labour he succeeded Andrew Gifford, and his son Emanuel, and continued there till his death.

Benjamin Beddome, the son of the above, was born at Henley-in-Arden, in 1717. Very little is known of his early life. He was educated with a view to the medical profession; but during his apprenticeship, his mind was deeply impressed with religious things, and he became decided for God. He never relinquished his medical studies, but became a student of divinity, under the direction of Mr. Foskett, of Bristol. In 1740, or at the age of twenty-three, he became the pastor of the Baptist church at Bourton-on-the-Water, a village in Gloucestershire. The celebrated John Ryland became a minister of this church soon after Mr. Beddome's retirement. Here he lived a retired, studious, pious, and useful life. Like some of his notable contemporaries he refused to change his sphere of labour. He was often invited to supply other churches much larger and more influential in position than his own, but he always declined to accede to the efforts put forth to draw him away from the people whom he loved. Among the churches which invited his services was the church in Goodman's Fields, then one of the largest and most important in London. He lived in the affection and esteem of his own people. They were near his heart; he dwelt in their hearts. They were married in the Lord, and refused to be separated. His pastorate extended over a period of fifty-five years. He died September 3, 1795, at the advanced age of seventy-eight.

Benjamin Beddome was a man of deep and devout piety, and possessed also of considerable classical attainments. There was nothing showy or ostentatious in his character. His writings impress us with the idea of meekness, gentleness, decision, and devoutness.

"Mr. Beddome," says Robert Hall, "was on many accounts an extraordinary person. His mind was cast in an original mould; his conceptions were eminently his own. Though he spent the principal part

of a long life in a village retirement, he was eminent for his colloquial powers, in which he displayed the urbanity of the gentleman and the erudition of the scholar, combined with a more copious vein of Attic salt than any person it has been my lot to know."

Benjamin Beddome was a poet, a teacher, and a preacher. His beautiful hymns are familiar to all. There is a singular sweetness and a delightful melody in his songs. Most of his hymns seem to have been composed in connection with his sermons, and sung after the sermon was delivered. This method of gathering up the contents of the sermon in a poetical form has been adopted with considerable effect by some modern preachers. Some who visited Devonshire-square in Mr. Hinton's days, were highly delighted with the manner in which he sometimes embodied the leading ideas of the sermon in the closing hymn.

Mr. Beddome published a "Catechism of Divinity." This work was based on his own catechetical teaching, a work of which he was very fond, and in which he excelled. Mr. Beddome took great interest in the young, and often dwelt on the importance of parental instruction. One of his most striking sermons is on the text, "*Train up a child in the way he should go,*" &c.—Prov. xxii. 7. This sermon contains many judicious counsels to parents and instructors of youth.

"Having laid the foundation of their future improvement," he says, "in the first principles of religion, we must proceed to train them up in all the relative and social duties, both towards God and man, encouraging them to pray for what they want, especially to call upon the Lord in the day of trouble, and to praise Him for all their mercies and deliverances."

"Many parents," he says, "betray their children into the awful sin of lying, by abrupt and severe interrogations, which afford sufficient intimation to the offender that if the evil be discovered it is to be visited with punishment; and to avoid this a habit of prevarication is fatally established."

"Wicked parents are their children's corruptors, and therefore are not fit to be their correctors."

"By avoiding everything capricious, and maintaining a steady and well-regulated authority, some parents can do more with a word or look than others can do with the hardest blows."

"Religious instruction may begin too late, but it can scarcely begin too soon; it is out of the mouth of babes and sucklings that God ordaineth praise."

"Give all your instructions with gentleness and tenderness. Consider the different capacities of children, and lead them on as they are able to bear it, as Jacob did his flock, and as Christ did His disciples."

"Do not overburden them with religious duties and services, as some have done, till being surfeited with piety, they have afterwards rejected it with scorn. A yoke that is rigorously imposed will gall the neck of him that wears it, and like Ephraim he will wait his opportunity to cast it off. When a parent gives his children the austerities of religion, instead of meekness, gentleness, and kindness, he offers him a stone instead of bread. Religious instruction should as much as possible be given in the form of similitudes, or by any other means that may render it inviting and alluring; and care must be taken not to urge it too frequently or unreasonably, lest their souls should loath the heavenly manna."

Beddome's sermons were published

after his death in eight small volumes.* They have always been held in high estimation. They are short, but remarkable for their neatness, accuracy and elegance of expression. A high authority has said they "are among the most popular village sermons ever printed." Robert Hall, a great authority on preachers and preaching, in his preface to Beddome's hymns, says—"As a preacher he was universally admired for the piety and unction of his sentiments, the felicity of his arrangements, and the purity, force and simplicity of his language, all of which were recommended by a delivery perfectly natural and graceful. His printed discourses, taken from the manuscripts he left behind him at his decease, are fair specimens of his usual performances in "the pulpit." And in a colloquial criticism Robert Hall offered on these sermons, he says—"They are very evangelical, and there is a good choice of subjects: there is a bone and sinew and marrow in them that shews a great mind. I like them, Sir, because they are so full of thought; they furnish matter for the mind to dwell upon. It is true they are very short; but it must be remembered they are posthumous, and were never intended for publication: they are little more than skeletons. I like them the better for their compactness. It shows the taste of the age, Sir:—they would have been more approved had they been long and verbose and showy. They supply materials for thinking, Sir:—some persons, however, don't like to think, Sir.—In short, Sir, I do not know any sermons of the kind equal to them in the English language. I believe they are destined to be much more extensively read and appreciated."

* An 8vo. volume containing 47 sermons, with a memoir of Beddome, was published in 1835.—[Ed.]

These sermons comprehend a great variety of topics, and every subject taken in hand is treated with great judiciousness and care. There is nothing to shock the most fastidious taste. There is great evenness in the flow of Mr. Beddome's thoughts; there are few outbursts of emotion. Now and then his language rises into impressive eloquence. Some of his sentences are remarkable for comprehensive brevity, antithetic beauty, and aphoristic weight. The following sentences are taken from the sermon on the text —"*It is the Spirit that quickeneth.*"

"Absolute sovereignty belongs only to God: and indeed it is fit that it should belong to no other, for in Him alone infinite wisdom is joined with irresistible power."

God's grace can save "our souls without any preaching; but all the preaching in the world cannot save our souls without God's grace." "The spirit of man, that candle of the Lord, often gives but a faint and glimmering light; *but the Spirit of God snuffs it, that it may burn brighter.* It is He that sets conscience to work at first, making it fly in the face of the sinner, saying, as Nathan to David, 'Thou art the man;' and to Him we owe all that facility and care, faithfulness and integrity, with which it acts in after life. He is the Lord of conscience, and all its motions, like those of wheels, are under His direction."

"Good things in the heart lie as embers under the ashes, and have need to be stirred up; and to do this is the peculiar office of the Spirit."

The following sentences are taken from the second volume of his sermons:—

"Despondency clips the wings of desire, and cuts the sinews of exertion; but hope is a spur to activity, and an antidote against fainting."

"Diligence without dependence is

folly and madness; dependence without diligence is presumption and arrogance."

"Guilt drives wicked men from God, but good men nearer to Him."

"We are not the less willing because we are made so in the day of His power. That which is an act of power with regard to the Holy Spirit, is a voluntary act with regard to the human will."

"The atonement of Christ was necessary for our pardon, and a continual application of it is necessary to our purity."

"Submission without conviction will neither bring honour to the preacher, nor profit to the hearer."

"Grace turns the serpent into a rod; but sin turns the rod into a serpent. The former turns poison into a remedy; but the latter turns the remedy into poison."

"Sinners on earth are always punished less, and in hell never more, than their iniquities deserve."

"The forbearance and long-suffering of God towards sinners is truly astonishing. *He was longer destroying Jericho than in creating the world.*"

The following striking sayings are from a sermon on the text: *Therefore it is of faith that it might be by grace.*

"Faith gives no title to eternal life, but receives one; it constitutes no justifying righteousness, but it apprehends and applies that righteousness on account of which we are justified.

"Salvation is through faith, but not for it as if it were given in reward of believing."

"Faith has nothing to glory in, it is only the empty hand or the imploring eye"

"True faith places the crown on the head of him who ought to wear it. It does not fall in love with itself, but with the Saviour. It renounces all merits and worthiness, and seeks it in Him alone. It puts on the robe, but it did not weave it: it shews the debt paid, but did not discharge it."

We have quoted enough to shew that Benjamin Beddome was no ordinary man. His sermons will richly repay perusal. It is impossible to rise from a careful reading of them without feeling a fresh glow of religious life in the heart. You feel that the preacher was thoroughly in earnest, and felt and believed what he said. Every sentence bears on it the stamp of genuineness. The conscience is appealed to, the judgment informed, affections aroused. The Gospel is not a lifeless system of stale doctrines, but a divine reality, adapted to meet all the wants of corrupt human nature. In dwelling on the lineaments of this beautiful character, we cannot but wish, that there may still be found in our churches, men who shall combine the masculine sense, the poetic beauty, the glowing piety, the fervid zeal, and the terse brevity, which were so eminently illustrated in the sermons and songs of Benjamin Beddome.

SHORT NOTES.

CONSCIENCE AND THE CLERGY.—How the rights of conscience are regarded by a portion of the clergy, and that the most influential portion, was very clearly stated by Canon Seymour at the meeting of the National Society. He tells us of a clergyman who said, "I alone have responsibility for these children's souls, and I cannot escape that responsi-

bility except by their wilful and deliberate rejection of it. If I am to do them any real good, you must trust them to me *entirely*, not only during the week, but also on the Lord's day." Thus the rights and duties of the Christian parent are set aside for the arrogant claims of the priest. Again, the same clergyman says, "The children of Dissenters, if their parents request it, are exempted from attendance at the Sunday School and the church; but they *must* receive the same religious instruction as other children:"—the Church Catechism to wit. Archdeacon Denison does not scruple to declare that the way to deal with a Nonconformist who differs from him is to duck him in a horsepond. Archdeacon Sandford, to his honour, protested against these monstrous and arrogant claims. "Now, I must say," are his words, "as a Christian minister and a Christian gentleman, this is not the way to deal with our Dissenting brethren." Scant courtesy, and scant Christianity, do we ever get from Churchmen of the type of Archdeacon Denison and the Archbishop of York.

ABOLITION OF TESTS AT OXFORD.—Nonconformists are greatly indebted to Mr. Goschen for the marked ability with which he brought this measure before the House of Commons, and which he carried on the second reading by a majority of sixteen in a numerous house. He claimed for Dissenters, without any exception, the right to be educated at Oxford, and to rank with all others in the Convocation of the University. Why should they not? Already, in Parliament, Dissenters possess the power and the right to take part in the legislation which controls the University. If the connection of the Church with the State is not broken by their presence in the House of Commons, it is not likely it can be destroyed by a similar proportion of their numbers in Convocation. Their *right* to exercise that influence is granted in principle by their admission to the Legislature. Moreover, Mr. Goschen urged, it was at the University that free inquiry should be carried on, and it can only be conducted by free inquirers, by men not bound by tests and subscriptions. But to this Mr. Gladstone demurred. Education, he said, must be religious, and to be religious it must be denominational, or in other words it must be Church of England-ism. Thus even so great a man as Mr. Gladstone confounds religion with his particular *ism*. If he would only study the history of the great University of America, Brown University in Rhode Island, established by Baptists, and the Alma Mater of some of America's noblest sons, he would learn that it is quite practicable to unite religion in its most catholic form with education; and that while the statutes require the President and a majority of the corporation to be Baptists, that is, to be denominational, there can nevertheless be the truest freedom and the purest piety, united with the most perfect toleration and an entire absence of subscriptions or tests.

THE ANTHROPOLOGISTS—MODERN MISSIONS TO THE HEATHEN.—The following extract from the letter of its Calcutta correspondent, published in the *Times* of June 6th, is an interesting testimony to the progress and worth of Christian Missions, and well deserves the consideration of the *savants* who have lately acquired such notoriety by parading their scepticism on this subject:—"In British Burmah the American Baptist missionaries have civilized at least 60,000 Karens in the last ten years; and Colonel Phayre, the Chief Commissioner, has often said of one missionary there and his wife, that he

considers them of more value to the Administration than half-a-dozen magistrates. In the large jungly country of Chota Nagpore, the Lutheran missionaries from Berlin have Christianized hundreds of villages, and the mere work of baptizing the converts is so great that they have applied for more colleagues. The people there are the Coles who supply the tea districts of India and the sugar fields of the colonies with Coolie labour. In their case there is no effete civilization like that of the Hindoos to be first destroyed, so that since 1850 four German pastors have baptized 7,000 people. As I write I hear that within the past few weeks 600 have been admitted to the Church. The change is so thorough as to attract the attention and support of the secular authorities. All the Coles who are to be baptized or married must go to Ranchee, the county town; and once a year, at least, all the adults, from distances of 100 miles in many cases, go up there to worship, and to present in the church, which the rebels tried in vain to destroy in 1857, the first-fruits of the harvest. In the cold season the missionaries itinerate among their flocks, but they have an indigenous system of Christianizing which tests the reality of the new creed. In every family there is worship morning and evening; in every village there are elders who conduct Divine service on Sunday, and act as magistrates in deciding disputes during the week. Many of the villages have schools, one-half the expenses of which is contributed by the State. Some villages are altogether Christian, but in most cases Christian families live in Heathen villages, and it is by their means that there are so many baptisms. None are baptized till after a year's instruction and probation. Poor as they are, being generally peasants oppressed by their Bengali landlords, they have promised to subscribe 6*s.* a year each to the schools in which boys are being trained as teachers and catechists. So remarkable has this work become that Mr. Temple, the Chief Commissioner of the Central Provinces, has just written to the missionaries begging them to do the same for similar tribes farther south in and around Belaspore. My information is derived from a Calcutta merchant who lately returned from a personal visit to Chota Nagpore. This and other instances which might be given, illustrates the wisdom of Sir C. Wood's despatch, and the necessity for the home authorities and Sir J. Lawrence seeing that Lieutenant-Governors and directors of public instruction do not obstruct it."

CEREMONIALISM AT THE GRAVE.—But for its religious bearings, nothing is more amusing than the frippery of our mædievalists, which they strive to dignify with the name of piety. Not even the dead, nor the sad accompaniments of the grave, can escape their tasteless, their soulless vanity. Here is a clergyman telling us, in *The Church Times*, that his "greatest comfort in seasons of deep sorrow," is to keep two lighted wax tapers, one at the head and the other at the feet of the corpse of his loved one, burning day and night till the funeral. His grief is stayed by giving explicit directions to the undertaker that the coffin should be of elm wood, "rubbed up with linseed oil to bring out the beautiful graining," and made in the ancient form. His trouble is forgotten in his anxiety to line the narrow house of the departed with "pure white jean, plaited in broad folds," instead of "glazed calico." His tears dry up as he looks upon the coffin adorned with zinc quatrefoils, and white iron rings for handles. His eyes even sparkle with delight as they gaze "on the wooden cross, extending the whole length, or a brightly-poli-

shed zinc one, fastened over the breast with large-headed brass nails." A zinc or brass plate with name, &c., of the departed, "looks bright and beautiful." And finally, death loses all its dread, when the corpse is decorated with flowers, and the bier is covered with a violet pall having a red cross on it, or a white one, when the body is that of a virgin. *This*, says our clergyman, is "realizing the reality of death," and a funeral so conducted, will be "cause of thanksgiving to God, to the very end of life." Thus ceremonialism stunts the intellect, fritters away the deepest feelings of the heart, and desecrates the grave with its puerilities.

THE CONSCIENCE CLAUSE.—There are numerous indications that the question of religious equality will have to be fought out on the arena of the national school system by the Privy Council. During the last three years seventy-one schools were refused assistance, because the Conscience Clause was omitted from their deeds. Forty-one afterwards yielded to the terms of the Privy Council Committee. But the subscribers of the National Society have now approved the action of their Committee, and Dissenters, if obliged by the absence of other schools to send their children to the National Schools, must submit to the Church's terms, and resign their children to the teaching of the catechism, or any heresy that clergymen may think fit to inculcate. In the same spirit the Archbishop of York has refused to accede to the proposal of Lord Glanville, to insert a Conscience Clause in the "Companies Workmen's Education Bill." This Bill is intended to empower in perpetuity the directors of public companies to appropriate a portion of their funds to the education and religious instruction of their workpeople and their families. This is a new principle, and is put forth to secure for the Church of England contributions from the Companies which are large employers of labour. Nonconformists in the employ of these companies would be shut out, except at the sacrifice of conscience, from the benefits of the instruction to be provided. Yet His Grace had the audacity to say that there is no danger of such oppression; that the Church is most tolerant and gentle in all her dealings with conscientious objections; that no clergyman would do otherwise than grant the desired relief! Such men as the Archbishop of York can have no sense of justice, else why not yield to the just claim presented by the President of the Council?

GUESSINGS OF GEOLOGY.—Our geologists, in order to prove the vast antiquity of man upon the earth, produce from the valley of the Somme, from positions contiguous to the bones of extinct animals, a lance-head of flint, deposited, they say, when the river level was 70 feet above its present bed, when it had not cut out the broad valley through which it now flows. From the reindeer caves of France and the drift of Acheul, they bring flint instruments for scraping skins,—at least a similar tool is used for that purpose by the Esquimaux of the present day. The beds of rivers and long closed caverns furnish in abundance chippings of the manufacture, as well as the implements themselves. But before we can grant them the vast antiquity which geologists ask, they are bound to tell us how articles of precisely similar shape, of the same kind of structure, made in the same way, and used for the like purposes, came into the numerous barrows or tombs of our ancestors. Mr. Bateman, in his Researches among Ancient British *tumuli*, found that in more than one-third of the three hundred tombs he examined, these

flint implements had been buried with the dead. Arrow-heads, circular flints, scrapers, knives, and flakes abounded. Chippings were not wanting, as if the tombs themselves had been factories. Now it is certain that these *tumuli* are not of more ancient date than the Briton aborigines of our country; how can flint implements possess the antiquity claimed for them, when found in situations like these? Why should we surrender the more certain age determined by the *tumuli* for the guessings of geology?

Reviews.

The Giant Cities of Bashan, and Syria's Holy Places. By the Rev. J. L. PORTER, A.M. London: T. Nelson & Sons. 1865.

From the western shore of the Sea of Gennesareth, across its blue waters, may be seen scarped heights and grassy slopes supporting the lofty table-land,—the inheritance of the tribe of Manasseh. It was down one of its steep declivities that the demons expelled by Jesus from the poor man chased the herd of swine into the sea which bathes their feet. On the grassy terraces of its hills, Jesus twice fed the multitudes that flocked to His ministry. Far off to the north-east may be seen the glittering triad of Hermon's peaks—the most conspicuous and beautiful of the mountains of Palestine. Hermon was the northern boundary of the Promised Land, as well as of Bashan, ever refreshed with the dews of heaven when the plains beneath are parched with tropic heat. Between Hermon and the Sea of Gennesareth, and extending far into the desert on the east, lies a portion of Palestine but little known. Few travellers have penetrated its fastnesses, crossed its fertile plains, or entered its deserted cities. Yet perhaps no part of the land of Israel presents more striking confirmations of Scripture, or offers greater curiosities to archæological research.

The earliest reference in Scripture to this district, is found in Genesis xiv. 5. Chederlaomer and his allies from the plains of Mesopotamia, in their attack on the inhabitants of Palestine, are said to have fallen first on the "Rephaims in Ashteroth Karnaim." The Rephaims, that is, "the giants," were the aboriginal inhabitants of Bashan. A few, like Og, King of Bashan, and Goliath of Gath, are found existing at a later period of sacred history. Their stronghold in Bashan was Ashteroth Karnaim, so named from the goddess then worshipped—the two-horned Astarte. The massive ruins strewing the plains and hills of Bashan still testify to the giant size of their earliest occupiers, and yield numberless images of Astarte, adorned with the crescent moon, which gave her the name *Carnaim*, upon her brow. It is probable that Kenath, the modern Kunawat, is the very city that the Mesopotamian warriors "smote" with the edge of the sword. Here, says Mr. Porter, "a colossal head of Ashteroth, sadly broken, lies before a little temple, of which probably it was once the chief idol. It is a visible illustration of an incidental allusion to this ancient goddess, in the very earliest historic reference to Bashan."

Four hundred years after the expedition of Chederlaomer, Bashan was again invaded. The shepherd tribes of Israel, attracted by its rich pastures, chose it for their possession, and before their warlike hosts, Og, its king, fell slain, with his warriors, on the broad plain before Edrei. The conquest begun by Moses was completed by Jair, a dis-

tinguished chief of Manasseh. It is said that he took no less than sixty great cities, "fenced with high walls, gates, and bars; besides unwalled towns a great many." (Deut. iii. 4, 5, 15.) The cities are there to this day, and contain some of the most ancient architecture now existing in the world. "Bashan," says Mr. Porter, "is literally crowded with towns and large villages, and though the vast majority of them are deserted, *they are not ruined.* I have more than once entered a *deserted city* in the evening, taken possession of a comfortable house, and spent the night in peace. Many of the houses are perfect, as if only finished yesterday. The walls are sound, the roofs unbroken, the doors, and even the window-shutters in their places." The walls are built of large squared blocks of basalt, quarried from the volcanic rock on which they stand. The roofs are formed of slabs of the same material, stretching across from wall to wall. Even the doors and shutters, hung by pivots, are of stone. From the battlements of the castle at Sulcah, *thirty* such towns and villages were counted, but which for five centuries have been without inhabitants.

The Israelite conquest of this wonderful country is recorded in the third chapter of Deuteronomy, and the record displays that remarkable topographical accuracy which at once stamps it as faithful and true. Its minute references show it to have been written by a contemporary. The sacred historian makes special mention of the district of Argob, as a region more populous and stronger than any other in Bashan. It had "three score great cities, with walls and brazen bars." Lejah is the name by which this region is now called. It is a vast field of basalt, lifted about thirty feet in the midst of and above the fertile plains of Bashan. Whenever this district is mentioned by the sacred writers, they always describe it by the word "*chebel*," which means, "a sharply defined border, as if measured off by a rope:"—a singularly accurate and minute description of the rocky rampart which everywhere encircles Lejah. Till of late years no traveller was known to have passed through this remarkable region. Mr. Porter attempted it, but was foiled by the wild Bedouins who occupy many of its fastnesses, and was obliged to be content with the exploration of the outlying cities. Mr. Cyril Graham lately succeeded in visiting fifty towns, and there were many others he did not go to. We must allow Mr. Porter to tell us the impression that these city solitudes made upon his mind:—

"I had often read of Bashan, how the Lord had delivered into the hands of the tribe of Manasseh, Og, its giant king, and all his people. I had observed the statement that a single province of his kingdom, Argob, contained *threescore great cities*, fenced with high walls, gates, and bars, besides *unwalled towns a great many*. I had examined my map, and had found that the whole of Bashan is not larger than an ordinary English county. I confess I was astonished; and though my faith in the divine record was not shaken, yet I felt that some strange statistical mystery hung over the passage, which required to be cleared up. That *fifty* walled cities, besides *unwalled towns a great many*, should exist in a small province, at such a remote age, far from the sea, with no river, and little commerce, appeared to be inexplicable. Inexplicable, mysterious though it appeared, it was true. On the spot, with my own eyes, I had now verified it. A list of more than *one hundred* ruined cities and villages, situated in these mountains alone, I had in my hands; and on the spot I had tested it, and found it accurate, though not complete. More than thirty of these I had myself visited or passed close by. Many others I had seen in the distance. Of their high antiquity I could not, after inspecting them, entertain a doubt. Here, then, we have a venerable record, more than three thousand years old, containing incidental description, statements, and statistics, which few men would be inclined to receive on trust, which not a few are attempting to throw aside as 'glaring absurdities,' and 'gross exaggerations,' and yet which close and thorough examination proves to be accurate in the most minute details. Here, again, are prophecies of *ruin and utter desolation*, pronounced and recorded when this country was in the height of its prosperity; and now, if I were asked to describe the present state of plains, mountains, towns, and villages, I could not possibly select language more appropriate, more accurate or more graphic, than the language of these very prophecies. My unalterable conviction is, that the eye of the omniscient God alone could have foreseen a doom so terrible as that which has fallen on Moab and Bashan." Pp. 89-91.

The visits made by Mr. Porter to the ruined cities of Bashan form but a small

part, though the most interesting part, of the volume before us. But in whatever region of Palestine he travelled, he found the same striking correspondencies between the Inspired Record and the country in which its marvels were accomplished. It has often struck us that the multitude of the topographical references of the Scriptures, forms not only a distinct test of the truth of the Bible, but the most powerful of proofs of its accuracy and entire trustworthiness. The writers *must* have known the facts they record, and have intended to convey a truthful impression of them, or they could not have set their narratives in the minutely carved framework of mountain and dell, of city and plain, where they are said to have happened. There is a perfect harmony between the Bible and the land in which it was written, between the histories and the places where they are reported to have taken place. Renan, on his visit to Palestine, with all his prejudices and sceptical tendencies, could not but see and be impressed with it. "All that history," says he, "which at a distance seems to float in the shadows of an unreal world, took a body and a solidity that astonished me. The striking agreement of the texts with the places, the marvellous harmony of the evangelic ideal with the landscape which forms its setting, were like a revelation to me." We could almost be content to rest the authority and genuineness of the Bible on this one test alone.

Next to Dean Stanley's admirable volume on "Sinai and Palestine," no contributions to the department of sacred archæology have been given to the Church more important than those of the author of this volume, not only in the present work, but in his invaluable "Hand Book for Syria and Palestine," and his still earlier production, "Five Years in Damascus." We cordially commend the elegant volume before us to our readers. Its persual will strengthen faith, and be a corrective to those shallow criticisms in which half informed critics like Colenso delight. The engravings, taken from photographs, are admirably executed, and add greatly to the instructiveness of the work.

Popery Ancient and Modern: its Spirit, Principles, Character, Objects, Prospects, Checks, and Extirpation, with Warnings and Counsels to the People of England. By JOHN CAMPBELL, D.D. London: John Snow.

We are heartily glad that our honoured and venerable friend, Dr. Campbell, has felt himself impelled to address his countrymen upon this momentous subject. We believe with him that "the bulk of the present generation are but imperfectly acquainted with the spirit, character, position, objects, and prospects of Popery in the British Empire." It was by the printing press that the glorious doctrines of the Reformation were sown broadcast through Europe, and to the press we must look to withstand the determined efforts of the Church of Rome to gain the pre-eminence in our country. A monk of Croydon, preaching at Paul's Cross in the sixteenth century, said, "We must certainly root out printing or it will root out us." *All* scientific progress has been banned and cursed at the Vatican from time immemorial, but never have fulminations been so heavy as those which have been aimed at a free press. This is the Gorgon's head which everywhere petrifies the plans and purposes of the chair of Rome. Much that is published in the present day in opposition to the pretensions of the Papacy is but ill adapted to the end in view. We want skilled advocates—men who have given years of thoughtful study to the subject—who have pondered its many-sided aspects, and whose souls have been thoroughly imbued with divine truth, to wage this contest. In all these respects Dr. Campbell is every way fitted for the work he has taken in hand. He has been honoured of God to do good service to his generation by his writings, and we believe by none of them more so than by the book before us. That he feels and expresses himself strongly is only to say that he is Dr. Campbell. We do unfeignedly rejoice that his massive thews are occupied with so redoubtable a foe as Rome. He feels as Luther: "I wish I could breathe

hunderclaps against Pope and Popery, nd that every word was a thunderbolt. The Papists shall never more have a good ord from me. Would that my thun-ers and my lightnings roared and lazed over their grave!"

Would that this last age—this age of ripe love—knew a little more of the ignity and worth of a righteous hate, hat it were worthy of the blessing pro-ounced upon Ephesus: "This thou st, that thou hatest the deeds of the icolaitanes, which I also hate." Let distinguish between the persons and eir errors, between that which they ve from God and nature, and that hich they inherit from the devil and rruption. Pity them! pray for them! mpassionate them! but hate their octrines. Never let us hear their blas-hemies without abhorrence, nor see eir iniquities without horror. Silence ill be criminal, and complaining be-me complicity.

In the commencement of his book r. Campbell details the progress made the Romish Church in England ring the last ten or twelve years. ch of the thirteen dioceses which con-itute the hierarchy of Rome is sepa-tely reported upon, with the names its religious houses, the numbers of iests, and other ecclesiastical statistics. he infusion of the leaven in our Legis-ture and in our literature is very dis-ctly pointed out, and from this ountain of evidence the author plies s artillery upon the citadel he is orming. One by one he attacks the nets of Rome with pitiless force, aring not—but slaying utterly—till e has crumbled to ashes its proud lying retensions. The following few extracts ill show the vigour and trenchant force f the attack:—

THE POPISH PRIESTHOOD HAVE DESTROYED THE WORD OF GOD.

"Does the reader shudder at such an alle-ation? He well may; but it is not the less ue. In Great Britain, in Ireland, on the ontinent of Europe, and wherever Popery as had a foundation, history most abun-antly testifies to the truth of this dreadful ct. The Popish priesthood know and feel hat their system is not only not based upon he Word of God, but utterly opposed to it. hey have most abundantly shown, that no-thing is wanted but the power to remove that Word entirely from the face of the earth. . . The spirit of Popery and the spirit of the Bible are as opposite as light and darkness; and thus it is with the rule of faith. The Spirit of God speaks in the Bible, and the spirit of Popery in tradition; and their distinctive utterances it is impossible to harmonise. The Bible-burners of Popery, and the living temples of the Holy Ghost, are as diverse, the one from the other, as truth and falsehood, angels and devils! Even in Canada Bible burning is a special priestly pastime! Unhappy Ireland has everywhere and for ages been signalised by it. So late as the beginning of 1848 twenty-two Bibles were burned in the street of a chief town, hundreds of spectators dancing and yelling round the fire, while the priest sat at the window of a house obtained for the occasion, drinking his wine, and evidently enjoying the horrible scene! Within a few days of the time at which we write, the priests of Italy burned large quantities of the Word of God. We submit to all men of sense, that this single point — the light in which Popery views, and the treatment which it offers to the Word of God—ought to be decisive of the whole question. They are shut up to one of two conclusions—either Popery is not of God, or the Bible is not of God; and with this fact before them they are to make their choice. If, however, Popery be not of God, it must be of the wicked one. This inference there is no resisting; and its importance is all the greater, because it serves to explain a system otherwise inexplicable—a system, every part of which militates against the glory of God, and the best interests, both for time and eternity, of His creatures.

"TRANSUBSTANTIATION.

"The establishment of the belief of the doctrine of Transubstantiation must be considered the last step in the march of Papal triumph over human nature. When it received this dogma, the proof of its utter prostration was complete. Nothing more remained to be added; the soul brought to believe this, is prepared to believe anything, no matter how irrational and absurd—the more so, indeed, the more welcome, and the more readily swallowed by an embruted world. It was a plant of slow growth; there is no mention of it in the records of the Church for at least 500 years, and for 300 years subsequently it was only occasionally referred to and received by a few. In the eleventh century, the opposition, both in France and Germany, was great, and 300 years more were required to work its triumph. The people of England and Scotland were among the last to yield, but even they were at length brought to bow down, and for 150 years they united with the slaves of the Continent in worshipping the Wafer God!

"AURICULAR CONFESSION.

"Just in proportion as Auricular Confession exalts the priesthood it degrades the people. The presence of the priest invariably divests the disciple of his manhood, and turns him into a crawling reptile of the dust! He cannot stand erect in the presence of the person who knows all his weakness, and all his sins in thought, word, and deed! The eye of his tyrant looks him through; and its glance falls upon him as the withering blight of heaven! He quakes as a spaniel before his ghostly oppressor! His soul is bound in fetters, and none can deliver him.

"MONASTERIES AND CONVENTS.

"The spread of these Institutions once more in England ought to be viewed with the deepest grief; and if they be allowed to exist at all, it should be under circumstances of supervision by the authorities, who may regulate, and, if needful, suppress them, and thus obviate the evils with which, in every land, they have abounded. The liberalism of our day is not without its dangers in this respect; it views all systems of professed Christianity as very much alike, and with the same indifference, if not contempt; and if the Protestant spirit of the British people prevent not, it will, before many years pass away, once more endow the Popish religion both in England and in Ireland, and at the same time extend it to the Colonies. . . . Composed, as such establishments are, they cannot fail to prove centres of influence wherever they are introduced. A prior, a sub-prior, a procurator, a prefect, and a sub-prefect, a sacristan, and other offices with a strong body of "brethren" form no inconsiderable citadel in a Protestant country. Such monastic barracks become still more formidable when it is remembered that they are all leagued indissolubly with the Pope of Rome; the general of every order of monks in the British Empire, residing at Rome, and receiving orders directly from the Pope and Propaganda. They are permitted to carry on whatever correspondence they please with Rome, with perfect secresy, the British Government cares nothing about it; having no fears it is heedless of safeguards."

We feel that it is not enough merely to recommend this book to all our readers. We sincerely hope that some of our wealthy laymen will combine and raise a fund for its republication in such a form and at such a price as would bring it within the reach of millions of our countrymen.

Sermons by Henry Ward Beecher. Vol. I. London: J. Heaton & Son, 42, Paternoster Row, E.C., 1864.—The growing popularity of the author of these sermons may be gathered from the following extract from the *Times* of January, 23rd:—"The Rev. Henry Ward Beecher presided this year, as usual, at the Annual Letting of Pews and Aisle Seats in Plymouth Church, Brooklyn. The proceedings took place in the Church on the 3rd inst. The premiums bid were much larger than ever before. The highest bid last year was 200 dols.; this year 400 dols., which, added to the pew rent, make the largest total payment for the year for one pew, 520 dols. Twelve pews were sold at prices (including premium and pew rent) exceeding 400 dols. each, and 16 more brought above 300 dols." Our opinion of some of the sermons in this volume has been already expressed, and the one on Baptism has been freely discussed. They are distinguished by freshness, vigour, illustration, and smartness; but contain very little Christian doctrine. That the writer should prove a successful auctioneer might have been expected from the style of his sermons, and that his modesty did not shrink from the sale of his own wares does not surprise us. We hope, however, that it will never be possible *in this country* for a man to preside over the letting by auction of the pews in his chapel, and retain an honourable place among the ministers of the Gospel of Christ.

Conversion illustrated by examples recorded in the Bible. By the Rev. ADOLPH SAPHIR, GREENWICH. Revised Edition.—These illustrations are drawn from some of the most beautiful narratives found in the Word of God. If not very vigorous in style, they are simple and pleasing.

A School Geography. By JAMES CORNWALL, Ph.W., F.R.G.S. Thirty-sixth Edition. Simpkin, Marshall, & Co.—This book has reached the thirty-sixth edition: a conclusive proof of its popularity, which, however, is not a whit more than it deserves,

Riches Increased by Giving to the Poor; or the Surest and Safest Way of Thriving. By Mr. THOMAS GOUGE. With Recommendatory Prefaces by Dr. Owen, Mr. Manton, Mr. Bates, and Mr. Richard Baxter. Cheap Edition. Elliot Stock.—The way to get rich, and to obtain the blessing which maketh rich, is, according to this treatise, to consecrate one's property to God. The truth of the proposition is sustained by many a quotation from Scripture and the history of many a faithful child of God; and to any of our readers sceptical on this point we say—"Try."

Earth's Care and Heaven's Cure. By the Rev. JOHN PHILIP FORDOUN. Edinburgh: Andrew Elliot.—*How to cure cats* is a

roblem which has in every age baffled ultitudes. Care is the burden which is id on every shoulder, and none but God an remove. Prayer, faith, submission, ccompanied with the conviction that God ares for us, are here presented as the evers by which care may be raised and lled upon the Almighty,—a leverage ell deserving the trial of every care-worn pirit.

A present for Boys and Young Men. Vith illustrations. By a Sunday School eacher. Tresidder.—This book contains uch useful advice. Nearly half the olume is occupied with "hints" for daily abits, and rules of conduct on nearly every ubject pertaining to our physical, moral, nd spiritual well-being; which can scarcely il to benefit young men and boys if ey will but read them.

A Review of the "Vie de Jesus," of M. enan: containing discussions upon the octrine of Miracles, the Mythical Theory nd Authenticity of the Gospels. By B. ATON, M.A. London: H. J. Tresidder. 864.—A reprint of an article in the *Lon- n Quarterly Review.* It deserves a ge circulation, as by far the best dis- ssion we have seen of the new phases of nbelief. We heartily commend it to all oughtful men.

Memoirs of the Rev. John Pyer. By K. . RUSSELL. Snow, 1865.—A tribute of fection to the memory of an earnest, ithful, diligent, and useful servant of rist. For nearly half a century he was ployed in the ministry of the Word. e commenced his work in connection with e Wesleyans. The account of his tent issionary labours in the early period of s ministry, occupying a large portion of e volume, is deeply interesting, reveal- g to us the zeal and large heartedness of e man, and the immense good which such bours are calculated to effect. The last enty years of his life were spent at avenport. There he had his trials—and hat faithful minister of Christ has not? but he had also his reward in the success his efforts to promote the glory of God. e was a man of catholic heart, but at the me time faithful to his own convictions truth; of firmness, yet of gentle, loving, irit; taking a deep and practical interest in l that affected humanity, but living in the rk to which he had consecrated himself. fter a long and honourable career he fell deep, long to survive in the memories and ffections of a numerous circle of friends nd fellow-labourers in the cause of Christ. he memoir itself, from the pen of one so arly related, deserves all praise.

The Voice of Jubilee: A Narrative of the Baptist Mission in Jamaica from its commencement, with Biographical Notices of its Fathers and Founders. By JOHN CLARK, W. DENDY, and J. M. PHILIPPO, with an Introduction by DAVID J. EAST, Principal of the Native Collegiate Institute, Calabar, Jamaica. London: John Shaw.

We gave our readers last month a brief extract from this volume, which will, we trust, have induced not a few of them to become its purchasers. Verily it ought to be in the possession of all who are interested in the annals of modern Christian effort for the evangelization of the world. It might be fairly described by the publisher as three volumes in one. Mr. East's introductory discourse is appropriate and forcible. Mr. John Clark contributes a history of the toils and sufferings of our brethren, and especially records their anti-slavery exertions. Mr. Dendy is the biographer of the first missionaries of our society in the island, and Mr. Phillippo furnishes a most eloquent and convincing appeal for the extension of Christian missions.

Jamaica has been the scene of some of the most exalted successes obtained, and of some of the most heroic sufferings endured for the cross of Christ in our world. While we write, there are honoured brethren in that island encompassed by difficulties and perplexities consequent upon the commercial depression which has been so long prevalent. Their trials are not less severe because they are experienced in the silence of their own households, though they are less sure to attract to them the sympathy and aid of human friends than if they had been, like those of their predecessors, wrought by the fury of the oppressor.

The sympathy of the churches at home, which have so generously afforded help to those parts of the island suffering from the continued drought, leads us to hope that fervent united prayer will be offered for our brethren in that island and for their flocks, that they may be refreshed and purified and strengthened by those influences of the Divine Spirit which are as essential to its spiritual welfare as the showers of heaven are to its material fertility.

Bible Sketches and their Teachings, for Young People. By SAMUEL G. GREEN, B.A. First Series. London: Religious Tract Society.

We are glad that Mr. Green does not find it incompatible with his honourable and important labours, as the President of a College, to minister Divine truth to the

very young. He possesses the rare faculty of fascinating their attention without detracting from the dignity of the teacher or the solemnity of the truth. This little volume will be an invaluable help to Christian mothers.

The Wisdom of our Fathers. Selections from the Writings of Thomas Fuller, with a Memoir. Religious Tract Society.

This is the third volume of the pleasant series called by the Tract Society "The Wisdom of our Fathers." The spirituality of Leighton and the philosophy of Bacon are appropriately followed by the wit of Thomas Fuller. The selections are most judiciously made, and the small cost of the volume will enable multitudes to form acquaintance with one of the most amusing and profitable of the sages of old time. A few words of his own will go further in commendation of this book than any of ours :—

"It is excellent for one to have a library of scholars, especially if they be plain to be read. I mean of a communicative nature, whose discourses are as full as fluent, and their judgments as right as their tongues ready: such men's talk shall be thy lectures. To conclude: good company is not only profitable whilst a man lives, but sometimes when he is dead. For he that was buried with the bones of Elisha, by a posthumous miracle of that prophet, recovered his life by lodging with such a grave-fellow."

The Land of the Gospel. Notes of a Journey in the East. By EDMOND DE PRESSENSE. London: Jackson, Walford, and Hodder.

All that M. de Pressensé writes is worthy of perusal, and we do not doubt that this sketch of a recent journey in Palestine will find many English readers. It is graphic and vivacious, but does not pretend to contribute any scientific discovery.

A Handbook of British Plants, designed especially for Schools, Science Classes, and Excursionists. By W. LOWNDES NOTCUTT, Author of "Handbook of the Microscope," "The Geography of Plants," &c. London: Longmans; Cheltenham, Norman & Sons.

The author of this little book, himself a teacher of science accredited by the Department of Science and Art, has felt the want of a brief, simple, and cheap introduction to the study of British plants, which should serve as a book for beginners, and an introduction to larger works like those of Babington, Hooker, and Bentham. This want he has endeavoured to meet, and, to our thinking, has succeeded admirably. He has produced a manual which leaves nothing to be desired in respect to fulness and scientific accuracy, while it is portable as to size, and clear and simple in arrangement. It is the best class-book, and the best companion for the botanical excursionist, that we have met with, and as such we heartily commend it to the notice of teachers and students.

The Author of "The Sinner's Friend": an Autobiography. Edited by NEWMAN HALL, LL.B. London: Nisbet, 1865.

The life of Mr. Vine Hall presents many circumstances of interest. We cannot but glorify God for his remarkable rescue from a most pernicious vice, and for the eminent blessing that followed on the publication of "The Sinner's Friend," of which Mr. Hall was the author. More than a million and a half of copies of this little book, exclusive of all foreign editions in twenty-nine languages, have been put into circulation, and this autobiography records a large number of conversions that have followed its perusal. Mr. Vine Hall may well have been an enthusiastic distributor of so useful a book, and also an ardent teetotaller, for teetotalism saved him from utter ruin. We rejoice in the success that attended his appeals, and that many drunkards have been induced by his exhortations and example to abandon the ruinous vice of drunkenness. But the publication of this volume we regret. Mr. Vine Hall kept a most voluminous diary, and seems to have lived under the impression that the incidents of his daily life were so remarkable that it behoved all the world to know them. Hence movements the most trivial, actions the most indifferent, and events that not a creature beyond his own immediate circle would care to remember, were carefully committed to writing, and this volume contains such a selection from these records as his family have thought it suitable to publish. The early part of Mr. Vine Hall's life was a very sad one, and we wonder that the hand of a son should have given it a permanent record. The memory of it ought to have been buried in his grave. We confess that our sense of propriety has been shocked, while the egotism and weakness that marks almost every page of the diary has afforded us indescribable pain.

Intelligence.

MINISTERIAL CHANGES.

The Rev. R. Williams, of Hengoed, has received and accepted a unanimous call from the Baptist church at Tredegar.—The Rev. H. C. Howells has removed from Cefnbychan to take the oversight of the Baptist church at Sirhowy, near Tredegar.—The Rev. John Harrison, of Rawdon College, has accepted a cordial and unanimous invitation to become the pastor of the Baptist church, Stoney-Stratford, Bucks.—The Rev. Edwin Brown, of Rawdon College, has accepted a cordial and unanimous call to the Baptist church, Inskip, Lancashire.

Mr. S. Crabb, of the Rev. C. H. Spurgeon's College, has accepted the unanimous invitation of the Church in Aberchirder, Banffshire.—The Rev. J. Gibbs, having announced his intention to resign the pastorate of the Church assembling in Salem Chapel, Romford, is open to invitation to supply vacant churches. His address is London-road, Romford.—The Rev. W. Davies, Holyhead, has accepted an unanimous call from Bethel Church, Merthyr Tydvil.—The Rev. E. Jenkins has resumed the pastorate of the Church at Madeley, Salop.—The Rev. W. Payne, in consequence of continued ill-health, has resigned the pastorate of the Church in the Lower Chapel, Chesham, Bucks, which he has held for nearly thirty-one years.—The Rev. W. Emery, of Hemel Hempsted, has accepted the unanimous invitation of the church at Windmill-street, Gravesend.—The Rev. T. D. Reynolds, who was for nearly twenty years minister of the Baptist chapel at Earl's Colne, Essex, and afterwards of Henrietta-street Chapel, Brunswick-square, London, has received a unanimous invitation from the Congregational church worshipping at St. Helen's-lane, Colchester, to become their pastor. The Rev. D. W. Morris of Cwmsarnddu, has accepted the unanimous invitation of the Baptist church at Bethlehem, Swansea.—Mr. D. B. Jones, of Pontypool College, has accepted the unanimous invitation of the English Baptist church, Providence, Canton, Cardiff.—The Rev. J. Turner, of the Old Swan Chapel, Liverpool, has accepted the unanimous invitation of the Church, Wednesbury, Staffordshire.—The Rev. W. T. Whitmarsh having accepted the pastorate of the church at Brixham, Devon, has announced his intention to resign the pastorate at Shefford, Beds.—The Rev. T. A. Price, of Manorbier, has accepted a unanimous call to the pastorate of the English Baptist church at Aberdare.

OPENING SERVICES.

WEST HARTLEPOOL.—May 7th, services were held in connection with the opening of the new Baptist Chapel in this town, when appropriate sermons were preached by the Rev. G. V. Barker, of Sunderland. On May 8th, a Public Meeting was held. The chair was taken by the Rev. J. Charter (the pastor of the Church), in the absence of John Candlish, Esq., of Sunderland, who had promised to take it, but was unavoidably prevented; and encouraging congratulatory addresses were delivered by the Revs. G. V. Barker and W. Bontems, T. Campbell, F. Jewell, W. Cranswick, and Mr. E. Lowdon. On the Tuesday evening the Rev. A. A. Rees delivered an historical lecture on "The Reign of Terror." The friends who form the Church have been meeting for worship, during the three years of its existence, in a rented hall, which was, however, destitute of many conveniences, which led them to resolve about fourteen months ago to make an effort to build a chapel. Enough ground was obtained on which to build a Chapel and Schoolroom, and the latter, capable of holding about 200 persons, is the building which has just been opened, which will be used as a chapel till increased numbers make a larger place necessary. The total cost, including that of the ground, is about £560, towards which the friends have paid about £250; and as they are unable to do much more themselves, they appeal to the sympathy of friends at a distance, any help from whom will be most thankfully received.

LYONSHALL, HEREFORDSHIRE.—A Baptist Chapel has been recently built and opened in this village. The Opening Services began on the 30th of April. A Prayer-meeting was held in the morning, and sermons were preached by the Revs. S. Blackmore and C. W. Smith. On the 3rd of May a meeting took place, attended by about 300, after which addresses were given by several ministerial and other brethren.

The collections, with promises given, amounted to £50. The chapel is well built and an ornament to the village. It will seat 150 persons. It has cost something more than £250, towards which above £200 has been received and promised.

BOLTON-STREET, DUBLIN.—The second anniversary sermons in connection with this church were preached by the Rev. Wm. Walters, of Newcastle-on-Tyne, on the 28th ult. On each occasion the Chapel was well filled by a most attentive congregation. On the following evening the Annual Meeting was held, when the pastor, Mr. Chas. Morgan, gave an account of the origin and progress of the cause. Addresses were afterwards delivered by the Rev. J. Bigwood, of London, Rev. J. Hirons, Rev. Wm. Walters, and the Rev. G. Malins, of Abbey-street. On the 30th the Rev. Wm. Walters delivered a very interesting lecture in the Abbey-street Chapel, on "British Philanthropists." On the following evening Mr. Walters concluded these Special Anniversary Services by preaching in the Rathmines Baptist Chapel.

WELLINGTON, SOMERSET.—On May 30th the commodious school and class-rooms built for the Sunday-school in connection with the Baptist church, Wellington, were publicly opened. In the afternoon a sermon was preached by the Rev. N. Haycroft, M.A., of Bristol. At half-past six a Public Meeting was held in the Chapel. Very excellent speeches were delivered during the evening by the chairman; the Rev. E. Edwards, of Chard; E. Webb, of Tiverton; H. V. Cowell, B.A., of Taunton; J. Price and S. Mann, of Exeter; J. Morris (Wesleyan) and W. Rawlinson, Esq., of Taunton.

FOXTON, LEICESTERSHIRE.—The opening of a new Chapel at the rural village of Foxton, in Leicestershire, took place on May 24th. The old Chapel was built as early as 1716, and was one of the oldest buildings of the kind in the county. The new Chapel has been erected at a cost of about £1,100. The Rev. C. Vince, of Birmingham, preached. The Chapel will accommodate 250 people. The total sum obtained at all the services was £342. A harmonium of suitable power and excellent tone was presented to the congregation by the architect, Mr. Shenton.

WINSLOW, BUCKS.—The first anniversary of the foundation-stone of a new Baptist chapel being laid at Winslow, took place on May 3rd, when the Rev. C. H. Spurgeon preached, morning and evening. The cost of the Chapel has been £639 19s. 4½d., of which £275 4s. 2d. remained to be proured. The proceeds of the day amounted to £86 6s. 3d. It is hoped that the Church may be able to reduce the debt to about £160.

LEIGHTON BUZZARD, BEDS.—On May 31st, the Chapel in Hockliffe-street, Leighton Buzzard, recently purchased from the Wesleyans, for £1,040, was re-opened as a Baptist place of worship. The opening services were conducted by the Rev. J. A. Spurgeon, of London. A meeting was held in the new Corn Exchange, at which nearly 300 persons enjoyed the social beverage. On the following Sunday, the Rev. P. Bailhache, of Hammersmith, preached morning and evening. In the afternoon an address was given to parents and children, after which the Lord's Supper was administered by the pastor, the Rev. J. Mountford. The alterations and improvements, with law expenses, are about £350, towards which about £200 will have to be raised before the place of worship will be entirely free from debt.

ST. PAUL'S-SQUARE CHAPEL, SOUTHSEA.—This Chapel having been closed for repairs, &c., was reopened on May 28th. It is now a cheerful, handsome, and commodious place of worship. The Rev. S. Murch, B.A., preached. On the following Tuesday a Public Meeting was held. The Rev. J. Hunt Cooke, minister of the Chapel, presided. The Rev. G. Arnott, Rev. J. Davis, Rev. H. Kitching, Rev. W. T. Matson, Rev. E. G. Gange, and the Rev. G. C. Taylor spoke. The expense has been met, and there are funds remaining towards the payment of an old outstanding debt which the people are endeavouring to discharge.

ORDINATION AND RECOGNITION SERVICES.

SHEFFIELD, MAY 24TH.—The public recognition of the Rev. G. Hester, formerly of Loughborough, was held. The Rev. E. Stevenson, of Loughborough, presided. The Revds. W. Evans, J. P. Campbell, H. Tarrant, W. Best, D. Loxton, B. Grant, J. Calvert, C. H. Boden, J. Breakey, R. Stainton, took part in the proceedings.

CHIPPENHAM, WILTS.—The recognition of the Rev. J. Whitaker, of Regent's-park College, took place on March 21st. The Rev. H. Anderson, of Bratton, delivered the charge. The Rev. D. Wassell, of Bath, gave an address to the Church; and in the evening a Public Meeting was held, when the chair was taken by Mr. Wassell, and addresses given by the Revs. J. Hurlstone, of Calne; T. Ind, of Corsham; J. Price, of Westbury; H. Anderson and the pastor.

COLEFORD, GLOUCESTERSHIRE.—Services in connection with the ordination of the Rev. W. H. Tetley were held here on May 23. The Rev. J. W. Lance, of Newport, delivered the introductory discourse. The ordination prayer was offered by the Rev. W. Collings, of Gloucester. The Rev. S. G. Green delivered the charge. In the evening, at five o'clock, nearly 500 persons sat down to tea, and at seven o'clock the Rev. Charles Vince, of Birmingham, preached to a very large and attentive congregation.

FISHERGATE, PRESTON.—A welcome to the Rev. J. O'Dell, the new pastor of Fishergate Baptist Chapel, Preston, was given in the schoolroom of that place on May 26th. There was a numerous attendance. The chair was occupied by Mr. J. Hamilton. Congratulatory addresses were delivered by Messrs. Shaw, Furness, Leach, Haslam, and Powell, and by the Revs. G. W. Clapham, H. J. Martyn, and D. Carnson.

SALFORD, May 31st.—A Meeting was held in the chapel, to welcome the Rev. J. L. Whitley, late of East Dereham, to the pastorate. At the Public Meeting there were present on the platform the Revs. R. Chenery (in the chair), A. McLaren, A. Mursell, S. Chisholm, and W. Gatenby, &c. Mr. Crossley, one of the deacons, stated the way in which Mr. Whitley came among them; after which Mr. Whitley gave a short sketch of his own history, and a succinct epitome of the Christian doctrines which he intended to preach. The Revs. R. Chenery, A. M'Laren, A. Mursell, and Mr. Chisholm, afterwards addressed the meeting in kind and encouraging terms. Mr. Whitley returned thanks for the kind expressions of welcome and sympathy that had been extended to him and his congregation.

EBENEZER CHAPEL, COSELEY.—On May 29th, the public recognition of the Rev. W. Green (formerly of Chipping Norton), as pastor of this Church, was celebrated. Prayer was offered by the Rev. Mr. Warner, of Sedgely. The Rev. Mr. Owen, of Smethwick, was called to the chair. W. Barnet, Esq., the senior deacon of the Church, read a statement of the steps which had led to Mr. Green's settlement. A recognition prayer was offered by the Rev. R. Nightingale. The Rev. J. J. Brown, of Birmingham, delivered an address on "The Relation of a Church to its Pastor;" and the Rev. Charles Vince, of Birmingham, one on "The Relation of the Church to the World." The Revs. J. P. Carey, of Wolverhampton; J. P. Barnett, of Birmingham; D. Evans, of Dudley; B. C. Young, of Coseley; and W. Jackson, of Bilston, welcomed Mr. Green into the district.

MANCHESTER-STREET, OLDHAM.—A public service was held in this place of worship on June 5th, for the purpose of celebrating the settlement of the Rev. P. P. Rowe, M.A., late of Thrapstone, Northamptonshire, as pastor of the Church. The Rev. S. G. Green, B.A., president of Rawdon College, took the chair. The Rev. Fitzherbert Bugby, secretary to the Lancashire and Cheshire Association of Baptist Churches, then addressed the meeting, and, on behalf of the Association, cordially welcomed Mr. Rowe to Lancashire. The Revs. W. H. Wylie, of Accrington; R. M. Davies, of Hope Chapel; R. H. Roberts, B.A., of Bootle; E. C. Pike, B.A., of Rochdale; Arthur Mursell, of Manchester; and J. Hodgson, also took part in the proceedings.

DERBY.—During last month, services were held in Agard-street Chapel, Derby, in connection with the ordination of the Rev. J. Baxendale. The Rev. J. Haslam, of Gildersome, Yorkshire, preached. The Rev. J. Edwards, of Nottingham, acted as moderator. After devotional exercises, conducted by the Rev. S. Green, of London, the Rev. W. Crosbie. M.A., LL.B., delivered a very able address on the Nature and Constitution of a Christian Church. The Rev. J. Walker proposed the usual questions to the Church. On behalf of the Church, Mr. Councillor Haslam (one of the deacons) read a very interesting paper, giving a brief sketch of the religious history of the town of Derby from the reign of Richard I. The Rev. J. Walker then proposed the usual questions to the minister. To each the Rev. J. Baxendale returned a separate and very satisfactory answer. The Rev. W. Jones then offered the ordination prayer, and the Rev. H. Crassweller closed the service with prayer and the benediction.

BLOCKLEY, WORCESTERSHIRE.—The Annual Meeting of the Baptist Church and congregation in this place was held on Thursday, June 1st. The Rev. C. J. Middleditch, late Secretary of the Baptist Irish Society, having recently entered on the pastoral office, the evening was devoted to a statement of the ecclesiastical polity of the New Testament. The pastor having taken the chair, prayer was offered by the Rev. R. A. Shadick, of Campden. A resolution, acknowledging the gracious providence of God in the settlement of the pastor, was moved and seconded by Mr. Nicholls and Mr. Belcher. Addresses were delivered by

the Rev. G. M. Michael, B.A., of Burton-on-the-Water; by the Rev. A. W. Heritage, of Naunton; and by the Rev. W. R. Irvine, of Ascott. Prayer for the Divine blessing in behalf of the pastor and people was offered by the Rev. S. Hodges, of Stow-on-the-Wold. The interesting meeting was closed with appropriate thanksgiving presented by Mr. R. Comeley, deacon of the Baptist Church at Naunton.

ACCRINGTON, May 15th.—Services in connection with the recognition of Rev. W. H. Wylie were held here May 15th. The Revs. G. B. Thomas, of Leeds; Jas. Martin, B.A., of Nottingham; P. P. Rowe, M.A., of Oldham; H. Hall, of Bacup; P. Prout, of Haslingden; R. Brown, of Padiham; A. M. Stalker, of Southport; — Tebb (Methodist Free Church); J. Howe, of Waterburn; W. Anson, of Cloughfold; and W. Jackson, of Church, took part in the exercises.

LANTWIT, MAJOR, GLAMORGANSHIRE.—Services in connection with the ordination of Mr. D. T. Phillips, of Haverfordwest College, were held on June 13th and 14th, when the following gentlemen officiated:—the Rev. D. Jones, Anglesey; the Rev. John Emlyn Jones, LL.D., M.A., Merthyr; the Rev. R. A. Jones, Swansea; the Rev. D. Davies, Cowbridge, the Rev. Evan Thomas, of Newport; the Rev. E. Thomas and R. A. Jones.

STANNINGLEY, NEAR LEEDS, May 3rd.—Recognition Services were held in connection with the settlement of the Rev. Henry Watts, late of Golcar. In the afternoon a sermon was preached by the Rev. J. P. Chown, of Bradford. At the public meeting in the evening, Mr. Joseph Bradley, one of the deacons, occupied the chair. Very cordial addresses of welcome to the newly-elected pastor, and of sympathy with him and his congregation, were then made by the Revs. J. P. Chown, of Bradford; E. Parker, of Farsley; J. Haslem, of Gildersome; A. Ashworth, of Bramley; and J. Harper, of Horsforth, Baptists: G. W. Harris, of Stanningley; and J. T. Atkinson, of Pudsey, Independents; and E. Browning, of the Methodist Free Church, Bramley.

GOSPORT.—May 2nd, meetings were held at the Baptist chapel, Forton, Gosport, in connection with the ordination of the Rev. James Neobard, as pastor of the church. The morning service was commenced with reading and prayer by the Rev. W. Tidd Matson, Independent minister, Gosport. The Rev. Geo. Short, B.A., of Hitchin, described the nature of a Christian Church. The Rev. C. H. Burton, of Landport, asked the usual questions, after which the Rev. J. Hunt Cooke, of Southsea, offered the ordination prayer. The charge to the newly-elected pastor was delivered by the Rev. J. Angus, D.D., of Regent's-park College, London. In the evening a sermon was preached to the church and congregation by the Rev. A. Tilly, of Cardiff, the Rev. C. J. Moss, Independent minister, Gosport, taking the devotional part of the service. The Revs. H. Kitching and E. G. Gange, of Landport; F. Colman (Wesleyan), Gosport; and J. D. Bate and F. V. Tymms, of Regent's-park College, also took part in the services.

LINCOLN.—Services in connection with the recognition of the Rev. W. G. Armstrong, B.A., late of Berwick, were held on the 8th and 9th of May. The Rev. W. Walters, of Newcastle, and S. G. Green, president of Rawdon College, preached, and a public meeting was held, suitable addresses being given by the neighbouring ministers.

MISCELLANEOUS.

GROVE-ROAD, VICTORIA-PARK, LONDON.—The foundation-stone of a new Union chapel, Grove-road, Victoria-park, was laid on Monday week, in the presence of a numerous assemblage, by R. Scott, Esq., Chamberlain of London. The Rev. D. Katterns, of Hackney, offered the dedicatory prayer, and the Rev. Dr. Angus delivered the address. The Chapel and Schools are estimated to cost about £7,000; the Chapel to seat 900; the Schools, 1,000. A Tea and Public Meeting was afterwards held in Peel-grove Hall, Bethnal-green, at which several neighbouring ministers and friends expressed their fraternal wishes for the Rev. W. Allan Curr, of Regent's-park College, the minister.

FALKIRK.—The house in which the Church here has been meeting for a number of years having been found incommodious and badly situated, a new Chapel has been built almost entirely through the liberality of one member of the Church, Mr. William Downs, who has also acted as pastor of the Church for upwards of two years. The new Chapel is a very neat and comfortable building, and is seated for upwards of three hundred persons. It was opened for Divine service on the 14th May, when the Rev. T. W. Medhurst, of Glasgow, preached morning and evening; and the Rev. J. M'Lean, Falkirk, in the afternoon. Mr. Medhurst preached in the evening in the Rev. Mr. Wade's (U. P.) Church, which was kindly granted for the occasion. On the following evening a soirée was held in

the new Chapel, Mr. Downs presiding. Interesting and very cordial addresses were delivered by the Rev. Messrs. Gibb, Medhurst, M'Lean, Wade (U. P.), and Mr. J. Robertson, St. Ninians. The services of Mr. P. Gibb, who has just completed his studies under the auspices of the Baptist Association of Scotland, having been secured as pastor for six months, he entered formally on his labours on the 23rd inst.

CREWE, CHESHIRE, May 26.—The corner-stone of a new Baptist Chapel and Schools at Crewe was laid by Mr. Henry Kelsall, of Rochdale. The congregation for which the building is to be erected is that of the Rev. W. J. Reade. It is to be in Oak-street, on a good site, in a central and populous part of the town. The interior area will be 45 feet by 32 feet, and will accommodate between 200 and 300 worshippers with open seats. The Schools, to have a corresponding space, will be in a basement storey, but are to be thoroughly well lighted and ventilated. The cost of Chapel and Schools is expected to be upwards of £1000, including the land. The ceremony began shortly before five o'clock. The stone, whereon was affixed a plate appropriately inscribed, was adjusted with the usual formalities by Mr. Kelsall. He afterwards made a short speech, which was frequently applauded. The Rev. Mr. Vince also spoke. In the evening, after a Public Tea-party, the Rev. Mr. Vince delivered in the Town Hall his popular lecture, entitled "Life in England a Hundred Years Ago," to a crowded and delighted audience.

STANSBATCH, HEREFORDSHIRE. — Last year a new Baptist Chapel was opened in this village. On the first anniversary it was announced to be out of debt. The little church formed in this place immediately determined to present a testimonial to their pastor, the Rev. W. H. Payne, and on the 30th ult. it was accomplished. A large congregation assembled in the Chapel. After singing and prayer, the Rev. S. Blackmore, of Eardisland, occupied the chair, and introduced the pleasant business of the evening. In the name of the Church, he presented the pastor with a selection of books and a purse of money. The gift was most appropriately acknowledged. After this addresses were delivered by the Revs. G. Philipps, of Evenjobb, J. Jones and C. W. Smith, of Kington.

BAPTIST COLLEGE, PONTYPOOL. — The Annual Meetings of this Institution were held on the 23rd and 24th of May. The examinations were conducted by the Rev. J. W. Lance, of Newport: the Rev. Daniel Morgan, of Blaenavon; the Rev. S. R. Young, of Abergavenny, and E. G. Price, Esq., of Aberdare. The Welsh Sermon was preached by the Rev. W. Hughes, of Llanelly, and the English Sermon by the Rev. T. Evans, of Delhi. The Public Meeting for the transaction of business was held in the Chapel immediately after the morning service, H. Phillips, Esq., in the chair. It appeared from the report that about twenty-eight students had enjoyed the advantages of the College in the past year. There were two excellent addresses read by two of the students, Mr. D. B. Jones and Mr. Thomas. A fund was commenced, and about £200 promised at the meeting, towards establishing fellowships in connection with the College. The Rev. S. R. Young was appointed corresponding secretary, with the view of bringing the claims of the Society more prominently before the friends of the cause in the distant parts of England.

NEW-ROAD, OXFORD. — The New-road Chapel is the oldest of the Nonconformist places of worship in the city of Oxford, a congregation of Protestant Dissenters having had a meeting-house there so long ago as the reign of Charles II. Part of the present building has been standing for more than 150 years, and it is now greatly in need of substantial repair. Plans have been adopted for a thorough renovation of the fabric, and to carry out the entire design it is estimated that a sum of about £1,200 will be required, a large part of which has been guaranteed by the congregation. Previous to the closing of the Chapel there were held farewell services of a most interesting character. On May 21, the Morning Sermon was preached by the Rev. David Martin, of George-street Congregational Chapel. In the afternoon a united Communion Service, conducted by the Rev. W. Allen, minister of the Chapel, and the Rev. D. Martin, of George-street, was largely attended by members of other denominations. At the Evening Service the Rev. W. Allen preached. On May 24th, the workmen having removed the old pews, a Tea-meeting was held in the Chapel; the proceeds of this meeting amounted to about £20. After tea, Mr. James Underhill, one of the treasurers of the building fund, made some statements concerning the proposed alterations, and the means to be adopted for obtaining the needful funds. Addresses of a friendly and suitable character were given by the Rev. W. Allen, Rev. T. Derry (Wesleyan), Rev. E. T. Harris (Methodist Free Church), and Mr. H. Alden. The meeting was numerously attended, and most cordial good wishes were expressed

for the success of the undertaking. The congregation now assembles for worship in the Town-hall.

HAVERFORDWEST COLLEGE.—The Annual Meeting of the committee and supporters of this Institution was held on May 30th and 31st. A considerable number of ministers and friends from the counties of Pembroke, Carmarthen, Glamorgan, and Monmouth, assembled on the occasion. The examinations were conducted by the Rev. J. Jones, Rhymney; the Rev. W. B. Bliss, Pembroke Dock; the Rev. T. Lewis, Carmarthen; the Revs. S. Davies and C. Short, M.A., Swansea; and the Rev. J. Williams, B.A., Narberth. The Annual Sermons were preached by the Revs. J. Jones, Rhymney, and T. Lewis, Carmarthen. The preachers appointed for next year are the Revs. Dr. Thomas, Pontypool, and W. Roberts, Blaenau, Monmouthshire. This College is about to enter on a new phase of its existence. During the twenty-six years it has been in operation, the system pursued in the Institution has been to lodge the students in various families in the town. At the Annual Meeting of 1864 it was resolved to provide a suitable house for the accommodation of the students, and to place them thus under the more immediate supervision of the resident tutor.

BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND.—The Annual Meetings of this Society were held in Edinburgh, and commenced, on May 31st, with a Prayer-meeting in Charlotte Chapel, Rose-street, presided over by the Rev. J. Dovey. The business meeting was held in the hall of Dublin-street Chapel, Hugh Rose, Esq., in the chair, and attended by friends from various parts of Scotland. Much attention was directed to the low state of the Society's funds. And, in connection with this, a strong feeling was entertained of the need of an efficient travelling agent for England, where the Society is imperfectly known, and therefore inadequately supported. In the evening a meeting was held in Bristo-place Chapel, the chair occupied by John Pullar, Esq., of Perth. The report made special reference to the loss which had been sustained by the death of the aged and zealous missionary, Sinclair Thomson, of Shetland, one of those rare men raised up and peculiarly gifted for the work of evangelisation whom the Society had been honoured of God to number among its agents. Missionaries from Perthshire and the islands of Islay and Mull, gave interesting accounts of their fields of labour and the work in which they are engaged; and impressive addresses were delivered by the Rev. Stephen J. Davis, of Aberdeen, and the Rev. David Young, recently United Presbyterian minister at Kinclaven.

BAPTIST SOUTHERN ASSOCIATION.—The Annual Meetings of this Association were held at Forton, Gosport, on the 6th and 7th of June. A goodly number of ministers and messengers met for the transaction of business. The Rev. J. H. Cooke, and the moderater, the Rev. J. Neobard, prayed. The following resolution was carried:—"That this Association, sensible of the importance of the many questions affecting the position of Nonconformists, which will present themselves for decision on the next Parliament of Great Britain; urges upon all electors in the churches connected with this Association the propriety of using their votes and influence at the approaching general election, in favour of those candidates only, who, by their declared opinion and political alliances, give satisfactory assurance, that, by their advocacy and votes in the House of Commons they will still further advance the emancipation of all persons, of whatever religious belief, from all civil disabilities imposed on account of their faith." In the afternoon, the letters from the churches were read, which were, on the whole, of an encouraging character. In the evening, a Public Meeting in connection with the district Home Mission was held. A. Pegler, Esq., of Southampton, in the chair. The Rev. J. F. Smith prayed, and Revs. Caven, Tanswell, Chambers, and Williams advocated the claims of the Society. On Wednesday morning at seven o'clock, a Prayer-meeting, at which the Rev. J. Hockin gave an address; at eleven o'clock, the Rev. E. G. Gange read and prayed; and the Rev. J. T. Thorpe, of Winchester, preached. In the afternoon, a meeting for fraternal conference was held, under the presidency of the Rev. J. Davis. After the meeting had been addressed by several brethren, the Rev. C. Kirtland brought forward the claims of the Home Missionary Society for Great Britain and Ireland, and the following resolution was unanimously adopted:—"That this Association having heard the statement of the Rev. C. Kirtland concerning the British and Irish Home Mission, whilst thanking him for his visit, would commend to the churches the claim of this Mission, and recommend that, where practicable, the deputation he proposes should be received, and collections made on its behalf." In the evening at half-past six o'clock, the Rev. J. Collins read and prayed, and the Rev. T. Morris preached;

after which, a united communion service was held, at which the Rev. F. Wills presided. The thanks of the Association were given to the treasurer, the Rev. J. B. Burt, and to the secretary, the Rev. T. Morris, and that they continue their services during the ensuing year.

RECENT DEATH.

Death of Mrs. Vinton.

The following letter from the Rev. R. M. Luther (Mrs. Vinton's son-in-law) to Dr. Brown, of New York, with the sketch that follows it, will be read with deep interest by all who had the privilege of intercourse with our much-lamented American sister during her recent visit to this country:—

"Rangoon, Dec. 23rd, 1864.—Dear Brother Brown.—I little thought when I left America that the first letter I should write you from Burmah should bear such sad tidings—*Mrs. Vinton is dead.* We reached Rangoon after a delightful passage on the 6th of December, and found Mrs. Vinton very ill, but not, to our eyes, beyond hope. She had been seized with inflammation of the alimentary canal three weeks before our arrival. At first the disease seemed of little moment, but she sank lower and lower until the disease assumed a very grave form. Still the most that was feared was a severe illness.

"When we arrived she was very weak, and suffered much pain; but her physicians gave us great hopes of her recovery. The excitement of our arrival produced an apparently favourable effect; but after a few days she began to sink, and grew steadily weaker and weaker, until Sunday, the 18th, when, at 11 a.m., she yielded up her spirit.

"She was perfectly conscious, and able to converse until within three hours of her death. She then fell into a stupor, breathing with difficulty, and being unable to recognize any of us. This lasted until death closed the scene.

"Although she suffered intensely during the greater part of her sickness, yet her mind was uniformly peaceful and happy. Her only anxiety seemed to be that she might not linger, but pass away quickly. She constantly repeated, 'Come, Lord Jesus, come quickly.'

"On Saturday morning, the day before she died, I read, at her request, many passages of the Word, which seemed to dwell in her mind, particularly the 53rd of Isaiah. As she became too weak to listen to continuous reading, I repeated to her many passages. To many of them she replied by quoting others of the same tenor, and some of the passages she would complete after I had begun them. She dwelt much upon the 23rd Psalm, repeating verse after verse.

"All directions in regard to the school and other mission work she gave with great distinctness. Indeed, things which were of so little moment as to be forgotten by us, she recalled to our minds.

"There was not the most remote fear of death to be discovered. Her whole desire was to depart and be with Christ.

"God's ways are not ours. We would have kept her longer with us. We felt the need of her counsel and guidance. Perhaps we leaned too much upon her, and not enough on the God of wisdom, who has promised to be the guide of our youth. Be this as it may, she is gone now, and we are left to do her work. While our hearts are heavy with sorrow for ourselves, we cannot rejoice too much on her account. Her's was not a life of ease on earth; and after so much weariness it is pleasant to think of her as at rest. For her there are no more perils by land or by sea, by robbers or by her own countrymen, or by the heathen, in the city or in the wilderness, or among false brethren. For all these she has suffered for the last time. We cannot, therefore, sorrow for *her*, but only that we are left. May God give us grace and strength as our day.

"As regards the mission, affairs were never in a more flourishing condition. The number of additions to the churches has been very large, and the work of evangelization is rapidly increasing. Several young men have refused lucrative government employ, in order that they may devote themselves to the work of the ministry. A number of new stations have been added to those already existing, and the old ones are enlarging their borders.

"Nothing speaks more in favour of the healthful state of the mission, than the words of every one who comes down from the jungle in regard to Mrs. Vinton's death. The universal exclamation is, 'Well, the mama is dead; and now we must go to work, and strengthen the hearts of the young teachers.' It is quite affecting to hear one after another counsel us 'not to let our hearts grow weak.' One old man came two days' journey, on hearing that Mrs. Vinton was worse, but did not arrive until the day after she died. He came into our verandah, sat down before us, and wept. After a little while he said:—'Well, teacher, well mama, you must not let your hearts be destroyed. I don't mean to

let mine be.' Indeed, it is this perfect identification of themselves with us that makes their words of comfort so dear to us.

"The feeling in the jungle seems to be that *all must work*, so that the mission shall be carried on vigorously. Is it not of God, that a calamity which a few years ago would have paralyzed the churches, at least for a time, now leads them to increased effort for God?

"Brainard and I start to-morrow for a short trip into the jungle. We expect to go up to Raytho, the village in which the devoted Mau-Yay (whose journal you published) lived. Perhaps we may go farther. We will thus have an opportunity of comforting the brethren of several villages. May the church in America pray for us.

"Your's affectionately.

"R. MAURICE LUTHER."

Mrs. Vinton was a native of Connecticut, where her venerable mother, Mrs. Holman, still survives. Her home was at Union, a few miles distant from Willington, the former residence of her father-in-law, the venerable Hosea Vinton, recently deceased. Justus H. Vinton was born in Feb., 1805. He was married to Miss Holman, April 9th, 1834. Her early education was obtained in Wilbraham, Mass.; but previous to sailing for Burmah she spent some time in studying the Karen language at Hamilton, N. Y., where Mr. Vinton had just completed his theological course. The Karen class was taught by Ko Chething, a native preacher, brought to this country by Mr. Wade. This preliminary study of the language was of great advantage to Mr. and Mrs. Vinton, who, on their first arrival at Maulmain, found themselves able to converse intelligibly with the Karens. The first year, 1835, Mr. Vinton spent almost wholly in travelling and jungle preaching. Mrs. Vinton had set her heart on accompanying her husband, but found it necessary to forego this privilege, in order to carry on the school, instruct enquirers, and conduct worship at the place where they were stationed. Three months of the first year were spent at Chummerah, a new station in the wilderness, some miles above Maulmain. After becoming familiar with the language, Mr. and Mrs. Vinton usually took their preaching tours separately, thus accomplishing the work of two missionaries. The success of their labours may be judged from the fact that Mr. Vinton had baptized seven hundred converts previous to 1853. Both husband and wife were accurate writers as well as speakers of the Karen language. He spent considerable time in the first translation of the New Testament, and in the preparation of school-books. Mrs. Vinton was a poet, and the Karen hymn-book is an enduring monument of the holy ardour with which she devoted her powers of song to the service of the Redeemer. The Karens will no doubt use those sweet and simple strains in their public and private devotions as long as the Karen language exists.

In 1848, Mr. and Mrs. Vinton were compelled, from ill health, to return to the United States, bringing with them their son, Justus Brainard, aged eight, and their daughter Calista, nearly seven. A younger son, Harvey, died on the way home, and was buried at the Cape of Good Hope. After a stay of two years in this country, they again left, in July, 1850, for the scene of their former labours. Not long after their arrival, the Burman war broke out. Bro. Vinton's flock in the Rangoon district were scattered, plundered, and almost in a state of starvation, when he flew to their relief, transferring himself from Maulmain to Rangoon. This, though a matter of imperative duty, was condemned as an irregular proceeding by the Executive Committee at Boston, and led to those difficulties which resulted in the severance of his connection with the Missionary Union, and his connection with the Free Mission Society. We need not dwell on these painful recollections; sufficient that all has been so overruled by a guiding Providence as to raise the Karen churches to a degree of independence and self-support which they could not otherwise have attained.

To Mrs. Vinton the sudden death of her husband, in 1858, was a crushing blow. She, nevertheless, made a high and holy resolve to assume the responsibilities of the work her companion had left. She has nobly fulfilled the undertaking, and was permitted, before her death, to commit the mission, in its increased proportions, to the care of her two sons and daughters. It was a kindly ordering of Providence that brother and sister Luther should arrive just in time to catch the mantle of their ascending parent. May the blessing which rested on the parents rest in a double measure upon these two youthful families in their great and arduous work.

THE MISSIONARY HERALD.

JAMAICA DISTRESS.

THE pressure on our space, arising from the annual services of the Mission, has for a considerable time precluded any lengthened reference to the distress that has fallen on the island of Jamaica. Meanwhile a large amount of correspondence has accumulated on our hands, from which we propose to extract various passages, illustrative of the extent and causes of the distress, and expressive of the feelings of our brethren with regard to the relief that the Fund has enabled the Committee to give.

The distress appears to be by no means uniform throughout the island. While the entire community complains of the decay of cultivation, the want of employment, the diminished trade, and the dearness of food and clothing, the drought has fallen with especial severity on those parts of the island where the water supply is at all times the least abundant. Springs, ponds, and rivers, have in some places, and to a certain extent, made up for the absence of rain; but, where these do not exist, or are quickly exhausted, the suffering and loss have been great. Opinions differ on the *causes* of the prevailing distress; some attributing it to the deterioration of morals and piety—some to the idleness of the population—some to the reaction which has followed upon the revival—some to the gradual decay of the commercial and agricultural interests of the island—and some to the failure of the Legislature to adopt wise and salutary laws. Whether these are the causes, or others, it were beyond our purpose to specify; certain it is, that poverty is increasingly prevalent, while crime has attained a sudden, unusual, and startling magnitude. On some, or all these points, the following extracts from our letters will throw light, and in adducing them we shall commence with the testimony of those brethren who live on the southern side of the island, proceeding westwards to the northern districts.

The Rev. J. M. Phillippo, after expressing his grateful acknowledgments for the grants made by the Committee, on the general condition of the island remarks, that the taxes are annually increasing, the difference between 1858 and 1865 being £50,000 per annum; that the duties on imports have risen from 4½ to 12½ per cent., making an increase of 50 per cent. on the clothing of the peasantry; and that some of the imposts are levied unequally

on the planter and the peasant, but in favour of the former. He then proceeds:—

"Things continue with us in a very depressed condition. No rain has fallen in this parish to the present time. Horses and cattle are dying for want of water and food. A livery stable keeper, I was informed yesterday, lost fourteen horses in a few days. Scarcely a blade of grass is anywhere to be seen. Almost all agricultural operations have been for some time suspended, and thus the aspects as to the future are sad indeed.

"Since the £10 received for distribution among the poor and distressed of my congregation, I have had before me a list of about fifty in a really miserable and almost starving condition. I have also ascertained that nearly half my congregation resident in the town (and no small number in the neighbourhood of it), absent themselves from public worship from insufficient clothing. Among these, many of the more decent persons of colour, are the greatest sufferers, both as to clothing and food.

"A short time since I was called to visit a young coloured woman, a member of my church, who had been in good circumstances, and who was said to be dying. On leaving her room I was met by her landlady, who assured me her illness was solely from want of food. Though it was always insufficient, for the last three or four days she had literally tasted nothing. She had endeavoured to support herself by needle-work, but work failed.*

"The grateful expressions of those among whom the £10 were distributed, I should have liked for the donors to have witnessed and heard."

This letter is dated the 7th April. A month later Mr. Phillippo writes:—

"Our prospects as to weather are a little brighter; but the effects of the past will be felt for some time to come."

The drought appears to have fallen with especial severity on the lowlands of the parish of Clarendon. The Rev. W. Claydon, under date of March 24, writes:—

"The Savannah is at the best of times never very fruitful—and the past two years have been years of great drought. The last year, since May, we have scarcely had a shower; and the consequence is that our people are not only destitute of apparel, but of common food. Water is scarce; it is costing us 7s. a week. Manchester people, upon whom I chiefly depend for support, are very little better off, except in the article of water—the Porus river is not yet dry; but the coffee on which they chiefly depend has been a total failure the last two years.

"I cannot complain so much of the attendance; it is pretty good, though not what it was. We have exercised Church discipline for neglect of means of grace, till I am appalled; and after a minute inquiry and personal visitation, I am convinced it is from want of clothing—these are among the lowest and poorest of our people. We are greatly in arrears with our teachers, Ebenezer we have been compelled to close. The others are still struggling on, for I fear the demoralizing tendency of yielding to the pressure.

"The distress has been greatly aggravated in the Four Paths district by fire, which has destroyed acres of our poor people's provision, and thus cut off entirely whatever little they had."

Writing again on the 6th April, Mr. Claydon says:—

"The clouds appear more dense and the horizon darker. April has come, and no rain for planting peas and corn, which would have given our poor people food in about two months. If there be no rain in a week or two, the time for planting yams will have passed, and there will be no hope of averting another year of famine. The silver lining to the cloud is, that there is promise of a most abundant crop of mangoes."

* Another case of the kind occurred last evening.

In a letter written early in May we find the following statement of the want of water, and the bright hopes raised by a fall of rain:—

"It has been terrible for the proprietors as for the peasants; scarcely a property here about (breeding pens entirely), but what has lost from fifty to a hundred head of breeding stock. It cost us, charging for time of mule and cart, which were our own, 5s. per day for water alone for the last two months, and 5s. per day for bread nut for horses—grass was not to be seen.

"I am thankful to say God has at length remembered us in mercy; we have had a few fruitful showers, enough to commence planting, and to cause the landscape to smile again with beauty; all nature seems vocal with grateful praise for the seasonable showers; the small stock about the yard leap for very joy. I never saw nature so glad. As for the coffee shrubs, they put on their robe of lily white blossom as if by magic. On Friday I passed by the coffee-field, all appeared seared brown drooping leaves. On Monday following, on my return, the fields were almost as if covered with immense white sheets—the following showers have fixed the blossom, and the promise of a crop is more abundant than for many years."

The parish of Westmoreland, in which our esteemed brother, the Rev. J. Clarke, resides, has not suffered to the extent of other parts; but from a published letter we take a few facts which express his views. "Poverty," he says, "is felt in every parish; and if a few planters do not feel it, with sugar at £11 the hogshead, it is because they do not depend on sugar cultivation for support." Last year the cocoa nut almost entirely failed. Ripe and unripe provisions alike have become the prey of thieves, while over some heartless land-agents a sort of destructive *mania* has come, in which they wantonly destroy growing provisions, owing to disputes as to the quantity of land rented by their poor tenants. In St. Ann's mountains, and in other places similarly situated, the dry weather has prevented the earth yielding her customary increase. People seeking employment cannot find it, while those who are employed get small wages, and often find a difficulty in obtaining what they have honourably earned. In most places there is a decrease among all the Protestant denominations of one-third, or one-half, and in some cases of two-thirds, of the usual congregations which assembled for Christian worship before 1863.

Crossing to the north side of the island, we now extract the testimonies of our brethren in and around Montego Bay. Writing under date of March 23rd, the Rev. J. E. Henderson, after expressing his gratitude for the assistance received from the Distress Fund, says:—

"Our condition is bad enough, and will I fear soon be much worse. The future does indeed appear dark. The drought is still very severe in this part of the island. Although it is crop, there are hundreds of people unable to obtain employment upon the estates.—Almost every one in the island seems to have lost hope. The help I have been able to offer to some of our poor has afforded myself and wife pleasure only equalled by the happiness of those who have been the recipients of English bounty."

Under the same date the Rev. J. Reid writes:—

"There is a large amount of distress in the land, and it is daily increasing.

"The island in all its interests is in a state of great depression, and all classes of the inhabitants are more or less affected by it. The causes are various, some remote and others near. The state of the country at the time of emancipation

was far from being in a prosperous condition, and the whole course of the legislation since that period has been extravagant, one-sided, partial, and unjust.

"In the year 1863, the usual rains were withheld, and greatly affected the crops for the following year. The fall in the price of sugar was much felt by the estates, especially those which were mortgaged and in the hands of merchants. The seasons for 1864 were scanty, and consequently the crops for that year suffered, and those for the present year will be injured from the same cause; and I need scarcely add that ground provisions have been scarce and dear.

"Then the great bulk of the population are working people, who have not been able to lay up much for the season of adversity, and to provide themselves with a stock of clothing. With a scarcity of employment, small wages, dear provisions and clothing, they have been reduced from a state of comparative comfort to one of hardship and distress.

"The adverse times which are passing over us are very trying and hard to bear; but these are not heart troubles, and they will not last for ever: but the great sorrow of the Christian minister is the general ungodliness which prevails, and still more, the numbers of Church members who have literally forsaken the house of the Lord, and so many who never enter the sanctuary except to the monthly communion."

Mr. Reid adds, that he feels truly grateful to the Committee and the kind friends who have contributed to the Fund, and the clothing will be a most acceptable present to the poor people.

The mountainous district in which the Rev. W. Dendy resides, above Montego Bay, does not appear to have suffered so much as many other places. He says, under date of April 6th:—

"In this district, although there is a general prostration, yet our springs and rivulets are never dry, hence our sufferings from drought are not so severe as in some other places; we find it, however, very difficult to keep open our schools, as parents do not send their children, and to repair the Chapels and Mission Premises, as we can but barely collect anything for these purposes; if there were funds for these objects in England, it would very materially aid us."

The Rev. G. R. Henderson, of Bethtephil, writes April 5th as follows:—

"It has done our hearts good to find our friends feeling so much for us. We have all been in distress, and some of our people are suffering much at the present time. Our crops are sadly thinned through the severe drought, and when the people are cutting cane by the load, or grinding by the syphon, they cannot live on what they earn. There are two estates close here, where one man with his three sons, big boys, have been out cutting canes; they have earned 1s. for the four per day, 3d. each. On another estate, they have ground twelve syphons in the week, giving the people not much more than 1d. per day; and when you take into account that their own grounds have not yielded you may tell that there is distress."

The Rev. E. Hewett, of Mount Carey, after expressing in a very warm manner his thanks for the relief afforded, refers to the state of his congregation. He says:—

"Our congregations are very much reduced. Large numbers who used to attend the house of God, now do not, because they cannot appear in what they consider suitable apparel, and such as they were once able to assume. This district is more free from the sad distress that has visited other parts of the island, simply because we have had more rain; but even here there are many objects of deep poverty amongst the old, and sick, and orphan children, with a class of coloured persons (mostly females), who were once in better circumstances, but who never engaged in manual labour; and now they are poor, and miserable, and

wretched. But we want clothes more than anything. Oh! how thankfully they would be received by some poor creatures. Among the old and sick there is nakedness and hunger painful to witness."

A quantity of clothes has been sent to Mr. Hewett to meet the painful want he describes. From a later letter it appears that even this somewhat favoured district has begun to suffer much from the long continued drought. "We are being burnt up," he says. "Things are getting worse and worse, instead of better. Clouds and darkness surround us, but God reigneth!"

Passing on to the parish of Trelawny, we reach Falmouth, the scene of the labours of Wm. Knibb. The Rev. T. Lea, his relative and successor, writes:—

"I hardly know what to say in reply to your very kind letter, and in acknowledgment of the opportune and generous grant of the Committee. You say well when you refer to the 'distress which seems to be crushing the energies of our brethren, and putting a stop to the improvement of the people.' How some with their large families have lived I know not, and how they have worked, oppressed with such fearful cares, is a still greater mystery to me.

"The thousands of poor half-starved old people who have been altogether dependent on relations or friends, or who receive the miserable pittance, grudgingly given, of parochial relief, are wretchedly cared for during these hard times.

"I was visiting through Granville on Tuesday, and from some of the old and sick, as well as from the leaders, I got a tale of suffering which made my heart bleed, and it was with no ordinary joy that I felt I could, through the liberality of British Christians, to some extent minister to their necessities.

"It is all true what the Kingston papers say as to the increase of crime; but he knows little of men or of history who denies that national poverty and crime go hand in hand, and the one, amongst ignorant and irreligious classes, is the occasion, if not the cause, of the other.

"But facts will explain the cry of poverty: the number of estates thrown up, the continuous droughts, the small amounts proprietors are willing to spend on estates. Trelawny this year, an experienced planter assures me, will only make 2000 hogsheads instead of 6000. Last year the number was fearfully below the average.

"A merchant in Falmouth, of long experience and good standing, told me the other day that his retail sales for January, February, and March 1865, were fifty per cent. less than in the corresponding months last year."

Falmouth and Granville are in the lowlands on the sea. The Rev. John Kingdon writes from his station in the mountains in the same parish:—

"I need not say what pleasure it gives us to know, that now the day of adversity has come, British Christians are so ready to sympathise with and help, not only us, but the people for whose welfare we desire to 'spend and be spent.'

"Nearly all the estates around us have ceased cultivation; there are no less than ten within a few miles of Falmouth offered for sale, because it will not pay to keep them on: and for a long time strong men, in order to get any work, have gone out for 9d. per day. I have been informed by several persons, that a few weeks since, on one of the estates near us, they were told if they could not work for 6d. a day, they were not wanted."

From the correspondence of the Rev. D. J. East, of Calabar, we select the following passages:—

"While there is some abatement of distress in some districts, the general depression seems to be increasing, while in some the drought continues to a most calamitous extent. A student who came yesterday from the borders of Clarendon and Manchester gives a grievous account of things. He says both estates and provision grounds are burnt up, and the hopes of the growers destroyed, while in

consequence of the parched condition of the ground, fires are of constant occurrence, cutting off any prospect there might have been.

"I am sorely afraid that we have not yet known the worst; for where crops fail for this season, it will entail privation and want under any circumstances till another comes round.

"A letter just to hand from Annotto Bay says:—'The unusual distress arises from two years of successive drought, the second more severe than the first year, and now with us the third year threatens to be still more severe than the second, unless the Lord be merciful to us and give us rain ere long."

As a proof that there must be a growing amount of distress in the parish of Trelawny, Mr. East tells us that four years ago the estate produce realised £200,000 and upwards. It is estimated that this year's produce will not realise much more than £70,000. On a visit to Clarksonville, where the native pastor, the Rev. E. Johnson, labours, Mr. East met with the following state of things in houses taken promiscuously in one part of the little township:—

"More than one half showed a scene of destitution very deplorable. There were children running about absolutely naked, and women only partially covered. There were others more decently clad, who declared the clothes they stood in were the only garments they had to wear. I saw one girl of fifteen years of age ironing a frock recently washed, and suggested that she must be getting ready to go to chapel the next day. But I found the dress belonged to her sister, and that it was the only decent one there was in the family; the poor girl herself had on a worn-out muslin, so thin that it showed her naked black skin through it, and the tattered remains of the under garment by which it ought to have been covered. There was another girl in the same yard who declared the dress she wore was the only one she had, and that she had been compelled to work out in the field in that all the week. In another yard, I met a boy about fourteen or fifteen years old, with no other raiment than a ragged shirt, who assured us he had no lower raiment to put on. Numbers of these poor people have been unable to get to the house of God for months for the want of clothes; many of them members of the Church."

The Rev. John Clark, of Brown's Town, thus refers to the welcome gifts of clothing that have been forwarded:—

"Give our best and grateful thanks to those dear friends who, by their gifts of clothing, have enabled us to alleviate the distress of our own people and to send portions to others at a distance. I rejoice to learn that there are on the way so many packages to brethren in different parts of the island, for what has been received will meet the wants of a new portion of the members of our churches, who are suffering from distress.

"They will, whether sent to me or others, be applied as the generous donors desire, and may draw on them blessings in answer to the prayers of the recipients of their bounty.

"The care thus manifested by the Committee and friends at home has cheered us greatly. It has taken a heavy burden off us, so that we shall be better enabled to press onward in the path of duty. Although this is a gloomy day—not only in temporal but in spiritual things—I believe the light of God's countenance will again shine upon us, and fill our hearts with joy and gladness. Those who have so generously helped us will pray for us. Their prayers will bring down on us the blessings of our common Father."

A native brother, the Rev. P. O'Meally, in the Mountains, writes as follows, under date of March 9th:—

"The state of things at present is awful: on every side are to be seen some half-naked persons walking in the roads; of course, it is worse in some places than in others.

"With us the house of God is badly attended; at one time I felt so discouraged that I made up my mind to leave the place, but after going among the people and becoming acquainted with their real state, I made up my mind to suffer with them."

"The one *cry* is *distress*: no clothing to attend the means of grace. We, in this district, do not suffer from dearth directly, but they have in the low lands. We are dependent on them for a little cash; if they cannot get employment they cannot purchase what is taken to market, consequently our people very often have to take their provisions to market and return without selling them.

"It is distressing to see some of our old people half naked going about seeking aid."

The Rev. B. Millard, of St. Ann's Bay, summarizes thus the extent and intensity of the drought:—

"The drought in some places is very severe. I hear that in St. James's the yams to come in during June will be seriously injured, if not very much destroyed by the dry weather. In Lower Clarendon, Spanish Town, Kingston, St. Andrews, it is very severe. In the Dry Harbour Mountains and Pedroe district ponds and tanks are nearly dry, save in peculiarly favoured spots. In this district we have had acceptable rain on ten days out of one hundred and twelve days. True, some of the showers lasted only half an hour, but they were acceptable. On sixteen other days we had a sprinkling, but one hour's rain in eleven day's time is not very much in a tropical climate. I only hope the May Seasons will set in favourably: if they fail us we shall be badly off indeed. May our Heavenly Father give us fruitful seasons."

In our latest letters from Mr. Millard, dated May 8th, he says:—

"We have had here very delightful showers since the 1st of May. We need some heavy pond rains yet, for which we are hoping; but are very thankful for the refreshing showers sent. I hear they have fallen in Clarendon, Manchester, Trelawny, and St. Ann's.

Thus succinctly have we passed over a large portion of the Island. Distress exists everywhere, more or less intense, and our friends will rejoice that their contributions have not only been fitly bestowed, but are giving courage and important aid to our brethren and their flocks in the sore trials they have to endure. May God grant that refreshing rains may continue to fall and become sufficiently abundant to restore plenty to the people; and that other causes of suffering and complaint may pass away through the adoption of wise measures, and by the hearty co-operation of all classes whose interests are so intimately bound up with the material prosperity of the Island.

From a letter addressed to the Committee by the Governor of the Island, we are happy to inform our readers that he has most kindly directed the Officers of Customs to admit, free of duty, the clothing sent by friends in this country, for gratuitous distribution among the poor.

DECEASE OF MRS. SMITH, OF DELHI, AND OF MRS. RYCROFT, OF THE BAHAMAS.

Owing to the loss in the Post Office of the letters containing the information, we were unable at the time to announce the departure to her rest of our esteemed

friend, Mrs. Smith, the wife of the Rev. James Smith, of Delhi. This sad event took place on the 26th of last September. A letter from Delhi, dated the 27th of September, thus speaks of it:—

"To-day every face is sad here, for remorseless death has robbed us of a friend and sister. Yesterday, about two o'clock p.m., the wife of the Rev. James Smith, Baptist Missionary, departed this life, deeply regretted by all who knew her. Her kindness and hospitality were proverbial; and in her we feel we have lost a friend we could ill spare. This morning, at eight o'clock a.m., her mortal remains were conveyed to the cemetery, and there interred, followed by a large number of civilians and officers of the 38th and 4th regiments. We were pleased to see a number of ladies in the mourning procession, who, contrary to custom, had ventured out to pay their last homage to the departed. *Requiescat in pace.*"

Scarcely less grief will be felt by the friends in this country who had the pleasure of knowing our departed sister; her ready attention to the wants of the converts, her sympathy with them in their trials, will make her loss severely felt in the Mission. To our missionary brother the loss is irreparable. Two little children remain with him to be memorials of their affection, and a charge upon his tenderness and care.

While preparing these pages for the press we learn the unexpected decease of the amiable wife of the Rev. W. K. Rycroft, of Turk's Island. Her illness was a short one, but she died rejoicing in the Saviour she loved. We shall prefer to give in other words than our own our estimate of her worth. The following is from the discourse preached at her funeral by the Rev. J. Moon, Wesleyan Missionary, to almost the entire population of the Island:—

"God has removed from your midst one whom you have long known and loved—one who by a life of unobtrusive piety did honour to the religion she professed and enjoyed. At an hour we thought not the summons came, and now our dear departed sister is with Jesus.

"She was not taken by surprise. Long had she considered life's momentous subject and aim—long had she also sought to hold herself in readiness for the final summons. She has passed away when we least expected it, but we doubt not has passed away to be for ever with the Lord.

"What she was as a Christian you all know. My own acquaintance with her has been for a short time only, but I have been particularly struck with her constancy and steadfastness—her devout reverence for God and the things of God—her kind and sympathetic disposition; indeed it has seldom fallen to my lot to know an individual whose life was more blameless than that of Sister Rycroft's, and I believe that in this opinion I am sustained by the judgment of this entire community. During the past three years of my residence here I have not heard a single person speak of our departed friend save in terms expressive of the highest esteem.

"During the past few months I have had ample proof of her considerate kindness and anxiety to contribute to the comfort and happiness of others. Most of you will recollect her unvaried and unwearied attentions to the late Rev. Joseph Maxwell, rector of this parish, during his illness, and her unremitting kindness to his family when he had passed away.

"Personally I shall cherish great regard for her memory, for the Christian sympathy and attention shown to Mrs. Moon during her affliction some weeks ago.

"But these are circumstances with which you are all well acquainted, as her acts of kindness were not confined to any section of this community, but all classes shared her sympathy and her care. She cultivated a wide and catholic spirit, whilst she cherished the most fervent love for the people amongst whom her lot was cast. I am not prepared to give you any description of her religious experience, or the various processes through which she passed ere she arrived at such ripeness and maturity—this duty will be performed by her now bereaved husband at the proper time. I gather, however, from statements she made to Mrs. Moon, that during her religious course she had at times been troubled with doubts. The day before her death she said—"Is it not strange that all my life I have been a doubting Christian, and now every doubt is taken away. I have no doubt—no fear. I would not lose the benefit of this affliction for all I possess in the world."

"In answer to the question—'Are you able to give up all for Christ and to Christ?' she replied with marked emphasis and force; 'Oh! yes; I lean on Him: He is my all in all: I am very ill, but He is a great Saviour, and will do all things well.' She requested Mrs. Moon to repeat some of her favourite hymns, such as—

'God moves in a mysterious way,
His wonders to perform—'

And—

'Just as I am—without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee—
O Lamb of God, I come!'

"In this happy and submissive frame of mind she continued until called to lay down the mortal and put on the immortal; calmly and without a struggle she fell asleep in Jesus."

To our laborious missionary, Mr. Rycroft, the loss is most severe. He will have the affectionate sympathy of a very numerous body of friends, to whom Mrs. Rycroft became known during their recent visit to this country. The dear child, too, left behind in England, should be remembered in affection and prayer that she may tread in her mother's steps, and finally join her in that happy land where there is no separation or death.

ASSOCIATION OF NATIVE CHRISTIANS IN BENGAL.

[We have great pleasure in laying before our readers the following account of the Second Annual Meeting of our native Churches in Association in the villages to the south of Calcutta. Through various circumstances no European Missionary was present, and the narrative below is from a letter written to the Rev. George Kerry by Jacob Mundul, of Khari, one of the Pastors.]—Ed. M. H.

On Tuesday, April the 4th, 1865, the brethren from this neighbourhood and from a distance, assembled after twelve o'clock, and in the afternoon, met in the Chapel; but on account of the absence of the president, at the request of the brethren, I accepted the duty of president.

First, our brother Jonah Sant gave out the 257th Hymn, after which Lukhynarayan, Pundit, offered prayer: then I announced the 323rd Hymn, and Horish Chundro Mundul prayed. I then read the 116th Psalm, gave a short address on gratitude, when the assembly broke up. There were about 250 people present. The next morning, April 5th, at nine o'clock I gave out the 22nd Hymn, Jonah Sant offered prayer, and Brindabun Holdar took for a text the 139th Psalm, from the 1st to the 12th verse, and preached a sermon on the infinite knowledge of God.

On the same day in the afternoon the people again met; I spoke a few words, and then one of the two hymns composed expressly for the occasion was sung and Kartick Chundro Ray prayed; the second hymn was then sung, and Giridhor Midhya prayed; afterwards I gave out the 23rd Hymn of the Hymn Book, and Kalachand Mundul prayed. I then took as a text from the 2nd chapter of Luke the 41st to 45th verses, and urged the people to desire the blessing of God on our meetings to the end of them.

On Thursday morning the 6th April, after I had announced a Hymn, and brother Ram Dass Ray had prayed, the business of the meeting commenced.

I read a report of the Khari church, as follows:—

Account of the baptized church at the village of Khari.

By the great mercy of God, our heavenly Father, we have obtained deliverance from many and special calamities in the past year. For all these deliverances we, with all our heart, gratefully acknowledge our obligation to Him.

For the information of all in the present assembly we briefly present a report of last year's work:—

To obtain deliverance from various perils, to make the people attentive to religious duties, and to get deliverance from opposition of the hostile sprinklers, a few of us being of one mind, have established a prayer meeting on each Wednesday at noon; at those times one or two addresses are given, and two or three prayers are offered. The people have given their minds to this. By the Cyclone of 20th of Aswin (5th October), our chapel was unroofed, hence this meeting has been closed. Yet God, the hearer of prayer, has fulfilled our desire. The people have not become inattentive to religion, and excepting a few, all those who went to the sprinklers, have returned to us.

(2.) Every Lord's day, two services for the worship of God have been held for the Christian people at Christianpara, at Brahminerabad, and at Maibeeber Hat; and the Christians have received weekly instruction.

(3.) The Gospel has been continually preached in due order to the Hindus and Mussulmans. At melas, and festivals, and markets, particularly at Maibeeber-hat, the preaching has been constant. Our brother, Jonah Sant, is attentive to accomplish this good work; and at suitable times, &c., many tracts and Scriptures have been given away.

(4.) In the past year three Hindus have left their own false religion, and with their families have come amongst us. After the last Cyclone, our superintendent, the Rev. G. Kerry, did acts of kindness among the people generally, by that the fame of our religion has in a special manner arisen.

(5.)—For the boys and girls in Christianpara there is a day school, containing from 20 to 25 pupils. The teacher, Dwarkanath Mundul, receives his support from the Calcutta Auxiliary Missionary Society. And besides this school, since the last month of Magh, our brother, Jonah Sant, has established a school in his own house, for Hindu boys and girls, at Mybeeberhat. At present there are 34 boys and 2 girls—in all 36 children are present. As already there is in brother Sant's hands abundance of important work, he can only instruct the children in religion at leisure times; but his eldest son, Nondo Lall Sant is very diligent in promoting this important work. Nondo Lall only receives a very little from the boys—in the last three months he has only received 1s. 6d.

(6.) Last year the Christian people commenced to make a monthly collection, and, until the storm, gave as they were able. By this £2 1s. 9d. have been obtained. Of this, for the repairs of the verandah of the chapel, 18s. have been expended, and for mats for the chapel 15s. 7½d. have been paid, leaving a balance of 8s. 1½d. The amount received from the collection at the Lord's Table, and given in fulfilment of vows to the Lord, is £3 7s. 9⅜d. Of this 16s. 3d. have been given to the poor, and there is in hand £2 11s. 6⅜d.

(7.) With the wish of getting some assistance for the repairs of our fallen chapel from the Hindus and Mussulmans, we made an appeal to them, and they with great gladness gave us something. In the subscription list nearly 34 rupees (£3 8s. 0d.) are written, but I have only obtained 18s. I have not been able to collect the rest on account of prevalence of cholera in our village, but nearly all are willing to pay.

(8.) By the assault of the terrific storm of October last, and the cholera in March, though eight souls have been taken from amongst us into eternity, and though it seemed probable that many more souls would be taken, by the display of great mercy God the Father delivered us from the above dangers. For this with all our hearts we bless Him. There was no likelihood of my son surviving; the brethren hearing our lamentations, nearly all of them, of one heart, with earnest entreaties, made continuous prayer to God; and the kind missionaries of Calcutta immediately they heard the news prayed for my help. I with all my heart thank them.

(9.) Statistics of the church and congregation connected with us altogether are 402 souls. Three persons, members of the Church, have died. Two persons have been excluded. Four persons have been received or restored. Eleven have been baptized. At present there are 65 full members of the Church.

JACOB MUNDUL.

2.—Korgeshwur Sirdar, the pastor of the Church at Lakhyantipore, not being

present, Kartick Chunder Ray gave a brief account of the Church. People from the following ten villages form the Church and congregation—viz., Lakhyantipore, Dhankhatta, Bolorampore, Chowkitolla, Dorirchok, Morapai, Banspalla, Sodasibpore, Gorizolla, and Sougrampore.

The people connected with the Church and congregation, reckoning men, women and children, number 363. Amongst these there are, at present, 64 full members of the Church. During the year four persons have been excluded, and three have died, and one has been added by baptism. The Rev. Mr. Kerry is the pastor of the Church, and the assistant pastor is Khorgeshwar Sirdar. The Evangelists are Dorpo Narayan Mundul, Kartick Chunder Ray, and Brindabun Holdar: these give instruction to the people of the villages, and look after them and proclaim the Gospel to the Hindoos and Mussulmans living near and at a distance. These brethren meet once a week for mutual counsel and prayer for the increase of the Church.

Kartick Ray goes monthly to Dighir Pahar (distance 20 miles) to give instruction to the Christian people there, and stays with them ten days. There are three Day schools connected with the Church; namely at Dhankhatta, one for boys and another for girls; and one at Lakhyantipore for girls. The work of preaching has been much hindered, and also the prosperity of the schools, by the Cyclone, and after that by the cholera, small pox, &c. We are blessing God that we have been delivered from all these distresses, and we hope that hereafter more prosperity will be enjoyed by us.

3.—Lukhynarayan Pundit gave a report of North Lukhyantipore and Narsigdarchoke. He was much distressed at having to speak of the misconduct of the people. The Gospel was regularly preached to the Hindoos and Mussulmans of the neighbourhood. Ram Dass confirmed the above report. The Pundit had forgotten to bring the statistics of the Church.

4.—Horish Chandro, the preacher, was the only person present from Bishtopore. He gave a brief verbal statement of the condition of the Church. The disposition of the people was not pleasing. The work of the Lord was going on with the the Hindoos and Mussulmans. The Christian community consisted of about 35 persons, of whom 14 were members of the Church. In the Day school there were 35 pupils.

5.—The preacher from Russool Mahomed Choke, was not present, but Toophan Chokdar, the school teacher, gave some account of the state of the Church. This was not very cheering. The nominal Christians numbered about 20 persons, and the members of the Church 10. In the Day school there were 37 boys.

6. Giridhor Midhyer gave an account of Ros Khali, not very satisfactory. The preaching to the heathen was going on regularly. There were 42 nominal Christians. One had been excluded from the Church. There were three members. The Day school contains fifty pupils, taught by two teachers.

7.—Jani Chundro Sirdar reported concerning Tambuldah. On account of the continued illness of Gopal Chundro Sirkar, the preaching had not gone on. The number of people of the congregation was 64 persons. 20 were members of the Church. Amongst the Christians there is a weekly collection on the Sabbath day. In all matters of this sort the two brothers, Modon Mohon Mundul and Jogeswur Mundul were particularly attentive.

8.—On the above reports having come to an end, the eleven persons who had been prepared were baptized in the adjoining tank, after which all reassembled in the chapel to take the Lord's Supper. I first gave a sermon, taking as a text Psalm l. v. 5—"Gather my saints together unto me; those that have made a covenant with me by sacrifice;" and then I administered the Lord's Supper, of which from 80 to 90 people partook. The collection for the poor amounted to six shillings. I also obtained at this time nearly thirty-six shillings as special contributions, in fulfilment of vows made in the time of suffering from cholera, or some other trouble.

9.—For Chapel furniture, Parbottee Charon Haldar, and his wife, Dropothe, gave £1 2s., and a widow gave towards the expenses of the Association 18s.

10.—With the provisions which were left, and some more purchased, the

people of this place kept a sort of Easter festival; on the 12th of April, being the 1st day of the Bengali year, I assembled the people together at the Chapel in the morning. Kala Chund Mundul offered prayer after singing the second hymn. Bikari Bhye prayed; then I read the 17th, 18th, and 19th verses of the 12th chapter of Deuteronomy, Raj Bolloth, of Dhankathi then prayed, after which I gave a short sermon from the 9th chapter, Esther, v. 21 and 22; the service was closed with prayer.

At this time, reckoning men, women and children, there were nearly 450 of our own people who ate together. In joy we spent the time. For all these things we are praising God, and from hearing on this day that you, Sir, had arrived safe at home, we were at rest and content.

11.—Our expenditure has been for this Association about £11; by collections I have obtained from the people about £8. God has supplied all things; I am blessing him. Victory to Jesus! Victory to Jesus! JACOB MUNDUL.

HOME INTELLIGENCE.

During the last month the Rev. Robert Robinson has given Missionary Addresses at Salter's Hall Chapel, Canonbury, at Maze Pond Chapel, and Cross Street, Islington. He has also preached for the Mission at Notting Hill Chapel. The Rev. John Robinson has visited Rickmansworth and Northamptonshire, being accompanied in the latter by the Rev. W. H. Gamble, of Trinidad. The Rev. R. Bion has held Missionary meetings in Cambridgeshire and at Markyate Street.

Our esteemed brother, the Rev. Thos. Evans, has continued his very useful labours in South Wales. He reports that in nine places in Cardiganshire and its vicinity, he has obtained new subscribers to the number of 350 of half-a-crown each. These zealous friends might find perhaps many imitators in our English congregations.

REMOVAL OF OFFICES.

Our friends and correspondents will be so kind as to forward all future communications to the new Mission House,

2, JOHN STREET, BEDFORD ROW, W.C.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 20th to March 31st, 1865.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T.* for *Translations*.

	£	s.	d.
SOUTH WALES.			
GLAMORGANSHIRE.			
Aberaman Gwawr—			
Contributions	10	16	6
Aberavon—			
Contributions	9	4	6
Aberewmboy—			
Contributions	2	9	8
Aberdare Calvary—			
Contributions	15	14	2
Do. Gadly's—			
Contributions	2	1	11
Aberdare Cwmbach—			
Collection	2	17	6
Contribs. for *N P*	1	5	4
Do. Mill Street—			
Contributions	13	9	6
Aberdulais—			
Collection	0	10	0
Abernant Bethel—			
Contributions	4	4	10
Barry—			
Contributions	0	7	0
Brithdin—			
Contributions	2	2	7
Bryntroedgam—			
Contributions	3	7	8
Cwaman and Blaenllerwen—			
Contributions	2	11	6
Briton Ferry, Rehoboth—			
Contributions	2	7	6
Caerphilly—			
Contributions	12	7	6
Caersalem Newydd—			
Contributions	7	5	10
Caersalem Ystalyfera—			
Contributions	1	4	7
Cardiff Bethany—			
Contribs., balance	17	16	0
Cardiff Bethel—			
Contributions	13	8	0
Do. Salem—			
Contributions	5	5	7
Do. Siloam—			
Contributions	4	8	0
Do. Tabernacle—			
Contributions	32	17	9
Do. Tredegarville			
Contribs. balance	14	11	6
Clydach—			
Contributions	3	5	10
Cowbridge—			
Contributions	1	12	0
Croesy Park—			
Contributions	1	0	6
Cwmavon—			
Contributions	11	17	0
Cwmdare—			
Contributions	4	2	10

	£	s.	d.
Cwmtwrch—			
Contributions	0	17	0
Dowlais Beulah—			
Collection	0	3	0
Do. Caersalem—			
Contributions	11	4	7
Do. Hebron—			
Collection	1	4	6
Glyn Neath, Bethel—			
Contributions	5	10	2
Hengoed—			
Contributions	5	14	0
Do. for *N P*	2	4	6
Hirwain Ramoth—			
Contributions	10	1	7
Llancarvan—			
Contributions	1	13	6
Do. for *N P*	0	7	0
Landore Dinas—			
Contributions	8	3	4
Llantrisant—			
Contributions	0	10	3
Llantwit Vardre—			
Contributions	1	4	9
Llandough—			
Contributions	0	15	0
Llansamlet Adulam—			
Collections	0	10	0
Lysvane—			
Contributions	0	19	0
Do. for *N P*	2	3	10
Merthyr Tydvil Ainon—			
Contributions	0	18	3
Do. Bethel—			
Collection	2	5	0
Do. Ebenezer—			
Contributions	15	17	10
Do. Sion—			
Contributions	13	15	5
Do. for *N P*	0	16	4
Do. Tabernacle—			
Contributions	6	0	0
Morriston Zion—			
Contributions	6	16	1
Neath Bethany—			
Contributions	6	10	6
Do., Tabernacle—			
Contribs. for *N P*	3	11	6
Pentyrch—			
Contributions	1	5	8
Do. for *N P*	0	9	0
Penclawdd—			
Contributions	1	1	1
Penybont Ruama—			
Contributions	2	8	0
Pontbrenllwyd—			
Contributions	2	9	2
Pontrhydyfen—			
Contributions	2	16	11
Posth—			
Collections	1	5	0
Penydaren Elim—			
Contributions	2	11	8
Pontypridd Tabernacle—			
Contributions	8	11	10
Do. for *N P*	1	8	2
Raven Hill, Calvary—			
Collection	0	10	0
Rhondda—			
Contributions	0	17	4
Rhos, Mountain Ash—			
Contributions	20	0	0
Rhydfelin—			
Contributions	2	5	3
Spelters Maesteg—			
Contributions	4	5	10
Skelty Siloam—			
Collection	0	5	0
Swansea Bethesda—			
Contributions	44	1	9
Do. Mount Pleasant—			
Contributions	44	5	11
Talbach, Welch Chapel—			
Contributions	0	10	0
Toyngwnlas Ainon—			
Contributions	2	18	10
Treherbert Libanus—			
Contributions	8	0	1
Treforest Libanus—			
Contributions	2	12	5
Tonyrefail—			
Contributions	1	3	7
Troedyrhiw—			
Contributions	2	1	0
Wauntrodau Ararat—			
Contributions	1	15	4
Ynslwyd—			
Contributions	12	13	4
Do. for *T*	0	10	6
Ynysfelin—			
Contributions	2	2	8
Ystalyfera Soar—			
Contributions	3	15	0
Ystradgynlais Ainon—			
Collection	0	12	0
Ystrad, Nebo—			
Contributions	9	3	0
Monmouthshire.			
Abercarn—			
Contributions	7	6	10
Abersychan—			
Contributions	1	12	0
Argoed—			
Contributions	10	8	6
Bassaleg—			
Contributions	5	2	3
Bedwas—			
Contributions	1	15	6
Blaena Gwent—			
Contributions	7	12	6
Blaenavon Ebenezer—			
Contributions	8	6	5
Do. English Church—			
Contributions	2	0	0
Do. Horeb—			
Contributions	7	11	3
Blaena Salem—			
Collection	7	6	6
Brynhyffryd—			
Contributions	5	19	0
Do. for *N P*	2	9	2
Brymawr Zion—			
Contributions	0	2	6
Chepstow—			
Coll. for *W & O*	0	16	2
Contributions	1	0	9
Do. for *N P*	1	16	8
Cwmbran—			
Contributions	2	4	5
Darenfelen—			
Contributions	2	12	11
Ebbw Vale Nebo—			
Contributions	16	9	1
Do. Providence—			
Contributions	1	1	0
Goitre—			
Contributions	1	16	6
Do. for *N P*	1	0	6
Henllys Zion—			
Contributions	2	15	8
Machin—			
Contributions	3	11	6
Michaelstonevedw, Tirzah—			
Contributions	9	5	11
Nanty-glo, Hermon—			
Contributions	9	0	0
Newbridge Beulah—			
Contributions	8	17	2
Do. Eng. Ch.—			
Contributions	3	5	3
Do. for *N P*	1	6	0
Newport, Charles Street—			
Contributions	6	9	7
Do. Pillgwenlly—			
Contributions	3	13	6
Do. Temple—			
Contributions	15	0	0
Penalt—			
Collection	0	10	8
Pontypool Tabernacle—			
Contributions	2	1	2
Do. for *N P*	1	3	0
Do. Trosnant—			
Contributions	2	11	6
Risca Moriah—			
Contributions	4	18	8
St. Brides—			
Collections	2	16	0
Sirhowy Carmel—			
Contributions	5	13	0
Tafarnarbach Siloam—			
Contributions	0	15	0
Talywaen Pisgah—			
Contributions	5	4	0
Twyngwn—			
Contributions	8	4	8
Tredegar, Eng. Church—			
Contributions	7	6	5
Do. Siloh—			
Contributions	29	7	10
Tydee Bassaleg, Bethesda—			
Contributions	3	7	0
Victoria—			
Contributions	1	12	6
Do. for *N P*	1	2	4
Pembrokeshire.			
Bethabara—			
Contributions	6	14	1
Blaenconin and Gilley—			
Contributions	10	6	0
Blaenllyn—			
Contributions	8	1	0
Beulah and Puncheston—			
Contributions	1	3	9
Caersalem—			
Contributions	3	19	0
Croesgoch—			
Contributions	7	3	8
Dinas Cross Tabor—			
Contributions	3	12	8
Do. for *India*	1	0	9
Do. for *China*	1	0	9
Fishguard—			
Contributions	11	13	3
Fynnon—			
Contributions	11	0	0
Haverfordwest, Hill Park—			
Contributions	13	13	2
Horeb—			
Contributions	1	4	6
Gerezim and Hermon—			
Contributions	3	5	8
Jabez—			
Collec. for *W & O*	0	10	0
Contributions	5	1	7
Do., for *N P*	0	5	9
Llangloffan—			
Contributions	11	14	5
Letterston—			
Contributions	2	18	6
Llysyfran Carmel—			
Contributions	4	10	9
Middlemill and Solva—			
Contributions	8	13	7
Monachlogddu—			
Contributions	1	14	6
Do., for *N P*	1	2	6
Newton—			
Contributions	5	10	0
Maisey Cwmwr—			
Collec. for *W & O*	0	12	4
Contributions	1	7	8
Penuel Rock—			
Contributions	1	17	10

	£	s.	d.
Rhymney, Pennel—			
Contributions	16	5	3
St. David's—			
Contributions	3	10	7
Tretio—			
Contributions	1	0	7
RADNORSHIRE.			
Bwlchysarnan—			
Contributions	4	0	4
Cefn Pawl—			
Contributions	1	8	0
Franksbridge—			
Contributions	1	2	7
Gravel—			
Contributions	1	9	0
Llandilo—			
Contributions	0	19	2
Maesyrhelan—			
Contributions	0	19	6
Nantgwellan—			
Collection	0	18	3
Nantgwyn—			
Contributions	6	0	6
Painscastle—			
Collection	0	11	7
Rock—			
Collection	1	12	3
Rhayader—			
Contribs. for *N P*	0	5	0
Velindre—			
Contributions	0	19	0
SCOTLAND.			
Aberdeen.			
Contributions	26	0	0
Do. for *India & China*	6	11	5
Do. for *T*	1	0	0
Collec., George St. Hall	1	10	0
Do., John St.	1	1	0
Do., do., for *W & O*	1	0	0
Berwick—			
Contributions	13	7	10
Elgin—			
Contributions	17	18	10
Huntly—			
Contributions	4	6	9
Inverness—			
Contributions	3	12	6
Grantown—			
Contributions	3	10	6
Galashiels—			
Contributions	3	10	2
Dundee—			
Contributions	46	9	4
Montrose—			
Contributions	21	9	6
	67	18	10
Less Acknowledged before	60	0	0
	7	18	10
Glasgow—			
Contributions	39	15	5
Do. Baronial Hall—			
Collections	3	10	0
Do., Blackfriars Street—			
Contributions	50	0	0
Do., Hope Street—			
Ordinary and Special Contributions	118	6	6
Do. John Street—			
Contributions	10	0	0
Do. North Frederick Street—			
Contributions	14	0	8
Glasgow Trade Hall—			
Collection	2	2	6
Do., Public Meeting	14	0	2
Greenock—			
Contributions	12	3	10
Collection, West Burnstreet	7	4	0
Collection, West Burnstreet, for *W & O*	1	10	0
Do., do. Sunday School, for *N P*	6	8	0
Irvine—			
Contributions	6	10	0
Paisley—			
Balance Contributions, by *Rev. T. Evans*	2	0	4
Perth—			
Contributions	33	6	2
Rothesay—			
Contributions	7	3	3
Stirling—			
Contributions	3	4	0
IRELAND.			
Belfast—			
Contributions	4	1	0
Coleraine—			
Contribs. for *N P*	2	7	4
Dublin—			
Contributions	5	17	0
Do., Bolton Street—			
Contributions	5	0	0
Do. for *N P*	2	3	8
FOREIGN.			
INDIA.			
Allahabad—			
Contributions	110	0	0
Calcutta—			
Contribtns., Lal Bazar Church	66	18	0
Donations—			
Parson, Rev. J. L., Dunedin, Otago, for *N P*	6	0	0
Wood, J., Esq., Ghazepore	1	4	0
Monghir—			
Contributions	59	0	0

Contributions from 1*st April to* 31*st May*, 1865.

	£	s.	d.
ANNUAL COLLECTIONS.			
Collection, Annual Sermon at Bloomsbury Chapel	78	3	8
Do. do. Surrey Chapel	14	15	6
Do. Public Meeting, Exeter Hall	71	1	4
ANNUAL SUBSCRIPTIONS.			
B. B.	2	0	0
Baines, Mr. C.	0	10	6
Barnes, Mr. Theodore	1	1	0
Bond, J. N., Esq., Brighton	2	2	0
Clark, Mrs. Jas.	2	2	0
Cowley, Mr. A.	0	10	6
Farran, Major	2	0	0
Giles, Mr. E., Dover	1	1	0
Hoby, Rev. J., D.D.	5	5	0
James, Mr. G. W.	1	1	0
Morton, W. J. T., Esq.	1	1	0
Shoobridge, Rev. S.	2	2	0
Smith, Mrs. P. A.	1	1	0
Symmons, Miss	1	1	0
Tucker, H. Carre, Esq. C.B.	0	10	6
Willison, Mr. J., Aylesbury	1	1	0
DONATIONS:			
Anonymous	3	0	0
Crisp, Mr.	0	12	0
Do. for *China*	0	6	0
Cropper, J., Esq., Liverpool, for *Rev. J. Kingdon, Jamaica*	25	0	0
Heard, John, Esq., Leamington, for *Rev. W. Dendy's School, Salter's Hill, Jamaica*	5	0	0
Kelsall, H., Esq., Rochdale	100	0	0
L. V. C.	5	0	0
MacLaren, Miss J. R.	25	0	0
Owen, Mr.	1	0	0
Pickaley, Jno., Esq., by Rev. Dr. Evans	5	0	0
Reynolds, Mr. J., Fifield	1	0	0
Reynolds, Mr. J., Cheyneys Lode, near Royston	2	0	0
Do., box	0	6	8
Psalm 103, v. 2, Clevedon, Somerset	2	0	0
Thank Offering, in Answer to Prayer	0	10	0
T. S. R. M.	0	10	0
Watson, W. H., Esq., for *Rev. J. Kingdon, Jamaica*	1	0	0
Young Men's Missionary Association at Messrs. Hitchcock, Williams & Co.	4	0	6
LEGACY:			
Estate of late Mrs. Llewellyn, payment on account of Interest on Legacy by Thomas Llewellyn, Esq., of Cowbridge	20	0	0
LONDON AND MIDDLESEX.			
Alfred Place—			
Contribs., Sunday-schl. by Y. M. M. A.	0	14	1
Bloomsbury—			
Contribs. on account	88	12	8
Do., Sunday-school, for *Rev. A. Saker, Africa*	5	0	0
Brentford, Park Chapel—			
Collections	7	10	0
Contribs., Sunday-schl.	0	10	0
Brixton Hill—			
Collections	22	2	1
Camberwell, Denmark Place—			
Contributions	29	6	7
Do., Juvenile Socy., by Y. M. M. A., for *Rev. J. Sale's N P, Calcutta*	20	0	0

	£	s.	d.
Contribs., Juv. Soc. by Y.M.M.A., for *Mrs. Allen's Schl., Ceylon*	6	0	0
Camberwell, Mansion House—			
Contributions	3	4	0
Do for *N P*, by Y. M. M. A.	1	16	9
Camden Road—			
Collections	42	6	10
Cromer Street—			
Collection	2	0	6
Devonport Street—			
Contributions	0	15	6
Devonshire Square—			
Collection	20	0	0
Eldon Street—			
Collection, Annual Welsh Sermon	0	12	10
Hackney, Mare Street—			
Collections	46	3	0
Hackney Road, Providence Chapel			
Collections	13	5	9
Contribs., Sunday-schl.	1	8	1
Do., Claremont St., Collection	0	10	6
Hawley Road, St. Paul's Chapel—			
Collection	21	16	3
Hampstead, Heath Street—			
Contribs., Sunday-schl.	0	13	8
Highgate—			
Collection	5	1	0
Islington, Barnsbury Hall—			
Collections	3	2	7
Islington, Cross Street—			
Collections	19	8	1
Do., Salter's Hall—			
Collections	11	1	11
Kennington, Charles Street—			
Collections	5	5	7
Kingsgate Chapel—			
Contributions	10	8	0
Lambeth, Regent Street—			
Collection	1	4	10
Metropolitan Tabernacle—			
Collections (moiety)	142	13	9
Newington, Ebenezer Sunday School—			
Contribs. for *India*	1	5	6
Peckham, Park Road—			
Contributions	7	10	0
Poplar, Cotton Street—			
Collection	6	8	8
Contribs. by Y.M.M.A.	5	12	1
Do., Sunday-school, by do., for *N P*	1	19	0
Regent's Park—			
Collection	68	19	0
Romney Street—			
Collections (less expenses)	3	17	2
Shepherd's Bush, Oakland's Chapel			
Collection (moiety)	5	0	0
Do., moiety for *W&O*	1	3	2
Spencer Place—			
Colls. (less expenses)	3	11	8
Contribs., Sunday-schl.	2	1	10
Stratford Grove—			
Collection (moiety)	7	10	0
Virginia Row—			
Collections	1	13	6
Vernon Chapel—			
Collections	6	0	0
Walworth Road—			
Contribs. on account	34	10	0
Do., East Street—			
Contribs., Sunday-schl., by Y. M. M. A.	1	15	0
Wandsworth—			
Collections	8	3	6
Wilderness Road—			
Colls. (less expenses)	2	13	0

	£	s.	d.
BEDFORDSHIRE.			
Cotton End—			
Contribs. (moiety)	9	0	0
Luton, Union Chapel—			
Collection for *W & O*	1	10	0
Contribs. (moiety)	23	17	9
Luton, Wellington Street—			
Collection for *W & O*	1	1	3
Contributions	0	10	9
BUCKS.			
Great Brickhill—			
Contributions	18	0	0
Do. for *N P*	1	0	0
Legacy, late Mr. Gibberd	10	0	0
Princes Risborough—			
Contributions	8	0	0
CAMBRIDGESHIRE.			
Cambridge—			
Donation	50	0	0
CHESHIRE.			
Chester—			
Contributions	1	3	8
CUMBERLAND.			
Brayton Hall—			
Contribution	1	0	0
DORSET.			
Iwerne—			
Contributions	4	7	0
ESSEX.			
Barking—			
Collection	2	2	6
Plaistow, Union Church—			
Collection	5	0	0
Rayleigh—			
Collection	5	0	0
Romford, Salem Church—			
Contributions (less expenses)	3	6	7
GLOUCESTERSHIRE.			
Cheltenham—			
Contribution for *Mrs. Allen's School, Ceylon*	0	10	0
Kingstanley—			
Contribs., Sunday-schl.	0	9	4
Do. for *China*	0	18	10
HAMPSHIRE.			
Crookham—			
Contribs. for *N P*	0	16	8
Niton, I. of Wight.—			
Collec. for *W & O*	0	10	0
HERTFORDSHIRE.			
Breachwood Green—			
Contributions	2	0	6
Do. for *N P*	0	16	3
Hitchin—			
Contributions	5	5	0
KENT.			
Bexley Heath—			
Contribs. Sunday-schl.	1	19	10
Crayford—			
Contributions	7	18	0
Greenwich, Bridge Street—			
Contributions	7	10	6
Lee—			
Collections	13	16	11
Woolwich, Queen Street—			
Collections	7	5	2
Woolwich, Parsons Hill—			
Contributions	6	10	0

	£	s.	d.
LANCASHIRE.			
Sabden—			
Contribution	20	0	0
Stretford—			
Contribution	1	0	0
LEICESTERSHIRE.			
Leicester—			
Contribs. on account	23	13	5
NORFOLK.			
Saxlingham—			
Contributions	1	0	0
Yarmouth, St. George's Denes Chapel—			
Balance from Lecture by Mr. J. R. Phillips	0	6	0
NORTHAMPTONSHIRE.			
Burton Lathmer—			
Contributions	8	14	0
Earls Barton—			
Profits of Lecture by Mr. J. R. Phillips	1	0	0
SHROPSHIRE.			
Dawley—			
Contribution	0	2	6
SOMERSETSHIRE.			
Beckington—			
Contributions	7	17	10
Do. for *Rev. J. Parsons, Benares, for T*	0	10	0
Do. for *Rev. J. Heinig's Orphan Schl., Benares*	0	10	0
Bristol—			
Contributions	334	16	9
Do. for *Serampore*	1	1	0
Do. for *N P, Delhi*	18	0	0
Do., King-street, for *two N P, under Rev. F. T. Reed, Cutwa, India*	20	0	0
Do. City-rd. Sunday-School for *Rev. T. Morgan's Native School, Howrah*	6	0	0
Cheddar—			
Collection for *W & O*	1	1	0
Contributions	12	4	8
Frome, Badcox Lane—			
Contributions	28	8	6
Do., Sheppards Barton—			
Contributions	52	15	4
Do. Sunday schl. for *Mrs. Anderson's School, Jessore*	5	0	0
Do., do., for *Rev. F. D. Waldock's School, Ceylon*	5	0	0
Wedmore—			
Contributions	7	19	2
Winscombe—			
Contributions	10	0	0
	31	4	10
Less expenses	1	0	0
	30	4	10
Wincanton—			
Contributions	14	10	3
SURREY.			
Upper Norwood—			
Collections	19	17	8

WILTS.

	£	s.	d.
Calne—			
Contributions	8	5	3
Do. for *N P*	0	9	0
Chippenham—			
Contributions	12	0	0
Devizes—			
Contributions	43	9	2
Trowbridge—			
Contribs. Sunday-schl.	1	0	6
Warminster—			
Collections	6	16	7
Westbury Leigh—			
Contributions	12	12	5

YORKSHIRE.

	£	s.	d.
Bradford—			
New Leeds Sun.-Schl., Contributions	5	0	0
Gildersome—			
Contribs., for *N P, Ward Scarlett, Jessore*	11	0	0

NORTH WALES.

CARNARVONSHIRE.

	£	s.	d.
Carnarvon—			
Contributions	6	12	4

DENBIGHSHIRE.

	£	s.	d.
Denbigh—			
Contributions	0	13	0

MERIONETHSHIRE.

	£	s.	d.
Cefn Cymerau—			
Contributions	0	18	0
Rhiwhyfdir—			
Contribs. for *N P*	1	6	2

SOUTH WALES.

BRECKNOCKSHIRE.

	£	s.	d.
Llangyindr—			
Collection	2	0	0
Pisgah—			
Contributions	1	9	7

CARDIGANSHIRE.

	£	s.	d.
Verwick Siloam—			
Contributions	1	12	10

CARMARTHENSHIRE.

	£	s.	d.
Bwlchnewydd—			
Contributions	2	10	8
Cwmifor—			
Contributions	2	16	6
Drefach—			
Contributions	0	17	6
Smyrna—			
Contributions	0	9	10
Do. for *N P*	0	4	8
Waunchyndaf—			
Contributions	0	10	10

GLAMORGANSHIRE.

	£	s.	d.
Canton Cardiff, Hope Chapel—			
Contributions	1	0	0
Loughor—			
Contributions	0	10	0
Swansea, Mount Pleasant—			
Contribution	0	10	6
Treherbert—			
Contribution	5	0	0

MONMOUTHSHIRE.

	£	s.	d.
Llanthewy—			
Contributions	4	4	6
Maindee—			
Contributions	1	10	0
Newport, Stow Hill—			
Contributions	4	4	0

PEMBROKESHIRE.

	£	s.	d.
Penybryn—			
Collection	0	12	6

RADNORSHIRE.

	£	s.	d.
Newbridge—			
Contributions	3	3	1

SCOTLAND.

	£	s.	d.
Dundee—			
Collection at Panmure Street Chapel	3	4	6
Contribution	1	0	0
Donations	13	0	0
Do.	50	0	0
Contribution	3	0	0
Forres—			
Contributions	2	0	0

IRELAND.

	£	s.	d.
Dublin—			
Contributions	12	7	0
Waterford—			
Contributions	7	7	6

FOREIGN.

AUSTRALIA.

	£	s.	d.
Augaston—			
Contribs. Sun. Sch. by Rev. C. Hannay	6	0	0
Melbourne—			
Collins St. Ladies' Bap. Miss. Society, additnl, for *Rev. J. Smith's N P, Delhi*	24	0	0

WEST INDIES, JAMAICA.

Bap. Miss. Society, by Rev. J. E. Henderson, Treasurer.

	£	s.	d.
Alps and Ebenezer, by Rev. P. O'Meally	4	0	0
Behtephil and Hastings, by Rev. G. R. Henderson	4	0	0
Belle Castle, by Rev. H. B. Harris	3	0	0
Bethlehem, by Rev. J. J. Porter	1	0	0
Coultart Grove, by Rev. J. Steele	3	0	0
Clarksonville and Mount Zion, by Rev. A. Johnson	2	0	0
Dry Harbour and Salem, by Rev. J. G. Bennett	2	13	11
Falmouth, by Rev. Thos. Lea	5	0	0
Fullers Field, by Rev. W. Burke	2	0	0
Gurney's Mount & Mount Peto, by Rev. C. E. Randall	7	0	0
Mount Nebo & Moneague, by Rev. J. Gordon	2	5	0
Mount Lebanon and Refuge, by Rev. J. Elliott	3	0	0
Mount Merrick and Point Hill, by Rev. R. E. Watson	2	0	0
Refuge and Kettering, by Rev. E. Fray	5	0	0
Rio Bueno, by Rev. D. J. East	3	4	8
St. Ann's Bay and Ocho Rios, by Rev. B. Millard	7	10	0
Salter's Hill and Maldon, by Rev. W. Dendy	4	10	0
Spanish Town and Sligoville, by Rev. J. M. Phillippo	3	0	0
Stewart Town and Gibraltar, by Rev. W. M. Webb	3	0	0
Shortwood, by Rev. J. Maxwell	3	0	0
Thompson Town, by Rev. G. Moodie	5	0	0
Waldensia and Unity, by Rev. J. Kingdon	6	0	0
	83	8	7

JAMAICA DISTRESS RELIEF FUND.

	£	s.	d.
Edmonds, Mr. J. W., by Mr. Boyes	0	10	0
Smith, Mrs. P. A.	0	12	0
Lillycrop, Rev S. & Mrs.	1	0	0
Ampthill, by Miss Harvey	1	8	0
Francis, Mr. W., Cutteridge Farm, nr Trowbridge	0	10	0
A Friend at Shaftesbury	0	10	0
Allison, Mrs., Bedale, by Rev. M. Dawson	0	10	0
Hunt, Samuel, Esq., by Rev. T. G. Atkinson	1	0	0
Bridgend, Hope Church, by Rev. T. Cole	1	0	0
Evesham, by Mr. C. Warmington	0	5	0
Orphan's Mite	6	0	0
Contributions by Editor *Christian World*	25	0	0
Christow, by Mr. A. Ashby	0	16	0
Little Leigh, Cheshire, by Rev. J. Harvey	1	0	0
Camden Road Chapel, by Mr. H. Keen	6	7	10
Chesham, by Rev. J. H. Snell	0	10	0
Acton, by Mr. Taylor	2	1	6
Kington, by Mr. R. Short	0	10	0
Shrewsbury, St. John's Hill, by Rev. T. Baugh	0	2	6
Birmingham, Cannon St., by Mr. T. H. Hopkins	9	3	4
Shefford, Bedfordshire, by Rev. W. T. Whitmarsh	0	14	0
Ladies at Reading	0	7	6
Liverpool, Pembroke Chapel, by Mr. S. B. Jackson	50	0	0
Borough Green, by Rev. W. Frith	1	0	0
Echt, by Rev. J. Wight	2	0	0
Under 10s	0	6	6

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

JULY, 1865.

TREASURER—G. B. WOOLLEY, ESQ.
SECRETARY—REV. C. KIRTLAND.

OFFICE—MISSION HOUSE, 2, JOHN STREET, BEDFORD ROW, W.C.

NAME OF THE NEW MISSION.

THERE is a wonderful charm about old names, which always makes us reluctant to part with them. The history of an institution, like that of a nation, is bound up in the designation by which it has always been known. It is as ivy to a building, which, though not essential to the edifice, has, by long association, come to be regarded as a part of it. This is the case with the *Baptist Home Mission*, and the *Baptist Irish Society*. Two generations have passed away since the elder of these sisters was born,* while the younger has reached the mature age of fifty-one. Each has had a recognised and honourable status among our denominational institutions, and has taken an important part in the work of Home Evangelization. Their "record is in heaven," and their "witness is on high." For sometime past, it has been felt that a single organization for doing what is substantially one work, would be less cumbersome and costly than maintaining the machinery of two societies; and with a heartiness and unanimity not often surpassed, the united constituencies have placed them under one management, and given them a common name. The title—*British and Irish Baptist Home Mission*—may have a somewhat ambitious sound, but it correctly indicates the extent, and fixes the limits, of our future efforts. The Mission embraces the whole of the United Kingdom; and as fast as means are placed at the disposal of the Committee, they will endeavour to send well-qualified men to raise the standard of Gospel truth in regions which are not occupied by any other denominational mission. We must "attempt great things," before we can look for corresponding results. But while the two Societies are henceforth to be under the direction of one executive, care has been taken not to divert from its proper channel any portion of funds which has been, or may be, contributed or bequeathed to either branch of the Mission, hence, "in order to provide for the previously separate constitution and action of the two Societies, accounts of the Funds, including legacies, shall be kept under three separate heads or divisions, viz.:—*a*. Funds for Great Britain (Baptist Home Mission). *b*. Funds for Ireland (Baptist Irish Society). *c*. Funds of the Mission. The moneys of the third division may be appropriated at the discretion of the Committee. No legacy or other fixed funds or investments bequeathed and belonging, or hereafter to be bequeathed and to belong, to either Society, shall be applied in any other way than has been, or may be, specified by the donors or testators of such funds respectively."

* The Baptist Home Missionary Society was founded in 1797.

THE WORK WHICH THE MISSION PROPOSES TO DO.

Preaching and teaching Christ will be its grand aim. This was the sole object of the venerated founders of both Societies, and the United Mission will continue to do the old work, with such modifications as the inevitable lessons of more than half a century have taught. Through its agents it will labour to plant and build up churches; itinerate from place to place; teach from house to house; bring neglected children under Christian instruction; distribute the Word of God in the vernacular of the native Irish, as well as in English, and give away as many tracts as may be confided to its care; in a word, through the Preacher and the Pastor, the Evangelist and the Scripture-reader, the Schoolmaster and the Tract-distributor, the British and Irish Mission will seek, by the blessing of God, to turn many to righteousness.

THE NEED OF HOME MISSIONARY EFFORTS.

If a Christian profession could be regarded as identical with religious life, there would be little or nothing for our Home Missions to do. It would be a waste of money and zeal to feed those who were already filled, and to clothe such as were arrayed in the "best robe." The current phrase, "Heathens at home" is justified by the deplorable ignorance and irreligion of vast multitudes who are "without Christ." In the sister island, millions are under the yoke of a degrading superstition, which is essentially heathen in almost everything but the name that it has usurped; while on this side of the Channel a system of religious teaching is prevalent which can hardly be distinguished from Popery itself. In many places in our Protestant England, the lamps of the Sanctuary are growing dim. Strange fires blaze upon altars where the pure vestal used to shine with a clear and steady light. We hear much of the Church and her claims, and but little of Christ and His Cross. Never was there a more imperative need of Home Missionary exertions than in our own day; and never, perhaps, has the Divine Master imposed more weighty obligations on the Baptist, in common with all evangelical Churches of Great Britain, or afforded them better opportunities of serving their generation according to the will of God, than at the present crisis.

APPLICATIONS FOR ASSISTANCE

Are coming in from all parts of Great Britain and Ireland. In large towns where the Baptists are but feeble, help is needed for a few years, till the Churches become self-supporting; and without the aid sought, there seems to be no alternative left to such Churches but to struggle on in their present depressed condition, or else to become extinct. Among recent applications we may mention one on behalf of the new Baptist Church at Grove Road, Victoria Park, of which the Rev. Allen Curr, late of Regent's Park College, is the Pastor. A commodious chapel is now being erected in the midst of a population of ten thousand souls; and if Mr. Curr can be sustained for two or three years in his truly self-denying effort, the cause will not only become independent, but be placed in a position to return all, and more than all, that it may receive from the Mission. From St. Heliers, Jersey; Stafford; Brackley, Northamptonshire; Shirley, a suburb of Southampton, with a population of 6000; Cork, and other places of equal importance,—Pastors, Deacons and Churches come to the Committee for help, and the position in which they are placed by the limited means at their disposal is as painful as it is perplexing. But they stand committed to the work, and cannot draw back.

WILL BRITISH CHRISTIANS COME TO THE HELP OF THE BRITISH MISSION?

County Associations, Churches, and individual Christians are doing—in many parts—a noble work for their age; but there is a frightful amount of spiritual destitution which can only be met by distinct organizations for the purpose. Some local Societies need supplemental aid to a large amount; but there are places which lie far beyond the range either of Associations or of individual Churches. What

would have become of Ireland, had there been no *Baptist Irish Society*? Or of London, had the *City Mission* not existed? While we are disputing as to whom it belongs to do the work, the people are perishing for lack of knowledge. For the present, societies are a necessity, and for the Mission whose claims we now plead, we ask a prompt, a warm, and a practical recognition. To attempt the work of Home Evangelization on a scale becoming the position and resources of the Baptist Denomination, we need not less than £10,000 a year: and of the ability of the Churches to raise this sum with the greatest ease, we do not entertain a doubt. The number of Metropolitan Baptist Churches is 179. Of these, about 80 contribute congregationally to our Foreign Mission, while only 27 give to the Irish Mission, and 13 to the Home Mission. The number of Baptist Churches in Great Britain and Ireland, exclusive of the London district, is over 2,200, with a quarter of a million of members. We blush to write the fact, that the Churches out of London that give to the Irish branch of the Mission, are less than 220, leaving nearly 2,000 who do nothing—as Churches—to make the millions of that beautiful island "obedient to the faith." With regard to Home Missionary support, the case is still worse. In round numbers, one hundred Churches represent the total number that contribute towards the work of Home Evangelization beyond their own immediate localities. Can there be anything chimerical in expecting ten thousand pounds from the Denomination for the accomplishment of a denominational work? Why, a farthing a week from each of the 249,849 Baptists in the United Kingdom, would produce above £12,000. Beloved brethren in the Lord—Pastors, Deacons, Members, Sunday school-teachers—help us in this great work. Give us a place in your yearly collections, and an interest in your daily prayers. We have strong faith in the rightness of the undertaking, and therefore, in its success. In a letter written by Andrew Fuller in 1814 to Joseph Ivimey, the first Secretary of the Baptist Irish Society, that great man says—"*Be more anxious to do the work than to get money. If the work be done, and modestly and faithfully reported, the money will come.*"

EXTRACTS FROM THE REPORTS OF AGENTS.

These, from the space occupied by the introductory paper, are necessarily short; and, with the exception of Loughborough, the reports connected with the British branch of the Mission, had not arrived in time for insertion.

At LOUGHBOROUGH *Mr. Bumpus* is pursuing his labours with pleasing prospects. "A little more than four years ago, the Church numbered fifteen members; now, with four recently added, there are thirty-eight. When I came, our Sabbath School had become extinct, or nearly so; at the present time it contains upwards of one hundred and forty children. I regard the prospects of Sparrow Hill hopefully. At the same time, success will only come to us as the result of patient toil."

ATHLONE.—*Mr. Berry's* labours are spread over a large area, most of his stations being far from the central station, and from each other. During the month he has visited Killilary, thirty miles distant; Tullamore, twenty-three miles; Baylin, Rahue, Moate, and other places, preaching the Word, making domiciliary visits, and holding Bible Classes. At Baylin, Lord Castlemaine has placed the school-house at the missionary's disposal, and he preaches in it, as often as opportunity serves, to interesting congregations. The old chapel at Tullamore is well filled whenever Mr. Berry preaches there. On Lord's-day, June 4th, after the service, five persons, belonging to the upper and middle classes, expressed a desire to be baptized. The Bible Classes are bearing fruit, and promise much greater results. "Latterly," says Mr. Berry, "one Roman Catholic came to my Bible Class, and three Roman Catholics have attended my ministry at Athlone." Our brother speaks of a remarkable case of conversion in a Romanist, reported to him by Mr. Greene. The subject of the great change was a Mrs. Kelly. "On her death-bed she refused any other intercessor or Saviour than Christ. To the last moment she persisted that the blood of Jesus Christ had cleansed her from all sin, and that, therefore, she would have no priest." After her death,

tracts were found in her prayer-book. Those tracts brought her to Christ. One of the Roman Catholic women read one of the tracts, and declared it was very good.

BANBRIDGE.—*Mr. Banks* reports that during the month he has preached about twenty-one times in and about Banbridge. He has travelled fifty Irish miles, and visited between sixty and seventy families. "My services in the country," says Mr. Banks, "are very encouraging. Most of the rooms opened for worship are well filled, while the people receive me kindly, and listen very attentively. 'Safe home and soon back again,' is often the farewell I receive from the people, and I believe many of them value the Word greatly."

Mr. Hamilton, writing from CARRICKFERGUS, June 1, gives a pleasing illustration of the sure though slow progress which our denominational principles are making in that region. A working man, living at Larne, "who was brought to know the Lord during the Great Revival, found, on searching the Scriptures, that believers only were baptized. He conversed with some respectable and intelligent Christian men, who seemed to agree with the view he had taken. One Lord's-day he resolved to go and look for the Baptists; and when he had crossed the hills, and was descending towards Carrickfergus, seven and a-half Irish miles from Larne, he enquired of an old man, who was going in the same direction, what place of worship he attended, who replied that he was going to the Baptist Meeting. Our Larne friend, who began to think that the Lord had answered his prayer, accompanied the stranger, and after the service, offered himself for baptism. Enquiries respecting his Christian character having proved satisfactory, he came on the following Sunday and was baptized. Being desirous of doing good, he asked and obtained of his employer the use of a store for preaching the Word, and last Lord's-day *I preached to a full house.* Larne seems to be a promising place for a new station, if we can occupy it. The population is nearly equal to Carrickfergus."

The thanks of the Committee are given to Mrs. Risdon, of Pershore, for a parcel of clothing for the poor, which has been sent to the Rev. John Douglas, of Portadown. In a few months the winter will be upon us, and the Committee earnestly entreat their Christian friends not to forget the thinly-clad poor on the other side of the Channel. Contributions to be forwarded to the Mission-house.

Contributions received since the close of the Financial Year.

BRITISH AND IRISH MISSIONS.

ASHFORD—			
Per Mrs. J. Clarke	4	7	0
EYTHORNE—			
Per Mr. John Harvey	11	11	7
HENLEY-ON-ARDEN—			
Per Rev. M. Philpin	1	0	0
*BRITISH BRANCH (BAPTIST HOME MISSION).			
BROOMFIELD, REIGATE—			
Rev. J. Hoby, D.D.	2	2	0
NOTTINGHAM AUXILIARY—			
Contributions and Collections, per W. C. Lock, Esq.	43	15	9
GLOUCESTER—			
On account, per Rev. W. Collings	13	0	0
IRISH BRANCH (BAPTIST IRISH SOCIETY).			
BEAULIEU—			
Rev. J. B. Burt	1	0	0
BROOMFIELD REIGATE—			
Rev. J. Hoby, D. D.	2	2	0
CHATHAM—			
Contributions, per Rev. Jno. Lewis	2	10	0
FRESHFORD, BATH—			
Rev. J. Burnett	0	10	0
GREAT BRICKHILL—			
Per Mr. John Deverell	3	0	0
LEICESTER—			
Collection at Belvoir Street Chapel, per T. D. Paul, Esq.	20	7	10
LIVERPOOL—			
Pembroke Chapel, per J. Jones, Esq.	20	0	0
Jeffery, J. R., Esq.	0	10	6
LONDON—			
P. Cadby, Esq., Battersea	2	2	0
Mrs. Hepburn	1	1	0
J. Hepburn, Esq.	1	1	0
T. Pewtress, Esq.	1	1	0
Metropolitan Tabernacle—Sermon, by the Rev. C. H. Spurgeon	38	6	7
Walworth Road—Contributions, per Mrs. Watson	4	16	0
NEWTOWNLIMAVADY, IRELAND.			
Marcus Dill, Esq., per Rev. A Tessier	1	0	0
PONTYPOOL—			
Contributions, per Rev. T. Thomas, D. D.	1	0	0
READING—			
Contributions, per Rev. J. Aldis	5	17	6
TORQUAY—			
Mrs. Postle, per Rev. J. Kings	5	0	0
WATERFORD—			
John Coombe, Esq.	0	10	6
CONTRIBUTIONS.			
B. B.	2	0	0
Orphan's mite	0	10	0
Reynolds, Mr.	0	10	0

* The list of Contributions connected with this branch of the Mission, will probably be found deficient, as the Secretary, owing to the removal from Moorgate Street, has not been able to get access to all the papers in time to complete the list.

THE

BAPTIST MAGAZINE.

AUGUST, 1865.

THE ANTIQUITY OF MAN.*

The attacks on the historical character of the first eleven chapters of the book of Genesis, are incessant and powerful. Ecclesiastics are the principal assailants. The Essex Rector, an accomplished man, of strong sense and full meaning, is the latest. Leaving both the defence and attack to others, we wish to consider as a separate question, what will become of us if the assailants should be successful. Will our faith be in danger, shall we have to alter our creed, will any essential saving doctrine be weakened in its evidences?—in a word, will the truth as to the nature and necessity of the atonement be clouded? To these questions we answer, considerately and firmly—No!

Reduce the first eleven chapters of Genesis to tradition, if you will; speak of the inspiration of Moses in relation to them, as consisting merely in the Divine direction to the choice of topics; treat them as simply incorporating traditionary tales then current; prove them to be erroneous as statements of fact, to be unquestionably symbolical in part; determine, for yourself, to adhere only to such portions as have been recognized by subsequent inspired writers, and are uncontradicted by science;—you will still hold untouched, all that you now actually use and value, on the great topic of salvation by God's grace through an appointed and revealed Saviour, Jesus Christ the Son of God,—Immanuel.

Truths so preserved to us through the medium of tradition; coloured with the human, but still containing the divine; or taught, like so much else that is vital and valuable, by symbol, *are* truths nevertheless, and are *revealed* truths also. What if we have to extract them by study, to interpret them by analogy, to free them from the errors of the medium by collation? Is not this our appointed and useful task of discipline? It may be borne in mind too, that the study of these things, though inviting, is not essential, ignorance of them is no hindrance or disqualification in the race of eternal life. The promise of our Saviour that the Holy Spirit would guide his disciples into "all truth," is, from its context, clearly applicable only to the demonstration of Christ to the soul of the seeking-student of his word.

Nor will the acceptance of these views affect our estimate of the numerous passages of Scripture which refer to the record contained in the chapters alluded to. They are so quoted as they now stand, but invariably not for the purpose of veri-

* *Man's Age in the World according to Holy Scripture and Science.* By an Essex Rector. London: Lovell Reeve & Co., 5, Henrietta-street, Covent-garden. 1865.

fying the method, but the substance, of the revelation.

God, in the opulence of His dealings with man, has given to us far more than meagre outlines. He has chosen (we speak it with reverence) to utilize tradition, which is man's earliest and fondest method of history. We have much yet to learn, perhaps ever shall have, in the recesses of God's great library. The wise words of Jonathan Edwards, now well-nigh a century old, are still applicable.

"It is an argument with me, that the world is not yet very near its end, that the Church has made no greater progress in understanding the mysteries of the Scriptures. The Scriptures, in all their parts, were made for the use of the Church here on earth; and it seems reasonable to suppose that God will, by degrees, unveil their meaning to His church. It was made mysterious, in many places having great difficulties, that His people might have exercise for their pious wisdom and study, and that His Church might make progress in the understanding of it, as the philosophical world makes progress in the understanding of the book of nature, and in unfolding its mysteries. A Divine wisdom appears in ordering it thus. How much better is it to have Divine truth and light break forth in this way, than it would have been to have had it shine at once to every one, without any labour or industry of the understanding? It would be less delightful, and less prized and admired, and would have had vastly less influence on men's hearts, and would have been less to the glory of God."*

Beyond all question, in any view of the case, taking the testimony of subsequent writers, and the works of our blessed Lord himself, we have, resting on an impregnable foundation, the following doctrines amongst the things revealed with more or less of obscurity in these first eleven chapters. 1. The creation of the universe by God. 2. The creation of Adam and Eve, and their appointed union. 3. Their fall from holiness and innocence through disobedience, and by the agency of Satan. 4. Their condemnation and moral degeneracy, and that of their posterity in consequence. 5. The revelation of a Mediator who should redeem men from penalty and evil by a proceeding conservative of the Divine justice and human freedom. 6. The outworking of evil in the murder of Abel. 7. The corruption of men and a Deluge for warning and judgment, and the deliverance of those who believed. 8. A miraculous dispersion of the race. If these things be so, then we may give ourselves with becoming calmness to the work of Biblical criticism fearless of all results. We possess already the origin of all those things "*pertaining to life and godliness*," which are manifested more fully in later revelations. If these cardinal truths are to be discovered, whatsoever view we may take of the medium, then the foundations of our faith are unshaken by any of the theories concerning the early portions of Genesis.

We have wandered far from the Rector's volume, the scope of which may be judged of by extracting one of its final findings :—

"The statements of Moses, which were not made from his own personal knowledge and observation, were drawn from traditions which preserved only fragments of Truth. He embodied many of these fragments as symbols only, and not as history."—p. 236.

The whole subject is now under consideration by devout, thoughtful, wise men. We shall do well not to be hastily or violently dogmatic, not to stake central truth on the issue of outside controversies.

S. R. P.

* Works. Observations on the Scriptures, chapter 6.

MEMOIR OF REV. GREGORY HAWSON.

THE subject of the following notice, the Rev. Gregory Hawson, was born at Dartmouth, in Devonshire, on the 27th of November, 1789, and was the eldest of eight children. Just at this time the French Revolution broke out, and issued in a long war with England, during which his father, who was captain of a merchant vessel, on his voyage home with a valuable freight in which he had embarked his whole capital, was boarded by a French privateer, his property seized, and himself carried a prisoner to France.

In the altered fortunes of the family occasioned by this disastrous event, Gregory was received for some years under the care of his maternal grandmother, with whom he frequently attended the church at St. Saviour's, from which the celebrated John Flavel was expelled by the Act of Uniformity and the Five Mile Act, and whence also still later a monument erected to his memory was ignominiously cast out. It may be now seen in the Independent Chapel in the town, where it occupies a conspicuous and appropriate place. Neither in that church nor in either of the other churches in the town, during the childhood of this youthful hearer, was the Gospel preached, and as a natural consequence, the people were grossly ignorant and superstitious; nor was Gregory any exception to the rule. He had, indeed, the advantage of a fair secular education, but his relatives were ill-fitted to direct his soul in the ways of true godliness. They attended church, and disliked Dissenters, particularly Baptists, and instilled much of their own prejudices into his mind, but his notions of religion received from them do not seem to have gone much beyond this.

About this time he experienced a remarkable deliverance from death. It was the anniversary of the birth of George III. Most of the townspeople had gone to the Castle to enjoy a holiday. Gregory was amusing himself by sailing a toy-ship in the harbour, when he fell over the quay into deep water, and was carried away by the tide. Young as he was, he made desperate efforts to save his life, and at length reached the wall of the quay, but was too much exhausted for further exertion, when he was rescued by a gentleman who, whilst dressing in a house within sight of the quay, had witnessed the accident, and rushed down just in time to save him. Mr. Hawson was afterwards accustomed to mark the Divine hand in this occurrence, from the fact that this gentleman was not a resident, but the surgeon of a King's ship lying in the harbour, and one of the most unlikely persons to have observed the danger.

When he was about twelve years of age, his grandfather died, and his father, being then an officer of a revenue cutter stationed in the channel between England and France to capture smugglers and merchant-vessels of the enemy, took him on board at his own request. There he witnessed much depravity and irreligion; there was no Bible and no religious worship or instruction of any kind during the three months he was on board; and there also, shall we not say providentially? he was exposed to much danger, and acquired a decided dislike to a seafaring life. They made no prizes, and were very near being taken

themselves. They were fired on by a large ship, many of the shots reaching them, and only escaped by superior sailing. Once they ran upon the Needle Rocks, and narrowly escaped shipwreck, and once were in imminent peril of being run down by a large schooner. Nevertheless, that God, whom as yet he knew not, graciously protected his life, and brought him safely into the harbour. This was a somewhat rough experience for a mere boy, and we need not wonder that he preferred a less perilous mode of obtaining a livelihood.

Accordingly, at the age of thirteen years, he was apprenticed to his uncle, as ship-builder, at Plymouth, not with any great improvement in the comforts of his position. The hardships he had to endure on land seem to have been as severe as any on ship-board. And yet the change was one of those incidental means by which God was bringing him to a knowledge of himself. He attended with the family the ministry of the well-known and highly-evangelical Dr. Hawker. For some time no deep impression was made upon his mind. It was not till the age of fifteen that conscience which had continued to slumber till then was fairly wakened by a sermon of Dr. Hawker's. The text was the declaration of Christ to Martha, "One thing is needful." As the preacher explained that the "one thing needful" is an interest in Christ, a vital union with Him by faith, and that this is needful to eternal life, the attention of his hearer was riveted; he felt that this "one thing" he did not possess, and yet that he must perish without it. He was overwhelmed with anguish. He went from the church to his chamber, and on his knees cried long and earnestly, "Lord! save me or I perish. Give me this one thing needful." Like many other penitents, however, he did not immediately receive the Gospel of Christ. He tried to work out a righteousness of his own, to keep the Ten Commandments, and lead a godly life; and not until taught his error by repeated failures was he enabled by the Spirit of God to come helpless and guilty to Him that saveth sinners. This sermon, however, was the turning point in his religious history. He often in after-life looked back with deep emotion to the day when first he understood his true character and condition before God; he vividly recalled the seat he occupied, the vast assembly, the voice and countenance of the speaker, and the intensity of his feelings whilst he listened to the text and the earnest words with which its meaning was expounded and enforced. It was to him the dawn of a new life, the birth-day of his soul, and it could not be forgotten.

As soon as this concern for his own soul was felt, it manifested itself in anxiety for the conversion of his relatives, and especially of a brother some two years younger than himself. Letter after letter was written relating the change that had taken place in his own views and feelings, and urging attention to "the one thing needful," and very sincere were his prayers for Divine guidance and blessing. For a long time prayers and entreaties appeared to be in vain; at length, the brother's heart too was touched; a deep sense of guilt and danger, amounting at times even to despair, took possession of his mind; he left his former companions, and began regularly to attend the Baptist Chapel in Dartmouth, and there, after a while, he learned the freeness and fulness of the love of Christ, and the efficacy of His blood to take away sin. His sorrow was turned into joy, and he

resolved to declare what God had done for his soul in the solemn act of baptism. On the eve of the baptism, however, there was a temporary hesitation. Gregory had gone to Dartmouth to be present at the service. He found his mother in great alarm at the step which was contemplated on the morrow. Important secular interests were at stake. It was believed that the baptism would be immediately followed by the loss of a situation, which was not only a good one in itself, but specially valuable to him on account of a lameness, which disqualified him for many occupations. The two brothers, therefore, moved by their mother's tears, called upon the minister and laid the case before him and the deacons, with a view to delaying his profession. It was only a temporary weakness, for in the midst of the deliberations, the courage which had failed for a little season came back to the heart of the young convert, and he expressed his firm determination at all risks to obey the commandment of his Lord. He was baptized on the following day, and it is pleasant to add, not with such serious results as he had too much reason to fear. He had given proof of his readiness to suffer loss for Christ, although his Master did not require the sacrifice. Thus the first efforts of our friend to extend the kingdom of Christ began, where they ought always to begin, in his own family, and with most cheering success. "He first findeth," like Andrew, "his own brother, . . and he brought him to Jesus."

Meanwhile, Gregory's own lot was not very enviable. His uncle was a hard and selfish master, and his conduct, notwithstanding the honest and valuable service rendered, became more and more oppressive; so that the troubled heart of the nephew was often driven for help and comfort to the throne of grace. "Often," he says, in some reminiscences of his life from which much of this paper is taken, "have I retired to a secret place in the ship-yard on a dark evening, and held sweet communion with my Heavenly Father, and many remarkable answers to prayer are recorded in my memory." It was a sharp but wholesome discipline, "it is good for a man that he bear the yoke in his youth." It was an early lesson on the need and worth of prayer, and on the power of God to comfort in sorrow and deliver in temptation. Much of the stedfastness of his future course, and the unwavering confidence which he exhibited in the faithfulness of God, may be due, in no small measure, to this early experience of his goodness and strength. This state of things continued till he was eighteen years of age, when the death of his uncle produced a favourable change in his circumstances.

He now began to attend the Baptist Chapel at Howe-street, Plymouth, and there his mind received further enlightenment in the truths of God's Word, and the nature and ordinances of the Christian Church. There, too, his soul was greatly refreshed and encouraged by the provisions of God's house. "Sabbath-days," he says, "prayer-meetings, all opportunities of worship, were wells of salvation filled with living water, from which my thirsty soul drank with joy." He often longed publicly to give himself to the Church of Christ; and having been encouraged by an aged disciple, he was baptized in the summer of 1810, at Howe-street Chapel.

This important event was soon followed by another. In the village of Yealmpton, about seven miles from Plymouth, lived an aged couple who had suffered much persecution for righteousness' sake. They were, as long as they were able, regular attendants at the Baptist Chapel at

Plymouth. Afterwards, they had opened their house for worship in the midst of great opposition (so great, that on one occasion a train of gunpowder was laid to blow it up), and had many evidences of the Divine approbation and blessing. The clergyman of the parish and his wife were among the fruits of these labours, and henceforth there was a faithful minister of Christ and His Gospel in the village church. With these godly people lived a granddaughter, an orphan, whose father had been a member of the Plymouth Baptist Church. In that young lady Mr. Hawson found the greatest earthly blessing—a loving, godly wife, a helpmeet indeed, the sympathizing companion of all the remainder of the journey of life, and a sorrowing survivor waiting for the re-union which will be for ever. After their marriage, they removed to Portsea, where he obtained a situation in the dockyard, and attended the ministry of the Rev. Daniel Miall with great profit. He, with one or two others, established a prayer-meeting in the dockyard during the time allowed for breakfast, and he had the pleasure of seeing an attendance sometimes of more than 100 of his fellow-workmen, and of witnessing much good as the result of the services. Such irregular gatherings could not, of course, be sanctioned by the authorities, and they were ultimately put an end to by an order from the Navy Board. He was a useful Sunday-school teacher, and his first attempt at any public speaking was an address to the children. Although naturally very retiring and reserved, he was afterwards induced to address many public meetings. He greatly longed to tell of Christ and His salvation; yet his sense of unfitness induced him to resist all his pastor's efforts to turn his attention to the ministry of the Gospel. An opportunity at length came for compelling him to break silence. One evening, at a preaching-room in Lake-lane, now Landport Chapel, the expected preacher did not arrive, and Mr. Hawson was urgently invited to occupy his post. As some hundreds were present to "hear words whereby they might be saved," he felt that he dared not refuse. The service was pleasant to himself, and so profitable to the people that he could no longer, consistently with his sense of duty, decline similar engagements. He soon, therefore, became a regular preacher in the villages around, and in other places where his services were called for.

Mr. Hawson records a singular circumstance in connection with one of these village stations. "The preaching of the Gospel was so great a novelty that many came from places around to hear what this new thing was. Frequent discussions were held at the close of the meetings, of which the chief subject was, whether the preacher was a true prophet or not. At length it was decided that an old man, the oracle of the village, should be appealed to, and his decision should be final. Accordingly, on the next Sabbath, the old man was present, and after consulting his books, which I was informed were Moore's Almanack and a Prayer Book, he came to the conclusion that the preacher was a true prophet, and that the people ought to hear him." This decision produced a great effect; the congregations increased to overflowing, and many were truly converted.

Mr. Hawson now, at the renewed request of his pastor, preached three sermons before the church of which he was a member, and received from them, according to the custom of those days, an unanimous call to the work of preaching the Word as opportunity arose. The call to a

regular ministry soon succeeded. It was an invitation from the Rev. Joseph Ivimey, of London, to labour in connection with a society for spreading the truth in some destitute parts of West Middlesex and Surrey, and his head-quarters were to be at Staines. He consented to visit the locality for a few weeks. A small Baptist chapel in the town had, through the influence of Antinomian sentiments, been closed. This was re-opened January 24th, 1824, the Rev. George Pritchard, of Keppel-street, and Rev. John Dyer, Secretary to the Missionary Society, preaching on the occasion. There and in the neighbouring villages, Mr. Hawson occupied himself in preaching during his visit, and then returned to Portsea with no intention of resuming his labours. He had even written to decline an invitation to undertake the charge of the district, and requested his wife to post the letter. During the day his mind misgave him; he feared he had misinterpreted the will of his Master. On his return, he found that his wife, from similar fears, had not posted the letter, and he at once accepted the appointment. He gave evidence that his motives were not mercenary by relinquishing a lucrative situation (with the prospect of a pension in a few years), and removing with his increasing family to a discouraging sphere of labour, and with a very moderate income. He commenced his pastoral work in May, 1824, with a congregation of only forty or fifty poor people, by preaching two sermons; that in the morning from Rom. xv. 20, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;" that in the evening from Isaiah liv. 17, "No weapon formed against thee shall prosper."

As yet no church had been formed. Mr. Hawson's income was guaranteed by the Society in London; but before the first year was past, the funds were exhausted, and Mr. Hawson had to visit London to rescue the Society from debt. Whilst there, his life was again exposed to imminent danger. In the middle of the night, he was roused by the cry of fire, and on rushing out, found the stairs and lower part of the house in flames. Running back for his watch, which he remembered he had left in his bed-room, he discovered that two aged women had been forgotten like himself in the general alarm and confusion, and had the satisfaction of saving their lives as well as recovering his property. In a few minutes after, the whole house and others adjoining were in a blaze, and before long were completely destroyed. He was well and kindly received by the London Christians, and was enabled, through their generosity, to deliver the Society from its liabilities. If was then merged in the Association for Berks and West Middlesex.

In July, 1825, a little church was formed, consisting of twelve members, with Mr. Hawson for their pastor. Rev. Messrs. Porter, of Staines; Pritchard and Ivimey, of London; Fisher, of Liverpool; J. H. Hinton, and others, took part in the services. It was here that Mr. Hawson was destined to spend thirty-six years of an active and useful life. During the first seven years of his ministry, the congregations greatly increased, the chapel was enlarged to the full extent the ground permitted, and many were added to the church. When this chapel in its turn became too small, a new one was erected, and opened November 8th, 1837. Even this larger building was so well attended that seats in the aisles were often required for the accommodation of the worshippers. The Gospel was also carried into the neighbouring

villages of Thorpe, Wraysbury (where a chapel was built by Mr. Buckland), St. Ann's Hill, Englefield Green, and several others, in all of which souls were converted to God, especially at Thorpe, where the first chapel was the spreading branches of a tree on the village green, and where he had encountered considerable opposition.

Several ministers went forth from Staines to be pastors of other churches, amongst them the Rev. W. Nash, who was formerly an actor in the theatre at Eton. He was led with his wife to attend the little chapel at Wraysbury, was brought to a knowledge of the truth of Jesus Christ, and was united to the church at Staines by baptism. He then rented a room, which was opened by Mr. Hawson, at Eton for preaching, but the effort failed through the opposition of the college authorities. Having first tried to accomplish their object by summoning Mr. Nash before the provost, and commanding him to discontinue the services (a Baptist preaching-room being, of course, more to be dreaded than a theatre), they next brought their influence to bear upon the hearers, who were to a great extent dependent upon them for support. This plan succeeded, as it left the preachers without any to listen. Mr. Nash afterwards found a sphere of labour at West Drayton, and subsequently in Jamaica, where fever terminated his short course of great usefulness.

During the year 1859, Mr. Hawson's increasing years and other circumstances, led him to conclude that the time had come to put an end to the long and happy union between himself and his beloved people. The separation was, of course, painful on both sides, for he had, as his friends testified, "gained the affection of all denominations," and left "the neighbourhood the friend of every man, and every man his friend." A purse of gold, presented by Mr. Buckland in the name of very many willing contributors, bore witness to their high estimation of his character and services. During his pastorate, 254 persons had been received into the church on a profession of their faith in Christ, and many others gave evidence of a change of heart who, from various causes, never became members of that church. Not a few of these have already met him the other side of the river, to constitute some part of his joy and crown in the presence of the Lord Jesus Christ.

On relinquishing the pastorate, Mr. Hawson removed to Clifton to spend the remainder of his life in the society of his beloved wife and affectionate daughters, whose privilege and happiness it was to contribute in every way in their power to his comfort. During this period, his character was that of a ripe and experienced Christian; his piety was fervent and cheerful; his love to the house of God ardent and sincere; and his enjoyment of the Gospel of God oftentimes intense. He had always a word of kindness and encouragement for his pastor, who, far from fearing in him a cold and unsympathizing critic, hailed his presence as that of a friend and fellow-helper, receiving the truth in the love of it himself, and praying that others might accept it too. A heart disease, which occasioned much and long-continued suffering, prevented his taking much active part either in preaching or in social worship; but when he was able to do so, the richness of evangelical thought, and the sincerity and fervour of his devotion, made his services peculiarly profitable. Reality and genuineness were marked features in his character. There was no religious ostentation, no parade or affectation of sanctity, no fear of a harmless jest, or a cheerful smile, and no harsh

judgment of other Christians. Love to Christ ruled in his heart and in his life, and none could know him well without feeling that he was a man of God who was bringing forth precious and abundant "fruit in old age."

A few days before his death, a severe attack of bronchitis seriously aggravated his long-standing complaint, but immediate danger was not apprehended till the morning of Saturday, March 25th, when he became rapidly worse, and never rallied. He endured much bodily pain and restlessness, but in mind was cheerful, grateful, and happy, reposing with full confidence on the perfect work of Jesus Christ. He had been often heard to say that he had been disturbed by no single doubt of his interest in Christ since he first committed his soul to His hands sixty years before, and his last hours were as unclouded as his whole life had been. His pastor asked him late on the Saturday evening if he had now any doubts or fears. "Doubts," he said, "why should I doubt? Have I not His promise that whosoever believeth in Him shall be saved?" On taking leave, Mr. Penny said, "I hope I shall see you again in the morning." He replied, "*I* hope *not*; I hope to be in heaven before morning." During the night, he often exclaimed, "Blessed Jesus, come. I have loved thee for sixty years. Blessed Saviour, make haste!" He quoted several verses of hymns, such as, "Then shall I see His face, and never, never sin;" "Oh! if my Lord would come and meet my soul should stretch her wings in haste," all expressive of his desire to be with Him, "whom having not seen he loved." When one of his daughters, seeing his lips move, enquired if he spoke, he answered with one of his bright smiles, "I was not speaking to you; I was speaking to my blessed Saviour." To another daughter who, very shortly before the end, asked, "Do you still feel Jesus with you?" he said with emphasis, "Yes; *always*." These were almost his last words. In the early morning of the Lord's-day, so gently that his daughter, who held his hand, could not tell the moment of his departure, "he fell asleep," passed away at the dawn of his last Sabbath on earth to enter upon the eternal and holy Sabbath of heaven. After death, a sweet and expressive smile remained upon his countenance which seemed to speak of the perfect satisfaction and ineffable joy of reaching his welcome home.

He was buried in the Bristol Cemetery, Rev. H. Craik and his pastor, Rev. John Penny, taking part in the funeral services. A sermon was preached by the latter on the following Lord's-day morning, bearing cordial testimony to his simplicity and godly sincerity, and the maturity and mellowness of his Christian character; and the hearts of many present responded as warmly to this tribute of affection and respect. "The memory of the just is blessed." Most of all will his memory be cherished and honoured by those who best knew his worth, his bereaved and estimable widow, and three sons and three daughters who survive to mourn their loss, but to rejoice in his unspeakable gain.

TESTS FOR CHURCH-MEMBERSHIP.*

BY THE REV. S. G. GREEN, B.A., RAWDON COLLEGE.

A GREAT purpose of our mutual association is, that we may help one another to attain a clear comprehension and faithful embodiment of the Master's will concerning us. Not our individual conduct only, but the whole order and constitution of our churches, rest upon that will, as the supreme authority. Only in obedience can there be prosperity or true progress. It is well, therefore, that we should often review our practices in the light of our acknowledged principles, vindicating our position wherever it has been rightly taken, and strengthening any point that may still be weak by a closer and more careful application of the Scripture law. The bearing of this law on one important part of our system we have now to consider. What, we ask, are the fitting tests for membership in a Christian Church?

Observe, the subject relates to tests, not to ordinances or methods of admission. We have to do with the character, not to that which gives the character outward expression. The important question, therefore, whether Baptism should be a condition of membership, we may not here discuss. On this, as we all know, opinions are divided among us; and in our Association it is happily possible to hold very different views on this subject, with respect for one another's Christian integrity, with mutual kindness and good-will. In the permanence of such feelings lies the only hope of our continued existence as a united Denomination. Some among us hold strongly to the belief which, until the days of John Bunyan, was the undisputed doctrine of all Christendom, and which the mass of professed Christians in all churches still maintain, that Baptism is an essential pre-requisite to church-fellowship. Others have adopted the conviction that the ordinance of Baptism is not the ordinance of admission to Christian communion or of incorporation with the church. We only urge upon you now, dear brethren, that both these opinions should be held with charity. The strict communionist is not necessarily a bigot because he holds fast to an almost catholic tradition; nor is the open communionist necessarily latitudinarian because he does not place the baptistery across the threshold of the church. On both sides we must honestly avow our convictions, on both sides faithfully act according to them; but in such matters honesty and faithfulness are of little worth unless they can be manifested in the spirit of love.

The question of character is, however, the common interest of all. We unitedly agree, in what is really the distinctive mark of Congregationalism, that the church of Christ on earth should be conformed, as nearly as possible, to the pattern of the church invisible. All, therefore, who are true Christians we would include; all who are not Christians we would reject. Believers all and believers only, is our motto. One great reason for our dissent from other communions is, that they avowedly gather in the unregenerate; abandoning as hopeless the attempt to discriminate character, and acquiescing in the open intermixture of saint and sinner because they cannot infallibly read the heart. Not thus have we

* The Circular Letter of the Lancashire and Cheshire Association of Baptist Churches. 1865.

learned the Master's will. The tares and the wheat growing undisturbedly until the harvest, is not our ideal of the Christian church; and the casting of the net to gather in both bad and good does not symbolize for us the method of admission into the community of the faithful. No, the meaning and the power of early English Independency lay in this, that our illustrious fathers proposed to themselves the task of realizing Christ's spiritual kingdom in outward form on earth. They knew, and we know, that complete success is impossible. But they have taught us that faithfulness to the will of Christ requires us to strive after it. Our churches we would, as far as possible, frame after the model of those in New Testament times, which were gathered "out of the world." The members of those churches are addressed, in virtue of their membership, as "believers," "brethren," and "saints." The same language is applied to the visible community and to the great invisible fellowship. "Ye are the temple of the living God." So far, then, as the patterns of things in the heavens can be reproduced in earthly form, a true church will be an image of the church universal, "a chosen generation, a royal priesthood, a holy nation, a purchased people; showing forth the praises of Him who hath called them out of darkness into His marvellous light."

Thus far, then, there is no question among us. Were it our purpose to defend our views of church-fellowship, as against the advocates of promiscuous communion or of national churches, we might say much more. But we are satisfied with our position, and will, by God's help, remain faithful to the purpose that His outward and visible churches may be, so far as on earth they can be made, "communities of saints." The great point for us to consider is, how we may so deal with individual character as to realize this ideal.

We need a test, at once so comprehensive as not to exclude the Christian, and so strict as not to admit the unbeliever. We refer, of course, to the natural and necessary action of the test. Whatever may be devised, there is no doubt that some true believers will yet remain without the circle of our fellowship—of us yet not with us; and some unbelievers will gain access to our community—with us but not of us. We can but provide that such shall not be the *legitimate* and *inevitable* result of our arrangements; the admission of the unworthy, and the exclusion of the sincere, being by their own fault alone, and not by that of the church.

Observe, we regard it as equally important to provide for the admission of all who believe in Christ, and for the exclusion of all who do not. Sometimes, in discussing this subject, the former point is unaccountably overlooked. The chief anxiety seems to be, to preserve the churches against improper intrusion, and expedients employed for this purpose become hindrances to the true-hearted. The barriers erected against possible wolves, keep many of the sheep and lambs outside the fold. Now, the completeness of the Christian community is to be sought as truly as its purity. Is there not some disgrace to the church itself, in the statement, applicable to so many places, that there are hopefully Christian people in the congregation, quite content to remain outside the church? Many a minister has said, "My best men—some of them—are not members." Now we ought to try to make this morally impossible. True, the fault often lies with the persons themselves. Sometimes, too, it rests not with any test of member-

ship imposed, so much as with the inconsistencies, and especially with the disputings, which characterize the history of the church; but yet, we fear, it remains a fact that the requirement from candidates of unwarrantable terms of admission prevents many sincere and honourable Christian people from uniting themselves with the professed disciples of Christ. We do not justify their course; but the church at least must share the blame.

We read of the mystical Jerusalem, that its gates were open on all four sides; "on the East three gates, on the North three gates, on the South three gates, and on the West three gates." From every quarter there is thus a welcome, a path by which the wanderer may come. But some churches, for greater security, as it would seem, would fain make fast all the portals but one, opening just a narrow wicket in the northern front, and compelling every applicant to travel round to that side, and to encounter many a bitter blast, before allowing him, after long probation, to enter in.

For example, we claim to regulate our practices by the authority of Scripture alone. What authority, then, does Scripture yield for the practice adopted by some churches, of requiring the personal appearance of the candidate before the whole assembly to give in what is called a statement of experience? Sometimes we know such a statement may voluntarily and most appropriately be made. Who does not remember church meetings where the candidate for Christian fellowship with full heart, unshrinking nerve, and eager tongue, has told how God has been gracious to him? Thrilling, yet simple, has been the tale of conscience awakened, doubts overcome, faith, repentance, love, and joy enkindled in the heart; while the language of the Psalmist has seemed the only appropriate expression of the grateful spirit attesting there its consecration, "Come and hear all ye that fear God, and I will tell you what He hath done for my soul!" But might we not draw a very different picture? How often, instead of all this, has there been discomposure, anxiety, and distress, an absolute inability to say anything to the purpose before so novel an audience, and relief on all sides when the so-called examination was over? Nay, the deeper and the more spiritual the feeling, the greater often will be the pain. Is it said, that notwithstanding the trial, it is the duty of the young believer to take up the cross and follow Christ? Yes, we reply, if Christ imposes the cross, if Scripture command it, if necessity requires it; but this particular cross is of the church's own fashioning, and no one can very seriously be blamed for declining such a load.

"When I was admitted into the church," said the venerable Dr. Vaughan, at a meeting of the Congregational Union last year, "I had to go—a youth of eighteen—into a large church meeting, and to give an account of my experience. I sat upon a bench: a good woman sat along with me. She, too, had to give her account of what the Lord had done for her. I felt the bench on which we were seated shake with her agitation, and as I felt that, mere boy as I was, there was something within me which said, *Jesus Christ never meant this.* My persuasion," added Dr. Vaughan, "is, that churches have a right to have some guarantee that persons proposed for membership are pious people; but they have no right to make a set of bye-laws, and to insist upon oral communication or written letters, or to exact anything beyond reasonable proof that the candidate ought to be admitted; and

this should be obtained at the least possible cost to the feelings of the candidate."

There is an objection to these "bye-laws," in addition to their deterring influence on sensitive minds. The details of experience which it is thus sought to elicit cannot, after all, be very satisfactory. We have to do with Christians in the first stages of spiritual life, when self-consciousness is feeble—nay, when it ought to be feeble. The young comers should not be thinking of self, but looking out of self to Christ. It is to be feared that the enquiries sometimes made at this early stage into moods and feelings and emotions, beget a habit of religious introspection which darkens much of the sunshine of after life. Then how difficult the questions often are! To analyze the working of our own minds, is always one of the hardest things conceivable. How much harder, when a new experience dawns, and a new spiritual world is opening! The soul, flung back upon itself instead of gazing out upon that light, may well become bewildered. Or perhaps it attempts to interpret its self-consciousness according to the prescribed model, or to the evident expectancy of those by whom the interrogation is made. Hence arises a conventionalism in religious feeling: perhaps even a latent insincerity. The young convert succeeds in finding in himself what he was set by his instructors and guides to find. His ingenuousness in dealing with his own soul becomes thus slightly but really perverted at the moment when every feeling ought to be pre-eminently real. It is always asked, for instance, "When and how were you converted?" Now this is in fact a question often impossible to answer, especially when there has been an early religious training. Lydia can tell the place and the time when her heart was opened that she attended unto the things which were spoken by Paul. So can the jailer describe the midnight terror from which he was called to light and liberty by the words, "Believe in the Lord Jesus Christ, and thou shalt be saved." But Timothy, if you ask him, cannot be thus precise. From his infancy he has known the Holy Scriptures; and his believing mother has led him so gently and tenderly toward the good Shepherd's fold, that he cannot remember when first that Shepherd's voice awoke the responsive music of his heart. And yet Timothy must tell us the occasion and the date. Some good people will never accept the fact unless the young disciple can determine its chronology. So he fixes upon some special sermon or the reading of a particular book, or the appeal of some Christian friend. Yet to himself this specification is scarcely satisfactory, and the result of it may perhaps one day be the distressing doubt, "was I ever converted at all?" The seraphic Richard Baxter, his biographers tell us, "was at one time greatly troubled concerning himself, because he could recollect no period at which there was a gracious change in his character." But by-and-bye he found, what it is the happiness of any believer to understand, that the great question is not the date of conversion, but the reality of faith, "Dost thou believe in the Son of God?" It is all the Saviour asks, and all the test His churches need propose.

Once more: it was formerly not uncommon to exact certain doctrinal statements from candidates for church fellowship. A creed, more or less elaborate, was presented to them, on the adoption of which their reception depended. Perhaps the practice is not yet altogether extinct, and at any rate its propriety or otherwise demands a moment's con-

sideration. We do not attempt to raise the question whether, beyond the essentials of saving faith, a church as such may rightly profess a special creed. We may grant this, and yet feel that the entrance upon the church's fellowship is not the time when such a profession should be imposed. For the candidates are learners. They come to the church as to the school of Christ. By the exercise of simple faith they have been brought to the Saviour, and surely they must not be detained outside the circle of His disciples until they have learned His way more perfectly. If they are Christ's, they have already a right to be with Christ's people. If Scripture precedent has any authority at all, it requires the immediate reception of those who credibly profess their belief. From the beginning of the Acts to the end of the Epistles, there is not a word of prolonged preparation or cautious delay. The institution of probation, and the order of catechumens, belong to the age when Christianity was growing corrupt. Is it said that there is danger lest many should be received who are not settled and grounded in the doctrines of the Gospel? The Apostle has anticipated and met the difficulty. "Him that is weak in the faith receive ye." The church is for the babe in grace, as well as for those who have attained to the measure of the stature of the fulness of Christ. And in doctrine as in experience, the only question which, as it seems to us, the church has a right to ask is, whether the candidate believes in Christ the Saviour, and resolves to serve Him in the fellowship of His people.

The profession undoubtedly must be intelligent and credible. We are not arguing for a mere form of words, or for an acknowledgment which may mean anything or nothing. It is always to be supposed that the church has distinctly made up its mind as to what are the essentials of the Christian faith, that these are clearly propounded from the pulpit and kept in view throughout all pastoral intercourse. The faith professed is saving faith, and presupposes the reception of certain truths. These truths, vital and indispensable —the first simplicities of the Gospel —are of course acknowledged: as without them the declaration, "I believe," would be but an unmeaning phrase. The matter, as regards both doctrine and experience, may be put thus: for doctrine, the acknowledgment of God in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and for experience, an avowed trust in the Divine Redeemer. Then, the profession must be credible: in other words, the church must have some sufficient reason for accepting it. To receive candidates in whom no confidence could, after all, be placed, would violate the first principles of Christian fellowship. Yet we do not believe that the credibility of the profession at all depends upon such details as a minute and public examination may elicit. The shipwreck of faith, or the startling apostacy, will often be found where profession had been most voluble, and doctrinal discussion most eager and dogmatic. It was Talkative who miserably failed at last. Mercy, the true-hearted, fell down in a swoon before the wicket gate, and had little to say even in the Interpreter's House.

The particular method by which the confession of Christ may be elicited is a matter of small importance, so that no violence be done to genuine Christian feeling, and no requirement be made beyond the Scripture law. Sometimes, as we have said, an open vocal profession before the church will be felt to be appropriate and encouraging. God forbid

that we should silence those who have to tell of some great deliverance, or who burn with desire to bear testimony to the special love of God! No; let them speak: let others who have the "pen of a ready writer" employ it if they will in declaring their faith and resolution to the church, and let others again keep silence in the church, saying, "I believe," to the pastor only, or to the church's chosen messengers. The main point is to require only what Christ's law requires, and to leave the rest to the willing heart.

Thus, too, shall we avoid a grievous danger into which the inexperienced and ignorant, accepted by the church, have not unfrequently fallen. This danger is the lessening of the sense of personal responsibility in the church's approval. Too many among us act as though they regarded their piety to be in a measure guaranteed by the church. Their Christian character is warranted by the proper authority, and they themselves become less solicitous about its genuineness. They have, in short, a passport, ready made out, to heaven. Now we cannot too seriously impress upon all church members that the responsibility of their profession must rest with themselves. The church accepts it: but only He who judges the heart can decide as to its genuineness. It was to church members that the Apostle wrote, "Examine yourselves whether ye be in the faith: prove your own selves."

If it be asked how purity of communion is to be maintained in churches which thus leave the chief responsibility to individuals, we answer, By a faithful ministry, by watchful training, and by godly discipline. The pastor's task it is to describe the Christian, holding up the pattern of a holy life, so that all shall know and judge themselves. It is his to arouse the conscience by the application of the living Word of God, which is a discerner of the thoughts and intents of the heart. As he warns every man and teaches every man in all wisdom he will, to use the old expression, "so fence the table" of Christian fellowship, that self-deceivers will learn their true character, and even the hypocrite will fear to enter in. Much, also, must be left to private pastoral intercourse; and faithfulness here will be a much better safeguard to purity of communion than any public details of experience or statements of belief.

Then as the churches avowedly contain the immature both in knowledge and character, a wise and watchful training will be indispensable. One result of the elaborate process which sometimes leads up to admission into a church, is that the reception into membership is regarded as the end of probation, the attainment of a long-desired goal. Now it is not the end, but the beginning of a course. Conversion itself is but a means to an end: the starting-point on a journey, the commencement of a life. The end is, that Christ may be known, served, glorified, with growing power and advancing consecration. Does not the interest of the church in its "enquirers" sometimes relax when they have been welcomed to its communion? Nay, do not pastoral anxiety and care often well-nigh cease at the same happy moment? The youthful Christian who was lately the object of so much guidance and instruction, the centre of so many hopes and fears, now feels strangely left alone. What wonder that there is little progress, and that so many among us do not advance beyond that first hour of open consecration? A readier admission at first, and a more watchful training afterwards, would surely have issued in a more wisely in-

structed and deeply devoted Christian career.

Connected with this point is the needfulness of careful discipline. Had the church given a certificate of piety, it might possibly be more at ease about the persons thus accredited for salvation: but if it has only accepted a profession upon the candidate's own declaration, it will need still to be very careful in exacting consistency of conduct. Here again we do not profess to search the heart. The conduct affords the only test we can apply. "We command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly."

It will no doubt remain impossible, after the wisest precaution, to preserve our fellowship from the intrusion of the unworthy. Whilst the utmost liberality will fail to secure all the true believers among us, the utmost strictness will fail to exclude all unbelievers. We can only hope, that by combining wisdom with fidelity in our work as churches, we may secure some image at least, though wavering and broken, of that Holy Universal Church which is the community of Saints; while for the rest we await the manifestation of the sons of God.

One closing word we add to some into whose hands this letter may fall, and who, though believers in Christ, have not as yet sought the fellowship of His people. Let us ask you, dear friends, very seriously to reconsider your position. Has the hindrance to your profession really arisen from what you consider unscriptural in the habits or arrangements of the churches—or does it not rather spring from within yourselves,—from an unworthy fear, or even from a secret unfaithfulness to the perfect will of the Master you would serve? That will is very plainly declared; and His own infinite love supplies the motive to obedience. "Whoso confesseth me before men, him will I confess before my Father in heaven." "If ye love me, keep my commandments." Nothing can more closely indicate obligation than the Apostle's words, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." You say the churches are imperfect. It is true: but why should not you, in the spirit of Christian love, endeavour to amend the imperfection? It may be that they need the light of your example, the wisdom of your counsel, the energy of your co-operation. Whatever be their failings, is it quite a worthy thing for you only to stand outside and criticise them? If you cannot comply with their conditions, what terms will you yourselves propose? When He who loved you and gave Himself for you, asks for an open profession of His name, and for avowed consecration to His cause, be quite sure that it is not a mere excuse which prevents your compliance. Be the church what it may, your first obligation is to Christ. Are you prepared to say in the day of judgment, "I did not approve the acts of Thy people, O my Saviour, and therefore I forbore to acknowledge Thee!" If you have discovered a more excellent way of confessing Him than that which the churches practise, be bold to act upon it: only confess Him. It may be inconvenient to be on the side of the church, but you have no right to be on the side of the world. And has not He said, "He that is not with me is against me?" You cannot be spared from His work in the world. The conflict is long and sore, shall your

lance be unlifted, your trumpet unblown? How, then, can you hope to join in the song of victory at last? No, for the sake of Christ and of the world, be openly true to that which is deepest and best within you. Let your character henceforth appear:—"The sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: holding forth the word of life, that we may rejoice in the day of Christ, that we have not run in vain, neither laboured in vain."

THE QUARRELS OF GOOD MEN.

(Acts, xv. 36-41.)

VERY narrow are some people in their notions of usefulness. They seem to have but one conception of doing good. The conversions of sinners is their only ideal of Christian labour. Hence, if a minister is not remarkable for the numerical additions to his Church, they rush to the conclusion that his work is a failure. What a fallacious creed! The confirmation of saints is as much the duty of Christ's servants as the conversion of sinners. The husbandman, who toiling in the golden corn-fields, gathers in the rich harvest does well, but so does he who garners it and who separates the chaff from the wheat. The one is as necessary as the other. The recruiting-sergeant is not more useful than the drill-sergeant. In like manner, the spiritual labourer who "reaps in joy" must be followed by him who treasures up and purifies the grain. If you obtain new volunteers in the army of Jesus Christ, you will assuredly be commended by "the Captain of our salvation," but so you will if you give your time and effort to making them courageous and obedient.

Paul evidently thought thus. The epistles which he wrote were not primarily designed to arouse the careless or direct the anxious. Their object was to promote the holiness and to secure the stability of the Church. And as it was with the great Apostle's letters so was it with his journeys. They were sometimes almost entirely devoted to the supervision of those who were already introduced into God's kingdom. When, for instance, he was at Antioch, "Paul said unto Barnabas, let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do." As if he had said, "False teachers are abroad; let us see how they do in reference to those teachers, whether they resist or receive them. Work needs attending to; let us see how they do in reference to that work, whether they are industrious or indolent in the Lord's service. Temptation assails them; let us see how they do in reference to that temptation, whether they conquer or are conquered." Before, however, this wise and affectionate plan was put into execution, there occurred a memorable episode in the history of the early Church. A dispute took place between the two brethren. To it we now ask the reader's attention. We shall regard it as a type and illustration of good men's quarrels.

1. *Good men's quarrels are possible.* It is possible for men to be good, very good men, and yet quarrel with

each other. The incidents before us are quite a case in point. Paul and Barnabas quarrelled. They had a hot dispute. "The contention was so sharp between them, that they departed asunder." It will not do to smooth this over by saying that it was merely a difference of opinion between the two, and that they did not display bad feeling. An impartial study of the whole affair is fatal to such a belief. "There is little doubt that severe words were spoken on the occasion. It is unwise to be over-anxious to dilute the words of Scripture, and to exempt even apostles from blame. By such criticism we lose much of the instruction which the honest record of their lives is intended to convey."* It was a lamentable strife, a miserable altercation. We fancy we can see the flushed face, the flashing eye, the knitted brow, and hear the loud tones of voice characteristic of such occasions. They quarrelled, these two well-known teachers and missionaries; they quarrelled, they who had so often prayed, laboured, journeyed, sorrowed and rejoiced together. A "sharp contention" took place between them. And yet they were good men. Both loved God, honoured God, served God; both loved and laboured for their fellows. Few religious people in this modern day are the peers of Paul or the equals of Barnabas. So good and noble was Paul that his very name is a synonym for Christian heroism; as to Barnabas, we are told that "he was a good man, and filled full of the Holy Ghost." They were really good men, although they had a serious altercation.

We commend this fact to the serious attention of those who are so eager to point out the foibles and sins of professing Christians. Every one knows how common a thing this is. If an avowed follower of the Saviour trips and stumbles now and then in the path of duty, how many voices call out in severe condemnation and unfeeling ridicule. Nothing suits some worldly and unconverted people better than this. If they see two members of a Church disagree and come to hard words, they cry, "Do you call those Christians? Do you mean to say that they are disciples of Jesus? Do you want to make us believe that they are genuine followers of the Lamb, as you call them?" The reply is not difficult. Whether they are followers of the Lamb depends upon this—are their quarrels the exception or the rule? Do they fall victims to them in spite of brave endeavour against them, or do they give way to their tempers without the smallest attempt to control them? All turns upon that. The fact that now and then they are seduced into miserable and mischievous wrangling does not necessarily prove that they are not Christians. A man goes into an orchard. He walks round and round a tree, scanning it carefully, until he finds and plucks a rotten apple. He comes to one, and holding up the decayed fruit, exclaims, with a face of derision, "Do you call that a good tree which bears apples like this? Why, it is not fit to give an animal. See what a nasty thing it is. I would not thank you for hundreds of trees like that," Were anybody so foolish as to do this, the "short and easy method" with him would be to gather a handful of ripe, sound apples, and showing them to him, ask if *now* he calls the tree a good one, and whether he would thank you for hundreds like it. Of course, the case is purely imaginary. No man is ever so lunatic in his tendencies as to condemn a whole tree on account of one or a few bad apples. But the case is not

* Conybeare and Howson's Life and Epistles of St. Paul.

at all fanciful as applied to things spiritual. A good man "shall be like a tree," says David. He is. Now, because there are sometimes the fruits of bad temper on that tree, how often irreligious people act the part of theological Leotards, by leaping in a moment to the conclusion that the tree is a bad one. Let all such recollect that "the Son of Consolation" and "the chief of the apostles" once fell into the meshes of foolish and evil contention. Let them remember, too, that Moses, more than once, "spake unadvisedly with His lips," while Jonah thought he "did well to be angry," even with God; let them, we say, call these facts to mind, and if they do not learn therefrom to be less uncharitable in their estimate of others it will be to their lasting shame!

2. *Good men's quarrels are often connected with spiritual matters.* It was so with the dispute between Paul and Barnabas. The occasion of it was this, the best method of conducting a mission to the Churches. "Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them." Whether or not John Mark should go with them was the root of bitterness.

This is very characteristic of good men's disagrements. Not unfrequently those who can bear worldly trials and secular annoyances with the greatest patience are the first to be ruffled in temper in things spiritual. Who of us has not known people who could endure the vexations of business, politics, and domestic life, with amiable fortitude, but whose long suffering has broken down in the place of worship or at the Church-meeting?

How much grumbling there has been in the Church about *doctrines*. The Protestant, to wit, maintains vehemently that justificationi s by faith alone. "Christ is everything or He is nothing. All our righteousness is filthy rags. We need not come to God with our poor price of good works to buy heaven. He wants no penances, He asks not pain or penalty as the bribe for forgiveness. The ransom was paid on the cross, and needs no addition. Justification is by faith alone!" So speaks the Protestant. The Romanist retorts in equally confident terms. But how frequently the controversy passes into downright contention; how often anger finds its way into argument. Again, the Arminian holds one and the Calvinist another view touching the freedom of the human will and the extent of redemption. Both think they are right. They each appeal to the Bible. From the same armoury they fetch the weapons of their debate. But not seldom the conclusion of their controversies is that they who meet as friends part very much like foes. How much quarreling there has been about *ordinances*. What hard blows have been dealt against each other by Baptist and Pædo-baptist. It sometimes seems as if Christian people could not discuss the theme without letting the controverted water extinguish the fire of brotherly love. Books, sermons, and private discussions on the question have again and again been the "apple of discord" thrown into erst peaceful circles. And what grumbling there has been about *Church government*. Episcopalianism, Presbyterianism, and Congregationalism are the three great forms of ecclesiastical legislation which divide the visible kingdom of God. Now, we do not stay to inquire whether all may not be good in their way, whether all do not do a certain work which otherwise would be partially neglected; whether all, with certain modifications, may not be best under certain circumstances, and

therefore in harmony with God's will —a will, by-the-bye, which blessed be His name, is wider and larger than our poor notions of it. We do not stay to enter on such questions, we simply remind the reader how frequently these triple systems have been the occasion for bickering, aggravation, and all kinds of disputation. "Contentions" "so sharp" as to alienate good men and true, have often resulted from difference about Church government.

There is a lesson in all this. Is it true that so much ill-feeling often arises in connection with spiritual affairs? If so, it shows us that there is temptation everywhere, in the Church as well as in the world. What a blunder, therefore, they make who run away from the secular duties of life in hopes thereby of escaping spiritual peril! The high and massive walls of a convent or monastery, whether that monastery or convent be far from or near to the market-place of human toil and business, will not keep out danger. When you go in, you take it in with you. There is temptation connected even with such things as doctrines, ordinances, and Church government, hallowed and necessary though these things be. A truce, then, to the folly which would persuade us to hasten out of the arena of politics and commerce in order to be holy. Christian brethren, let us be determined and firm in our resistance of all modern attempts to raise such superstitions. We hear a good deal about Brother Ignatius; he has such a "pale, handsome face;" he is so zealous; he practises what he preaches so consistently; he is "more sinned against than sinning" as respects his semi-papal sayings and doings; this is the style and tone of not a few in reference to that young man who has the unfairness to persist in remaining in a Church whose doctrines he rejects and whose ordinances he permits. To all this let us oppose the good common-sense which our fathers have taught us from our earliest days, and remind those who are half fascinated by the "apparition," as the newspapers have christened him, that monasteries and monkery are simply a blunder.

3. *Good men's quarrels are comprehensible.* As Captain Speke discovered the source of the Nile and Gibbon detailed the causes of Rome's Decline and Fall, so we can find out, usually, the cause, progress, and issues of the mournful altercations of God's servants. It is not difficult to understand the ins and outs of the contention between Paul and Barnabas. We may see why Barnabas should wish to take John Mark with them, and Paul feel that it would not be well to take him.

Look at Paul's side of the question. Why did he object to take Mark? Because he had "been weighed in the balance, and found wanting." He "departed from them at Pamphylia, and went not with them to the work." He "departed" when Paul and Barnabas began to meet with opposition; "departed" when they needed his sympathy and aid; "departed" without, apparently, their consent, in the midst of their labours. The "work," too, seems to have had something to do with his defection. He did not like it, and looked forward to the prospect of more work with aversion. Very likely John Mark never thought of "departing" on certain other occasions, and under divers other circumstances. When, for example, they met with the different brethren at various cities, when smiling faces, loving voices, outstretched hands, welcomed them,—when they were hailed with applause as men who were doing a great and noble work for God and man,—*then* John Mark did not concoct any plan for de-

parting" and going home. But the difficulties and perils of "the work" frightened him, and he left it. Such was his recent history. Now, was that the right sort of man for Paul and Barnabas to take with them on a tour to the Churches? There would be severe trials and many dangers; was he the man likely to endure them bravely and well? Paul thought not. Supposing John Mark went with them, and "departed" again, what harm it might do? If he fled before danger, he would very likely make some of the new converts timid and faithless also; just as a soldier who runs away in battle often spreads a ruinous panic among his comrades. The great Apostle did not think it right to risk all this; therefore, he said: "No; Mark must not go." "We see," remarks Neander, "the severe earnestness of Paul's character, which gave up, and wished others to give up, all personal considerations and feelings when the cause of God was concerned." It seems that Paul had the Church on his side in taking this view of the question; for, while we are simply told afterwards that "Barnabas took Mark, and sailed," we are told that "Paul chose Silas, and departed, being recommended by the brethren unto the grace of God."

Just a few words here, by way of parenthesis, before we pass on to look at Barnabas' side of the question. We often hear it said of disputes and disputants, "There are faults on both sides. The one is as bad as the other," or, as it is familiarly put by some, "There are six of one, and half a dozen of the other." We deny this. Faults on both sides there certainly are in all quarrels, but there is always more fault on one than the other side. The truth is there are generally "six of one" and "seven of the other." It is rather an idle and cowardly way of escaping the trouble of investigating a strife to dispose of the matter wholesale by condemning both opponents equally. Touching the case of Paul and Barnabas, we cannot but believe that Paul was less to blame than Barnabas. Of course he erred greatly in losing his temper. *That* is not to be denied. But we maintain that he acted a noble part in opposing even a very dear friend's wishes when he conscientiously thought that to gratify them would be wrong and foolish. Surely we must all see that Mark was not the right man to share a perilous and responsible mission work.

Notwithstanding, it is easy to see how Barnabas would feel, and what he would have to say in defence of his plan. Mark, was his nephew. How natural that he should wish to take a dear relative with him. We all like the fellowship of our kindred, especially when away from home and engaged in harassing duties. Then, as to Mark's "departing." Who cannot understand how the special pleading of affection would prevail with Barnabas? Love often blinds us to the defects of those whom we love: we think less of them than others can. To use the words of a certain divine, "you can think how the mild, gentle Barnabas would say, that it was hard finally to condemn a man for one failure. Had not the great St. Peter failed far more shamefully? and yet *that* did not hinder his Lord's renewed commission, 'Feed my sheep,' 'Feed my lambs.' Let poor Mark be tried again. Mark was not such a black sheep that he must be cast off altogether." So Barnabas had something to say in behalf of his proposal.

Remember all these facts and it is not difficult to perceive how both the men would grow warm in debate, get to high words, and quarrel. There

were, moreover, other circumstances which perhaps helped to make Barnabas angry. *Paul was under obligation to him.* He was the first to introduce the newly converted Saul to the Apostles. Maybe he recollected this, and thought it rather ungrateful of Paul to oppose his cherished wish. *Paul had rebuked Barnabas.* The latter had weakly given way to the narrow-minded Jewish converts who sought to "put a difference" between themselves and uncircumcised converts. This Paul boldly rebuked. Possibly the memory of it lingered in the mind of Barnabas and made him feel more disposed to oppose Paul. *Paul had taken the precedence of Barnabas.* Up to the time of Paul's conversion Barnabas figures very conspicuously among the brethren, and is spoken of as "chief of the prophets of Antioch," but afterwards he gradually sinks more into the shade, and the influence of Paul eclipses his. Perhaps he did not like this, and was inwardly uneasy at the thought that one who started after him in the race should so soon outstrip him.

The dispute, then, is comprehensible. So are all like disputes between good men. Do not insult two disputants by repeating the old and foolish commonplaces about one being "as bad as the other." Go into the matter and you will find a reason for the quarrel.

4. *Good men's quarrels are brief.* We must not suppose that Paul and Barnabas separated in wrath. They allowed their warmth of temper to cool down, and then agreed amicably to adopt different courses in reference to future work. As Chrysostom says, "Their parting was by agreement. They said one to another, 'Since you will it, and I do not, that we be not at strife, let us divide our courses.' So that they did this out of a yielding spirit to one another." The good men were reconciled. It is pleasant afterwards to find Paul speaking honourably of Barnabas as a justly-esteemed fellow-labourer, and referring kindly to Barnabas in various of his epistles. "Receive him." "Marcus, my fellow-labourer." "Take Mark, and bring him with thee, for he is profitable to me for the ministry."

It is ever so with good men. They do not harbour malice. They forgive and forget. Wesley and Whitfield differed seriously for a time, but they ended their difference, and the one pronounced a loving and touching eulogy over the grave of the other. So that while the fact that a man sometimes quarrels is no proof that he is not a Christian, the fact that he will not forgive is a proof that he is not a Christian. "If any man have not the spirit of Christ He is none of His." What was the spirit of Christ? Eminently forgiving. Doubt your religion, my friend, if you are not willing to make up past quarrels and banish from your memory bygone wrongs. It is hard to do it, but it is our obvious and imperative duty.

5. *Good men's quarrels are often overruled for good.* It was so in this instance. Two missions instead of one, that was the issue to which a merciful Providence brought the matter. Paul went one way, Barnabas another; and no doubt God went with both of them, owning and honouring their self-denials and labours. As we sometimes behold a noble river divided at a certain point and branching off into different directions, spreading beauty and fertility around, so was it with this stream of spiritual usefulness. How often the like now occurs. A large number of our churches originate thus. Some unhappy difference occurs in the members of a Christian fellowship, it grows into determined strife, it ends

in the division of the community. What follows? There are two churches where before there was only one. Another regiment is added to the army which owns Jesus as the "Captain of our salvation." For a time, very likely, those churches do not stand in the most friendly attitude towards each other. An unworthy spirit of envy and censoriousness prevails between them. But it does not last for ever. The prime movers are, in course of time, removed by death, change of residence, and other causes. A new generation succeeds them. Fresh converts are made. As the result of this, the bad feeling gradually dies out, and better sentiments take its place. So true is it that, in respect of His Church as well as in reference to the human race at large, God brings good out of evil, and makes the wrath of man to praise Him. To His name be the praise.

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A VOICE FROM BOLOGNA.

UNDER the heading "Details from Italy," a deeply interesting article appeared in the May number of this Magazine. From the communications there made, it is evident that the time for earnest spiritual labour in Italy *is come!* And now that the Government is exerting itself to dry up the springs of priestly intolerance — now that the people in such numbers are halting between Romanism and Infidelity — now that the Government and the people are so well affected to the Protestant Evangelist, especially the English, it surely becomes us, according to apostolic precedent, to make good use of the present advantage.

The problem has now, to a great extent, been solved as to the willingness of the Italians to receive the Gospel from foreigners. Not only are Englishmen listened to with patience; but they are sent for, to make known the truth, and are received with gratitude. This will be evident from extracts we will give from the letters of the Rev. James Wall, now settled in Bologna.

Mr. Wall entered this important city of North Italy as an evangelist in the autumn of 1863.

Bologna contains about 97,000 inhabitants, and is a most important centre in which, to attempt to flood the neighbourhood with light, by holding up the truth as it is in Jesus. It is true, at present, amidst the thick darkness of Popery and Infidelity the light is only a faint glimmer; but who hath despised the day of small things? The light of the Sun of Righteousness will yet burst forth resplendently on the mountains and valleys of Italy.

In confirmation of these hopes of God's people on this subject Mr. Wall says:—"Having found two professing Christians, both Roman ecclesiastics, we commenced a special visitation of this city. Our object was to enter every house we could, give to all who could read a portion of God's Word, and read to all who could not, if they would listen. In this way we have gone through street after street, into shops and factories, and public-houses, among the rich, the poor, and the vicious, and distributed about 200 Testaments, 8,000 Gospels, and 50,000 portions of God's Word. Our first meeting in this city was in my own room. Soldiers came in the

afternoon, others in the evening. The priests were soon at work, and the women who occupied the other parts of the house threatened to leave unless the meetings were discontinued; so the landlord said I must not hold meetings after dusk. We have had as many as seventy soldiers at one meeting. When I told at one of the meetings the reason why British Christians send the Word of Christ to them, they all expressed their gratitude in a touching manner. Most of these soldiers do service, from time to time, in the hundred forts which defend the city, and at one of our meetings I have seen as many as a dozen subordinate officers.

"A man in this city, who had received a Gospel, invited us to his house. We went. He took us into his bed-room. On a neat little table was the Word of God; on the wall above, two pictures—the baptism of Jesus and a portrait of the King. To the former he pointed to justify his not having his child baptized; to the latter as the political hope of Italy. Our meeting in his house began well, but ended soon. This poor man received the truth with such joy that his physical nature gave way. In the middle of the night he went into the street, and cried with a loud voice, 'My house is open to all the poor of Christ's flock.' The guard took him to the madhouse. This was a blow to us, and a triumph for the priests; but in a few days the Lord answered our prayers, and now the man is at his work, and still rejoicing in Jesus, but his steady and earnest perseverance has called forth the unmistakable hostility of the priests, who in days that are past, in Bologna especially, seized on heretics with all the savage malignity of beasts of prey. But the fierce fulminations, and the burning of the Gospels, and the insidious working of the priests on the female population, have not prevented the steady progress of the work of God in Bologna. They have doubtless fanned the spark to a flame: and who shall say, how broad, how high, how intense, *that flame may yet become?*"

Referring to a visit to another city Mr. Wall says:—"I found on my return the meeting had been well attended. A gentleman was willing to receive me into his house, and make himself responsible to the authorities for my conduct during my stay. I distributed some Testaments and other books, which were very eagerly received, and passing through the city one evening, I saw a druggist sitting at his shop door reading to six or seven others a work on Papal errors. A class which I opened for reading the Scriptures was attended by about twenty boys, and at a Bible-class in the evening for adults I had seventy or eighty, and sometimes when the Evangelist preached the people could not get into the room. The priests were not long, however, in marshalling their strength. They preached against us in their pulpits, and said we ought to be burnt; and they went from house to house, exciting the population; the bishop issued his excommunication against those who received us into their houses, against those who listened to us, or even protected us. This latter was the excommunication of the magistrates, and so when it was posted on the walls of the city, the policemen tore it down. Yet the curse of the Bishop was almost too much for some of the ignorant country people. We were advised not to go out of the city after sunset, and the gentleman with whom we stayed was urged to insure his house. One night we were rather alarmed at seeing a number of men in the

street bearing certain short staves, and were considerably relieved when we knew they only wished to defend us in case of tumult. There was I believe some ground for their fear, because the disturbance was so great in the meeting one night after, that we thought some of them would certainly open their knives. The soldiers, however, were with us in a minute, the confusion was hushed, and the meeting ended. After this there was no effort made on the part of the priests; they found themselves too weak, *and therefore desisted.*" We pass by many other important communications for some of a very recent date.

In May of the present year, Mr. Wall writes:—"We are removed from that street in which we suffered so much annoyance and hindrance from the priests, and those they sent. The new room we found was in a good position, near one formerly occupied by us, and therefore helped us greatly in gaining a good attendance. We were of course summoned before the authorities, and, as usual, assured of their protection. Unfortunately for us, the tenant's time was up at the beginning of this month, and it seemed we should be without a place, for the church you desired to purchase, was suddenly sold to a Jesuit Society. Nevertheless, we had no good ground to fear, if we only thought of the way in which the Lord had helped in such matters in the past. Hearing of another apartment, well-situated and large enough for meeting and a school, I sent to ask the owner if he would let it for preaching. I was much desired to say *nothing* of the object, as it seemed probable it would not be let for that purpose. However, the man was pleased, and gave us, in writing, all the security we needed. This was well for us, because it was no sooner known that we were coming into this parish, than the priest went to the owner and told him he was lost and all his family! Finding the man was not much terrified by threatening woes of the future, he resorted to something more palpable, asserting that a law existed by which he would suffer great loss, unless he sent us away. They went to a lawyer, who said the priest ought to have known better than to have made such a shameless statement. The priest, however, was not without his resources; he incited the people of the part in which we are to sign a petition and make a collection. The collection amounted to 3,500 francs (£140), which the priest offered to the owner on condition that he would contrive to send us away. The owner replied, that he was in honour bound to keep his word, but of course there were explanations about keeping faith with heretics, &c., which so annoyed the landlord that he warmly replied,—'Signor Curate, do you know that the man you call 'heretic,' had no locale and no prospect of one when he heard of my apartment; you know, he need not have stated the object for which he desired it, but he told me all, that I might have nothing to complain of in the future; would the Jesuit Society in this parish act like that?' The curate was silent. 'Then since he has been to me *a man, to him I will not be a Jesuit.*' The curate retired. Some time after, the police came down to inform us that a number were banded together to disturb our meeting, and that, if possible, they would enter with arms. We have, however, had nothing to annoy us, except a few stones thrown at the shutters. In this locale we have a meeting every night, and though we have not been here three weeks, the room is sometimes full. The room in which we now are, has accommodation for

about fifty persons, but the room which is fixed for the meeting, will, when it is altered, accommodate 250. Being in the street which leads to the University, we have sometimes a good number of students. Some of them come every night. In the meeting for mutual edification they take a part, and even come to the Sabbath morning service, which continues to increase in point of numbers. It is possible that from the students there may be some who will go forth to declare to their fellow-countrymen the wonders of the grace of God. Last week we had a private meeting to consider the means by which the work of God might be best aided. It was proposed to hold a special meeting for prayer. About twenty came. Four or five prayed, and I spoke on the waiting at Jerusalem for the descent of the Spirit. It was proposed to repeat the meeting every Saturday evening. I consider this very encouraging."

We cannot but admire the conduct of the landlord who so nobly refused the £140 as a bribe for the expulsion of Mr. Wall, and the closing his doors to the preaching of the Word. And in the assembling of the students of the University to hear the Gospel, notwithstanding all the annoyance some of them receive from the heads of the College, we see a star of hope, and the dawn of much that is encouraging. These young men have been born in a moral wilderness, where their eyes have been blinded by the specious and the false. They are now finding the way to the light; and if they receive the truth as it is in Jesus, they, with their heaven-born ideas, will become a blessing to the land of their nativity."

Missionaries often speak pathetically of their trials in losing their dear children. Our friend in Bologna has not been without this sorrow of heart, having twice been bereaved in this manner. Referring to a very recent event of this nature, he says: "The letter has again been delayed, and I have now to tell you that our *dear child is dead. She died this morning about seven.* This is for us a great affliction, because our children are about our all in this world. For her poor mother this seems to be overwhelming; but I hope God will be pleased to keep her in health of body and mind. Oh may God sanctify this visitation to His glory! Still I must say this is very trying to flesh and blood; it sends a desolation through the heart which I could not bear did not the sweet hope of meeting again cheer me. Oh, what a meeting it will be when we shall see those dear ones again! This morning, before she died, I was praying to God for the little sufferer, when my heart was filled with spiritual delight, and that verse was applied—'Suffer little children to come unto me, and forbid them not, for of such is the *kingdom of heaven.*'"

To sum up, we have the spectacle before us of some 20,000,000 who have recently, by a movement of a most remarkable character, been freed from a thousand evils, and rendered accessible to the servants of the Lord Jesus. A race—not a vanishing one, such as that of the aborigines of Australia, or that of the Sandwich Islands, or that of the North American Indians, which are on the rapid road to extinction—but a race that has for ages borne the wear and tear of oppression, disease, and war, and yet exhibits signs of wondrous vitality, now invites the speedy and hearty help of British Christians. In a great variety of ways this may be done, and among other methods by showing a sympathy with the "Gospel Mission to the Italians," remembering it by hearty prayer, and by pecuniary contributions. Bigna in

a somewhat humble guise,' it has accomplished in less than two years a work which certainly cries out, "Beware of beating a retreat;" but adds, "Be on the watch against precipitancy." Bishop Butler says—"Men are impatient, and for precipitating things; but the Author of Nature is slow, and successive in his movements." Long and anxious waiting, we are aware, is a hard tax on the best founded faith; but the price must be paid would we see a great work executed for the benefit of the bodies, the minds, or souls of men. In this new movement for the good of Italy many difficulties of a frowning height have been levelled. Many others threaten us, but on the ground of present toil and suffering we raise the temple of hope. If the readers of this Magazine will forward any donations to the Rev. W. Yates, of Stroud; James Holroyd, Esq., Frome; or to the writer, they will by their gifts, not only testify against the progress of Romanism in our own land, but help Italy to regain spiritual vitality. In the interval let none despair of the ultimate triumph of truth in all its moral beauty and grandeur in a land where it has so long been trodden in the mire.

May we have much of his faith who sings—

"I ask no heaven till earth be thine,
No glory-crown while work of mine
Remaineth here."
When earth shall shine *amidst the stars*,
Her sins wiped out, her captives free,
Her voice a music unto Thee,
For crown give then new work to me."

Tverton, Bath. R. CLARKE.

SHORT NOTES.

IS THIS TRUE WORSHIP?—At a meeting of the Oxford Choral Society the other day, the Venerable Archdeacon Clerke took the chair. The Society accomplished that which we are assured by the Venerable Archdeacon was otherwise impossible—it made us "understand the beauties of the Liturgy." The united choirs of the parishes of the district, succeeded in performing a "really sublime rendering of the incomparable Liturgy of our Church," which consisted in chanting a prayer to the Holy Spirit to Tallis in F; the *Te Deum* to Crotch in A; the blessing to Kelway in D; and so on, the psalms, prayers, Litany, and hymns, without discrimination, all being intoned, chanted, or sung, with "crisp and vigorous expression." "Justice," said another clergyman at the feast which followed, was thus done "to the noble services of the Church of England." It was a very "admirable performance, reflecting the highest credit on the choirs and their choirmaster." It was also true, said one of the preachers—for there were sermons as well as songs—"that religious gathering had for its object the worship of God." On the contrary, if we are to believe the parties who were present, the occasion was a musical festival, in which the most solemn appeals to the Almighty, and the most sacred acts of devotion, were reduced to mere musical expression. Can this be acceptable with God?

BAPTIZED HEATHENISM.—What a frightful illustration of the mischief of that Christianity which makes disciples of babes, and of men in an unregenerate state, is the awful tragedy that has befallen the Church Mission in New Zealand. Mr. Volkner, one of the most esteemed of the missionaries, has become the prey of the mad-fanaticism of men who have been *made* Christians by the rite of

baptism, without first displaying the marks of a new nature. He is said to have been greatly beloved by these christened savages, yet they hung him upon a tree overshadowing his church, and then cooked and ate his brains, with other acts of cannibalism too horrible to relate. Such occurences as this seem to justify the statements of the enemies of Missions, that missionary successes are more seeming than real. In a somewhat similar way the conduct of the converts of the Church Mission in Kishnaghur, in Bengal, has brought much obloquy on the Mission cause. They were christened by hundreds, and confirmed with glowing words by the late Bishop Wilson; but the result proved that not one in a hundred of them had been truly converted to God. Yet they were admitted within the pale of the Christian Church, were made "inheritors of the kingdom of heaven," while, in fact, they were nothing better than heathens baptized. No wonder that their subsequent life has brought discredit on the Mission cause, and is a reproach against the Society to which they belong. When will good men learn that Christians cannot be made by baptism, or by the will of man; but must be the work of God, of which baptism should be the evidence and seal?

THE INTOLERANCE OF SCEPTICISM.—The men who have breathed the "freer theological atmosphere of the Continent," are fond of charging those who cling to orthodoxy with want of *honesty*. "We use the word *honest* advisedly," says one of them, "not as imputing any intention to deceive to the defenders of the supernatural inspiration and infallibility of the Bible, but to point out the *practical dishonesty* by which all their operations are tainted, from the fact that they are avowedly directed, not to ascertain what the truth is, but to show that which they have been accustomed to assert to be the truth is true." This want of honesty is seen in our belief in miracles, in supposing that good men of old were specially moved by the Spirit of God, in receiving the books of Scripture as written by the men whose names they bear, in not using the word Jahve for Jehovah, thereby hiding its connection with the Syrian title for the Supreme God, and so on. In other words, no one is honest who does not believe as these critics believe. We are to replace the doctrine of the infallibility of Scripture with the assurance of the infallibility of German scholars. What arrogance is this! Scepticism is as incapable of toleration for others' opinions as the Papacy itself.

THEOLOGICAL SHADOWS. — Mr. Jowett has been preaching in London. From a report of his sermon at St. Andrew's, Holborn, we learn that his main object as a theologian is to dissolve all theological formulas, and to get rid even of the precise language of Scripture, in order to seize what he considers to be the underlying ideas. "The weakness of human reason veils God in figures of speech. These must be drawn away." We must not conceive of God's love as a special love to *you* or *me*, instead of an universal love to all. Of course, the Apostle's language is improper when speaking of Christ's infinite grace — "Who loved *me* and gave himself for *me*." The history in which the facts of revelation are enshrined is nothing. We may give up, without harm, the *text* of the document. It is only the *ideas* which are important. Hence Mr. Jowett seems to regard as of no moment, the events recorded in Scripture. True or not true, they are of little value, except as parables from

which the Christian sentiment may extract its food. He will give up the form for what he considers to be the substance, apparently unmindful that if there be no objective revelation it will be impossible to secure the spiritual instruction which it was the object of that revelation to impart. We shall be left as the Athenians were of old, to *grope* after God if "haply we may find him." In the flitting forms of Mr. Jowett's theological kaleidoscope we lose the "sure word of prophecy"—"the Word of the Lord which endureth for ever."

NONCONFORMISTS AT THE UNIVERSITY.—It is pleasant to find that Nonconformists continue to make good their claim to the highest University honours, by the position they take in the studies of that University to which access has been secured. Thus in the lists of the recent examination at Trinity College, Cambridge—a college which under the liberal government of Dr. Whewell, has made itself honourably prominent for its recognition of the claims of Dissenters to a university education—the sons of Nonconformists hold a distinguished place. Among the senior sophs is a son of the Rev. J. Aldis, of Reading. In the first class in Greek Testament are two Dissenters, one of whom is the eldest son of our esteemed friend Sir Morton Peto. The first three names of the Freshmen's first class are also those of Dissenters; the fourth name is that of Lord E. Fitzmaurice. Of junior sophs, the second son of Sir Morton Peto stands first. Dissenters are also found in the other classes, occupying an honourable position. By these and earlier successes of the youth of leading Nonconformist families at Cambridge, the reproach so unjustly cast upon us of the want of culture will be rolled away. No greater injury has the Establishment inflicted upon us, than our exclusion from the sources of knowledge and from the national universities.

OXFORD UNIVERSITY TESTS ABOLITION BILL.—In his very interesting speech there were some expressions employed by Mr. Goschen which Dissenters ought not overlook. He not only described the subscription demanded as "a badge of inferiority and humiliation," but as "a short-sighted system, an ineffectual system, *an immoral system.*" Even in Roman Catholic Universities abroad, he said, a profession of faith has been abolished, leaving to the Church of England and the Church of Spain alone the "unenviable privilege of intolerant exclusion." Still more strongly did Mr. Goschen bring out the fact, that theological tests are maintained as social tests, from a vague idea that Dissenters are all manufacturers with whom it pleaseth not Oxford gentility to intermingle. "I think," he adds, "it is rather *aversion* than fear on which the policy of exclusion rests." Not long since an Anglican paper had the insolence to say of a book written by a Dissenter,—"It was a great pity that no Dissenter could write like a gentleman." Here is Mr. Goschen's reply, "I call it a national outrage upon Dissenters, first to exclude them from the Universities, and then to flout them for not having that style and manner which honourable members opposite boast are only to be acquired there." But this is only a part of the penalty we have to pay for our Nonconformity. A mere sense of justice ought to shame Churchmen into relinquishing a test which tramples both on honour and conscience.

CHURCH DECORATIONS.—The fol-

lowing are a few specimens, culled from a single number of the *Church Review*, of the fantastic tricks being played in our national structures by the Romanizing clergy of the Establishment:—"*St. Mary, Torrington.*—Truly Catholic services have marked the celebration of the Queen of Feasts in this church. The altar was vested in rich white silk frontal, and crimson embroidered super-frontal, &c. *St. Mary, Caldicot.*—The clergy wore gorgeous stoles of the colour of the season. *Christ Church, Todmorden.*—The church was beautifully decorated. Only a year ago there was here a three-decker and a miserable table. It is in this parish that the scandalous 'lay services' are conducted in an ancient consecrated parish chapel, so that the Easter rejoicings were mixed with the sad feelings that dissent and schism always introduce into a parish. *St. Lawrence, Norwich.*—Good Friday was kept with due solemnity. The cross and candles were covered with crape. . . . Altogether, it had a mournful and imposing appearance. The bells were muffled, and tolled out the number of our Redeemer's years on earth. In the centre of the arch hung a gridiron, the emblem of the patron saint, covered with evergreens. The rector celebrated in cloth of gold vestments. Great disappointment was felt at the non-arrival of a white cope. *Watton.*—The large cross upon the screen is neatly covered with box. . . . The font is neatly wreathed with ivy. . . . Each of the members of the choir carried a neat bouquet of flowers. *St. Barnabas, Leeds.*—The altar was vested in black, and between the candlesticks, on a black dossal, was hung a large engraving of the Crucifixion. *St. John Baptist, Penistone.*—The rood screen was the great feature of the decorations. *St. Mary, Batcombe.*—The church presented a very gay appearance. On each side of the altar-lights stood a bouquet of flowers, and in the centre a magnificent cross. *Bordesley, Birmingham.*—The procession, headed by a crucifer, left the school-room. Two beautiful silk banners, of the symbol of the Holy Trinity and the Agnus Dei, were used for the first time, and the celebrant, Dr. Oldknow, wore also for the first time the proper eucharistic vestments." What religious sentiment can be awakened by puerilities like these? Surely such mummeries are not befitting the place where men meet to worship God, to find healing for their souls, sorrowing for sin, and looking for mercy through the Redeemer. Who can imagine the Church of God taking pleasure in the frippery of clerical millinery! or having sympathy with the "disappointment at the non-arrival of a white cope!"

LESSONS FOR MISSIONARIES.—Our French neighbours have some odd notions respecting missions and missionaries. Thus, a learned writer in the *Revue des Deux Mondes* tells us that the missionaries in India believe that everything is done when the Bible has been learnt by heart, and that they imagine that the book alone is possessed of sufficient virtue to convert all the world. As for the prospects of Christianity in India, he is able to show that the Brahmins are monotheists, and that their notions of God are infinitely more profound than the Christian idea of Him, and that excepting the dogma of Creation, Brahminism possesses all the essential doctrines of Christianity. The idea of Creation, he says, is a pure Semitic idea; all the other dogmas of Christianity are Aryan, and therefore accessible to the minds of the Aryan races; but the higher castes are, at present, immoveably fixed in Brahminism, and can only

be reached through science; they will, however, become Christian when they have mastered the historical fact, that Europeans are Aryans like themselves. They will find that a community of origin leads to a common belief. They will become Christians when they know that they are our blood relations. Meanwhile, till learned men have convinced the Brahmins of this historical fact, missionaries will best employ themselves among the low castes—the Chandals and Pariahs, mongrel races whom the Aryans of Hindustan conquered and oppressed. Christianity will improve *them*, and prepare them to become associates of the true Aryan races. Men of science and great Sanscrit scholars, to whom the Vedas are an open book, will take care of the Brahmins and other high castes, and bring them to Christianity by a more approved and scientific route. Missionaries, poor things, don't know how to deal with the profound students of Maya, or the philosophic disciples of Panini. They are too intolerant. They will not make the necessary allowances, or adopt the deep philosophy of the Shastres, which after all may, perhaps, swallow up Christianity itself. Learned Sanscrit scholars, however, hope to avert that catastrophe, if missionaries will only leave the matter in their hands.

Reviews.

The Handbook of English Literature. By JOSEPH ANGUS, M.A., D.D., Examiner in English Language, Literature, and History to the University of London. London: The Religious Tract Society. 12mo. Price 5s. cloth boards; 7s. half-bound; 8s. 6d. calf.

UNTIL very recently the study of our own literature has scarcely been recognised as an essential part of English education. In our older universities and public schools, a pedantic veneration for classical attainments has almost entirely excluded the ample treasures of our mother tongue. Provided that the aspirant for literary honours has acquired a thorough knowledge of the Greek and Roman mythologies, has learned to measure the vowel-quantities of those languages and to construe three or four volumes of heathen poets and historians, his *alma mater* has never reproached him, albeit in almost utter ignorance of his own language. "Paradise Lost," and even the sacred books of our religion, have been less esteemed for purposes of study, than the fragments of Livy or the songs of Horace. The mere faculty of writing accurate English has been looked upon as the prerogative of "snobs"; and men who have stood high in their college lists, have fallen before such simple tests of orthography as "Galilee," "separate", and "parallel." Following the example of the universities, the middle-class schools of our country have, with some honourable exceptions, fallen into the evil of attaching undue importance to the study of Latin and Greek, so that until the Senate of the London University and the Civil Service Examiners assigned a considerable place on the list of their requirements to these branches of study, English Literature, English History, and even the Natural Sciences were almost exclusively monopolised by the British Schools. The enormous sale obtained by the educational treatises of the Messrs. Chambers, Mr. Cassell, and other caterers of the intellectual food of the multitude, has demonstrated the fact that the working classes have been eager to supply themselves with materials rich in practical usefulness, which have been despised in the high places of learning.

There are, at length, some signs of progress even at Oxford and Cambridge, and ere long, these ancient institutions, and their satellites the richly endowed schools, will have to succumb to the

demand for a more complete programme of instruction. With the view of meeting this revival of the study of English literature, our honoured friend, Dr. Angus, has prepared the comprehensive Manual now before us. "In two particulars this volume is peculiar. It is arranged on the plan of giving a complete history of each subject—Anglo-Saxon Literature, Anglo-Norman Literature, as it has been called, Language, Poets, Dramatists, Prose Writers, and Novelists; and yet the whole may be read in centuries, reigns, or literary periods, at the option of the student. The works of *living* writers are not included in this volume, though occasionally they are named to complete the history of *subjects*. Besides this peculiarity the reader will notice another. The author has sought to form a fair estimate of the moral tendency of many of the works he has described." The arrangement of the volume, with its tables of subjects, authors, dates, and its copious index, leaves nothing to be desired for the convenience of the student in the accessibility of its contents. The point, however, upon which we deem it most important to gratify our readers, is the healthful tone that pervades Dr. Angus's observations upon the moral quality of the books which pass under his judgment. Faithfully to discharge his conscience in this respect, with impartiality and without unfitting the work for universal adaptation, must have formed no inconsiderable portion of the labour which has been bestowed upon it. A few extracts will show how wisely and how well this Christian estimate has been given.

THE DRAMA.

"'On the moral character of the comic dramatists of the Restoration, from Dryden to Congreve, it is not easy,' says Macaulay, 'to be too severe. This part of our literature is a disgrace to our language and our national character. It is clever, indeed, but it is, in the most emphatic sense of the words, "earthly, sensual, devilish." We find ourselves in a world in which the ladies are like very profligate, impudent, and unfeeling men, and in which the men are too bad for any place but Pandæmonium or Norfolk Island. We are surrounded by foreheads of bronze, hearts like the nether millstone, and tongues set on fire of hell.' It is not only, he goes on to show, 'that there is great coarseness of expression, nor is it only that we are made familiar with scenes which must tend to demoralize public taste, as well as public principles, but vice is nearly always associated with what men value most and desire most; and virtue with everything ridiculous and degrading. In nearly every play, the man who does an injury to his neighbour is graceful, sensible, spirited, and the person who suffers the injury is a fool, a tyrant, or both.' It is not possible, in this outline, to omit allusions to their works. They contain passages of great beauty and force. Their immoral character has had great influence on the public feeling in relation to the stage. The less exceptionable of the plays we have mentioned; but, as a whole, they deserve the comparison which Macaulay has drawn. 'The old drama had much that is reprehensible, but the drama of the last half of the century is unspeakably worse. The Puritans boasted that the unclean spirit was cast out; the house was swept, empty, and garnished. Now the fiend returned to his abode, and he returned not alone; he took to him seven other spirits more wicked than himself; they entered in and dwelt together, and the second possession was worse than the first.'" —Par. 275.

"A few sentences on the moral influence of the theatre, may fitly close this brief outline. To the dramatic treatment of history or of truth, there is clearly no objection. Shakespeare's historical plays give, as is admitted on all sides, a better idea of English history than the old chroniclers. Parables, well spoken or skilfully penned, are dramas, and all great teachers have used them. To the *reading* of dramas there can be no objection, provided we recognise certain conditions. Let the principal agents be virtuous, and the sentiments pure and noble; or if they describe character or manners, the working of passion, in fact, as found in actual life, let them be truthful; and let them be read by those who are of an age to appreciate thought, and who are not likely to receive mischief from the description. Or if they are dramas of wit and humour, intended for amusement and relaxation, then let them be read sparingly and be made a relaxation and not a business. Even if they pourtray vice, they may be cautiously read, if they render it loathsome, and if the study is likely to help the reader to such knowledge of human nature as may fit him the better for real life. Subject to these conditions, the drama is, theoretically speaking, as harmless and as allowable as a novel, or a story, or a poem. But, as we have seen, many dramas are objectionable and violate one or other of the four conditions we have ventured to prescribe.

"To dramas as *acted*, however, that is to the theatre, there are serious objections. The company, the associations, the sensuousness of the whole scene, have most of them come

to be mischievous, while the plays that are most popular, and are therefore most likely to be acted, are often questionable in character and lowering in tendency. Congreve, indeed, defended the theatre in this respect, by defining comedy, after Aristotle, as 'the imitation of what is worse in human nature.' But this remark, though a learned excuse for himself, is no plea for the stage. It is the opposite, and forms one ground of our censure; and even, if by chance, the theatre teaches great truths, it fails to impress them upon the mind. The accompaniments, as Johnson held, distract attention and weaken impression. Its best defence is that it is a recreation, and, it is added, it *may* be a harmless recreation. But even if particular plays are harmless, it would be much better to seek recreation in what is less sensuous, more helpful to the cultivation of true taste, less injurious to our youth, and free from the fearful risks which experience and history show to be connected with the stage.

"In all this reasoning we have purposely taken the lowest ground. No argument against the theatre has been advanced which may not be conceded on the ground of morality alone; and, in fact, every argument has been conceded by moralists, and even by playwrights. If the theatre be estimated from a religious point of view, from its tendency to promote or to hinder the tastes and aspirations of spiritual life, our judgment becomes much more decided. It is not that religion is a system of gloomy restrictions. The delights of friendship and society, the exercise of every faculty in the investigation of philosophy, in the study of literature, or in the cultivation of taste, all arts and all knowledge are within the range of the enjoyments it allows. Nothing is forbidden but what is evil either in itself or in its influence; nor is it that religion is not aided by whatever can adorn and refine. The most exquisite relish for the grace and beauty of life is so far from being opposed to exalted piety, that they tend, under proper regulations, to elevate and perfect one another. But, in fact, a really earnest, spiritual man has no taste for such enjoyment as the theatre presents. It affords him no relaxation or pleasure. And if, through the decay of piety, he does find enjoyment there, his whole tone of character is lowered, his consistency and power of usefulness are diminished, and at length the vigour and the influence of his spiritual life will be lost. Religious instincts are, in this case, a safe guide; and if men set them at nought, then violation will be followed by rapid deterioration and bitter experience."—Par. 288.

From much that is discriminating in character and forcible in expression, we extract the author's closing remarks on

NOVELS.

"On the reading of novels there has been much discussion. The common argument that they appeal to the imagination, and that as every reader possesses more or less of this faculty they will be read, is of course true enough; as is the argument that parables are short novels, and have the sanction of 'the great Teacher' Himself. These reasonings are based on human nature and on the highest example, and tend to prove that we must recognize the existence of imagination and seek to instruct men *through it*.

"We may go further. Men need amusement. The mind cannot always be on the stretch. A character well drawn, an incident well told, a novel without a moral may be worth study, as are pictures by Wilkie or Webster. Novels of this class Whateley praises as more free than some others from mischief. This principle will, of course, restrict the use of them within narrow limits. They are read as a *recreation*, and are as allowable and as useful as other recreations are.

"Further still. When they teach historical truths, sound morality, evangelical principles, common sense—prudence, they are to be so far commended. Even with lower aims they have their place. Let them only 'beguile weary and selfish pain,' 'excite a generous sorrow for vicissitudes not our own,' 'raise the passions into sympathy with heroic struggles,' and they may be very helpful. The imaginative element that is in them makes their teachings the more impressive, and if not mischievous, they are really useful. *In fact*, however, many of them teach untrue history, imperfect morality, and an unscriptural religion; while others inspire romantic hopes and call off attention from actual duty. Even when the novelist is on the side of virtue, he is apt to trick out vice in such a garb as makes her more than a match for virtue. 'The precise Richardson, for example, has put into the mouth of Lovelace, entangling sophistries against virtue which Sedley, and Villiers, and Rochester, want either depth of libertinism or force of mind to invent.' All such novels, Christian principle condemns as unsuitable for general or indiscriminate reading.

"Even when novels are on the whole of unexceptionable tendency, there are considerations in relation to the use of them that deserve thought. On the one hand, the study of ideal excellence improves the taste, while the contemplation of suffering strengthens sympathy—the spring of benevolence. On the other, Stewart objects that though the study of excellence does improve the taste, the mere contemplation of excellence, not ending in active habits, blunts sensibility; and the sight of suffering which we are not expected to relieve really hardens. He thinks, moreover, that the elegant distresses of fiction make the mind shrink from the homely miseries of life. The 'luxury of woe' is certainly often indulged by cold hearts and seared consciences. This principle would

further restrict the reading of novels to such as are fitted to create generous feeling and are likely to lead readers to act out the feelings they create.

"Taking a wider view, and looking at the number of novels published, and at the fact that many who read them read little else, gaining from them the falsest notion of life and truth, and being enfeebled in mental power by the one-sided training they supply, it may be questioned whether novels have not done much more harm than good; *mentally* habitual novel-reading is destructive of real vigour; and *morally*, it is destructive of real kindness. The luxury needs to be carefully regulated, if it is to prove a blessing and not a curse." Par. 544.

As a specimen, both of the manner in which Dr. Angus comments upon the personal history of the chiefs of English Literature, and the felicitous method in which he seizes upon great practical lessons derived from the past, we extract the following on

SAMENESS OF HUMAN NATURE AND OF RELIGIOUS ERRORS—CHILLINGWORTH.

"It is curious to notice how human nature repeats itself. In our own century the study of the Fathers has been pressed upon us by some as the only means of arriving at religious truth; others have preached the doctrine of sacramental efficacy, others a simple evangelism resolving everything into faith and love, and others a latitudinarianism which lays stress upon intelligence and earnestness, studies Christian doctrines in the light of philosophy, and claims for candour and sincerity the place which is due rather to the love of the truth, and of the truth as it is in Christ.

"These controversies were carried on with no less vehemence in the seventeenth century. About the the year 1628 John Daillé, who had been chaplain to the Huguenot Mornay family, and was residing at Paris as Protestant minister and author, published a treatise on *The Right Use of the Fathers*. He there maintains that they cannot be the judges in modern religious controversies, partly because it is difficult or even impossible to find out what they teach, and partly because they themselves are fallible. The book was a favourite one with Lord Falkland, who translated part of it into English, while two of Falkland's friends, Chillingworth and Hales, found in it materials to help them in their revolt against church authority. Both these great men were Arminians, and were strongly opposed to the Puritans, but both deliberately declined to use the Fathers in defence of their views.

"William Chillingworth (1602-1644) was born at Oxford, where he also studied. Under the influence of Fisher the Jesuit, he entered the Romish church and removed to Douay. The argument that weighed most with him was, that the church of Rome supplied that infallible guide on matters of faith which he thought most men need. After adopting his new creed, however, he discovered that there is no more infallibility at Rome than at Canterbury, and that instead of having one book to study—a single Bible, he had now a hundred books, all less simple and more uncertain than the teaching of the Book of God. He therefore returned to the Protestant faith. A Jesuit called Knott, whose true name was Wilson, a Morpeth man (1580-1656), having written a book to prove that unrepenting Protestants could not be saved, Chillingworth replied in his famous answer, *The Religion of Protestants a Safe Way to Salvation* (1637).

"This work, which answers Knott's, paragraph by paragraph, and almost sentence by sentence, is a model of clear reasoning, and one of the ablest defences of the Protestant cause. It has the great excellence of adhering to the question in dispute, and of avoiding all ambiguities of language. Its main doctrine is, that everything necessary to be believed is clearly laid down in Scripture. Of tradition, which was now becoming a popular authority with some parties in the Church, he speaks very slightingly; and while admitting that doctrines held universally and from the first (*ab omnibus, semper, ubique*,—to adopt the definition of Vincentius), are no doubt primitive truths, he thinks that it is impossible to ascertain what they are, and that the doctrines which come the nearest to this definition (among which he names Chiliasm and Infant Communion) are rejected by all denominations in modern times. Though written in answer to Knott, *The Religion of Protestants* has the excellence common to every great book: it is understood and appreciated without the necessity of any reference to the volume it answers. Chillingworth's Arminian notions raised against him the charge of Latitudinarianism, and the charge was confirmed by his refusal to subscribe the Thirty-nine Articles, the necessary condition of preferment in the Church. It seems, however, to have been subscription to which Chillingworth objected rather than to the Articles themselves. In his treatise he protests against 'deifying our own interpretations and enforcing them upon others' and holds that 'this restraining of the words of God from their generality of understanding, and of men from that liberty which Christ and his apostles left them, is the only fountain of all the schisms of the Church, and that which makes them immortal.' After a time his scruples were overcome, and in 1638 he was promoted to be Chancellor of Salisbury. He remained till the close of life the personal friend of Laud though his book became the favourite of the more liberal school of divines, and had among its warmest admirers Tillotson and Locke. Lord Clarendon praises Chillingworth for his subtlety of understanding, his quickness of argument, and gentleness of

temper,—qualities in which, he adds, 'he had a great advantage over all the men I ever knew.'" Par. 387.

We had marked for quotation other salient paragraphs on the *Theology of the 18th Century—Bunyan—Milton—Gibbon* and *Wordsworth*—but we must forbear. It will afford our readers some notion of the completeness of this book when we state that the index of principal authors contains more than eleven hundred names, and to each one of these there is some characteristic reference. Yet we miss a few names which we respectfully suggest to the learned author are worthy of being enshrined in a future edition (*e.g.*), *Henry Grove*, of Taunton, deservedly celebrated for his sermons, but better known to the literary world as the author of No. 626 of the Spectator, which Dr. Johnson declared to be "one of the finest pieces in the English language," and whom Addison thought worthy to close the imperishable series with a paper on *The Enlargement of the Powers of the Mind in a Future State.* Other names have dropped out of the index which will be found in the text. It is rarely, however, that the first edition of a work containing so many details is so free from defect as this.

The Handbook of English Literature will without doubt become the class-book of our country for educational purposes, but it is equally indispensable to the private library, and it is a happy circumstance that its price will bring it within reach of the myriads for whom it is intended. It is a surprising monument of the industry and prodigious reading of its author, and will confer upon his own name the honour with which he has invested the wise, the great, and the good who have served past generations of the sons of men.

The Progress of Doctrine in the New Testament. Eight Lectures preached before the University of Oxford. By Thos. D. Bernard, M.A., of Exeter College. London: Macmillan & Co., 1864; 8vo. pp. 266.

No reader of the New Testament needs to be informed that it is made up of various treatises written by different authors. A very cursory perusal will further impress him with the fact that the several portions possess marked peculiarities of style and subject, by which each may be distinguished from the other. The Gospels differ greatly from the Acts of the Apostles, treating of other times and persons, while these stand in striking contrast with the Epistles that follow. A closer inspection betrays many diversities in the treatment of the same subjects, as if the authors saw them in a somewhat different light from others; it finds that the later writers have enlarged on topics but briefly touched upon in the earlier treatises, or that they have introduced doctrines of which scarcely a trace can be found in the previous books. We are conscious as we pass on from treatise to treatise, or from one section to another, as from the Gospels to the Epistles, that there is some sort of progress in the teaching, that there is an enlargement of view, and that the writers present old truths, or truths scarcely known, in entirely new aspects.

Now modern critics have eagerly seized on these varieties, and have often exaggerated them into contradictions. They have sought for grounds to separate each book from the other, to deny all continuity between them, and have unhesitatingly set one writer against another in order to destroy the credibility or authority of both. The most strenuous efforts have been made to show that the difference existing between the various authors, is not one of mere statement, but is an opposition of sentiment or fact, that John wrote to correct Matthew, or that Paul was a bitter antagonist of Peter, and introduced a new gospel by which the simpler teaching of the Master whom he professed to follow was set aside or perverted. By this treatment the New Testament is severed into unconnected pieces, and the symmetry of Gospel truth is broken into multitudes of coloured particles with no more connection among themselves than the glass fragments of the kaleidoscope.

No Christian will hesitate to admit

that there has been an advance in revelation from age to age; that as the needs of man and the progress of events required, it has pleased God with increasing clearness to make known His will. The earliest and latest discoveries of His purposes as recorded in the Bible stand far apart in their explicitness, their grandeur, and their adaptation to man's necessities. No one can doubt that God *could* have communicated His will once for all, in forms as permanent as His nature. But without inquiring into the reasons *why* He has not done so, the fact is evident, that the announcements He has made have come to man at various times and places, with more or less distinctness, and when man was best prepared to receive and understand them. Hence the Bible is not a code of digested principles or laws. It is not a scientific system of ethics or theology. It is a record of the history of the revelation that God has given, of the events which rendered these revelations necessary, or which gave occasion for their bestowment. It traces the gradual development of God's plan for the salvation of our race, and expounds the wondrous march of His providence to the consummation He has foreordained.

Various as are the treatises of the New Testament they are none the less instinct with this continuous purpose of God. They have only to be read by a devout mind, by a mind in harmony with the will of God, to discover in every page, under the diversities of outward form which the books present, that there is one all-pervading object, one spirit informing the whole, and one end at which they aim. The progress of doctrine which may be observed, is found to be congruous with the laws of historic development, and to be another proof of that wonderful design which is stamped on all the works and ways of God. By tracing this progress through the books of the New Testament, Mr. Bernard has endeavoured not only to establish their unity, but to exhibit the fallacious reasonings of those critics who would separate the books from each other, and thus destroy the authority of the whole. It is gratifying to see, that if Oxford is the centre of the free-thinking of the age, it also furnishes an antidote to the heresies that emanate from its schools.

We shall attempt to give a brief sketch of the course of argument pursued by our author, with the hope that many of our readers will for themselves peruse his suggestive pages. They will be charmed with the breadth of the views that the author enunciates, as much as with the evangelical spirit which gives life to his thoughts.

Mr. Bernard first affirms that the New Testament embodies *divine* teaching—*words* which the Father gave His Son to communicate to men. That teaching must not be understood to be confined to the sayings and discourses of Christ. Our Lord has distinctly told us that others should follow Him who should speak in His name, and continue the Divine work He had come to open and begin. The discourse in which our Lord affirms His own commission from the Father, tells us at the same time that He had given to His disciples the words which the Father had given Him, and assures us of the continuous presence of His Spirit with them to secure the truthful communication of His will, as well as an enlarged apprehension of its meaning and scope. The books of the New Testament contain the records of this Divine teaching. It was finished within the period their writings cover, and it has received no subsequent addition. No one since has ever spoken such "words." The books of the New Testament contain their beginning and their end.

But the New Testament presents us not only with an adequate representation of the substance of the Divine teaching, but of the plan and order of its progress. Here are seen the measures and gradations by which this plan was opened out to the Church at first, and so continues to be opened out for ever. At the time this plan could not be discerned, conducted as it was through the medium of persons and events. Only when results had been secured could the successive contributions of the Divine

teaching be recognized, and the plan be cleared of obscurity. And for this there was need of a body of records selected and arranged. Independent of each other as the writings of the New Testament are, yet it is certain that, taken as a whole, they give the impression of unity and design. He who reads through them, finds himself educated as by an orderly scheme of advancing doctrine.

There are four stages in this advance, represented respectively by the Gospels, the Acts, the Epistles, and the Apocalypse. In the Gospels we are led through the manifestation of Christ in the flesh. We see, and hear, and learn to know the living Person who is the foundation of faith. He is both the source and subject of doctrine. He is at once the object of faith and the substance of all subsequent instruction. When deprived of His personal guidance we are committed to the teaching of the Spirit, and in the Acts we are borne by invisible leading straight along that line of fact and thought, in which we are to find the full developments of the truth given us in the Gospels. The Acts introduce us to the Epistles, where the fulness of doctrine is visibly increased. Facts have become doctrines, and truths have expanded into manifold relations with the wants, necessities, and aspirations of man. The glory of Christ is the theme of the Apostolic writings; and in the closing book we are bidden to anticipate the final establishment of His kingdom, and the full accomplishment of the Divine purpose of mercy and love in man's redemption. Yet in all this there is unity. It is the teaching of *one* mind, the mind of Christ. There is also a wonderful *fitness* in the orderly course of development pursued. "There is a natural fitness that the knowledge of the Lord Himself should precede the knowledge of His will, and that we should wait on His ministry on earth before we apprehend His ministry in heaven. It is right that we should be fully and clearly instructed in the things of our present dispensation, and of the life of faith through which we are passing now, and in the kingdom of an inward and spiritual grace, and then that we should be subsequently informed of the great history of the unseen conflict with which we are more remotely concerned, and of its final issues when the former things will have passed away, and God shall make all things new. These various parts of the doctrine, though in some decree commingling and interfused, do yet on the whole sort themselves out in Gospels, Epistles, and Apocalypse."

Our author next proceeds to treat of these four stages separately, and to trace in each the marks of that progress of doctrine which he has asserted of the whole collection. The Gospel collection, he remarks, forms the initiatory stage of this progressive plan, for which it is peculiarly fitted. The fourfold repetition of the story of Christ's life is calculated to impress the mind with the reality of that life, and its importance to the whole doctrine of the Gospel; while the variations in the four narratives secure both variety of presentation of Christ's person and a guarantee for their accuracy and truth. But the Gospels themselves exhibit progress, in the striking differences that exist between the first three and the Gospel of St. John; for the simple narratives of the former stand in remarkable contrast with the profound revelation of Christ's character in the latter, written by the beloved disciple. Yet who does not feel that the representation is but one; that in all the diversity, there is the same Lord Jesus Christ. But further: in the teaching of our Lord Himself, this progress of doctrine is manifest. Compare His discourse on the Mount with the last in the Upper-room at Jerusalem. It may be said that there is a greater interval between these two discourses than there is between the teaching of the Gospel as a whole and that of the Epistles, corresponding to the difference of knowledge and attainment among the disciples who listened to them. In the first discourse, Jesus keeps in the line of the past, and speaks in the language of the Old Dispensation. Yet, he makes, even then, a step in advance, foreshadowing the progress to come. Just as plainly does the last discourse breathe the spirit of the New

Dispensation, and look forward to the future. He prepares the way for the revelation of that spiritual and inward life with Him, that shall be characteristic of the teaching of those who shall follow after Him. His personal teaching was to be completed in the dispensation of the Spirit.

As the Gospels commence, so the Acts of the Apostles continue, the teaching of Jesus Christ. The teacher is everywhere the same. This book is the record of the personal action of the Lord Jesus in perfecting His word, and in forming His Church. Continually does He intervene, as notably in the conversion and calling of St. Paul, and guides His servants in the course they take for the diffusion of the Gospel. The method is changed, but not the substance. He gives His Spirit to the *founders* of the Church to communicate and expound fully His truth—to the *members* of the Church, that they may grow up in Him and glorify His name. In the Gospels, the coming kingdom of God was the subject of our Lord's, as also of His disciples', preaching. In the Acts, they preach Christ and the work of Christ; His death as the source of forgiveness; His resurrection as the source of life. Here is a progress of doctrine which is the summing up and exposition of the past, and which could not be given until Christ had died and risen from the dead.

If now we turn to the Epistles, we pass from the Gospel in its external aspect and relations, to the teaching of the Spirit *within* the Church. The form of Epistles is eminently adapted for such teaching, by the fellowship of the writers with those whom they address, which is implied in it. It readily adapts itself to every condition of mind, and enables the writer to touch upon the simplest subjects as well as upon topics the most profound. Personal feelings and convictions can find easy utterance, authority is tempered with affection, and all the exigencies of the Christian life, both of instruction and admonition, are combined with direct revelations of the will of God. In the Epistles is fulfilled Christ's promise, "At that day ye shall know that I am in the Father, and ye in me, and I in you." All things are brought into immediate connection with Christ. All things are in Him. We have fully expounded to us the doctrine of the life in Christ. Salvation, adoption, worship, morals; all are bound up with Christ. "Our life is hid with Christ in God." Nevertheless, the later doctrine differs from the earlier, "only as being its πλήρωσις, its completion, and fulfilment." "Till Jesus was glorified, His spiritual relations with believers could not be fully unfolded, and till those relations were apprehended, the motives arising out of them could not be called into action, nor the life resulting from them be clearly brought to light." This important result is accomplished in the Epistles. "And so the great course of divine teaching has reached its highest stage. After slowly moving on through the simple thoughts of patriarchal piety, through the system and covenant of the law, and through the higher spirituality of the prophets, it rose suddenly to a lofty elevation, when God spake to us by His Son, and, even higher yet, when the Son ascended back into glory, and sent down the Holy Ghost to take up His unfinished word and open the mysteries which had been hid from ages and generations. Each stage of progress based itself on the facts and instructions of that which went before. The law was given to the children of Abraham, Isaac, and Jacob; the prophets spake to those who were under the law; Jesus Christ came to those who had been taught by the prophets; the Holy Ghost instructed those who had received Christ."

The Apocalypse is last of all given, fulfilling the promise, "He shall show you things to come," and completing the line of history. Christ is still the subject. It sets Him forth as not only the Saviour of the individual, but as perfecting human society, and obtaining a final and everlasting triumph over all the powers of evil. Other systems have despaired of human society, but Christ will eventually secure the perfection of man in his corporate as well as individual capacity.

Thus says our author in closing—"When it is felt that these narratives, letters, and visions do in fact fulfil the several functions and sustain the mutual relations which would belong to the parts of one design, coalescing into a doctrinal scheme which is orderly, progressive, and complete, then is the mind of the reader in conscious contact with the mind of God: then the superficial diversity of the parts is lost in the essential unity of the whole: the many writings have become one Book: the many writers have become one Author. From the position of students, who address themselves with critical interest to the works of Matthew, of Paul, or of John, we have risen to the higher level of believers who open, with holy joy, the 'New Testament of our Lord and Saviour Jesus Christ,' and while we receive from His own hand the book of life eternal, we hear Him saying still, I have given unto them the words which thou gavest Me.'"

It will need no further words from us to express our estimate of the value of this contribution to our theological literature. The imperfect analysis we have given of the contents of the volume, will, we trust, induce many of our readers to procure it. We can assure them much profit and delight in its perusal.

Commentary on the Prophecies of Isaiah. By JOSEPH ADDISON ALEXANDER, D.D., Princeton. Edited by JOHN EADIE, D.D., LL.D. 2 Vols. Edinburgh: 15, Princes-street; James Thin, 55, South-bridge. 1865.—This labour of a life is one of the most valuable contributions that we have received of late years towards the interpretation of the sacred volume. The author was well known to, and held in the highest esteem by our transatlantic brethren. The prophet, whose writings he has chosen to elucidate, is, in many respects, the most attractive and interesting of all to the lovers of Evangelical truth. Yet until now we have had no work of this kind within a reasonable compass and suitable for general use. Without attempting to disparage the cumberous folios of Vitringa, or the masterly treatise of Gesenius, to say nothing of Lowth, Henderson and Barnes—each and all of them are open to exceptions from which these two octavos are free. We meet with none of the Neological tendencies, which are so frequently obtruded by Gesenius, nor any attempt to eliminate the Messianic element where it is really found. Vitringa, with all his othodoxy, is too bulky to be of much service. It is, therefore, a great boon when a key to the understanding of the prophet Isaiah is presented to us in which previous faults are studiously avoided. We recommend this work to Christian ministers as likely to supply a want which they must have often severely felt.

The Scripture Testimony to the Holy Spirit. By JAMES MORGAN, D.D., Belfast. Edinburgh: T. and T. Clark, 38, George-street. 1865.—This work appears to have been suggested by that of Dr. Pye Smith on a kindred subject, viz., the Scripture Testimony to the Messiah. The author informs us that he has followed the same excellent plan. We have read with much pleasure and profit these discourses, which have the great advantage of being popular in their character, and therefore are not merely interesting to divines but also to ordinary Christians. They are, moreover, interspersed with appeals calculated to affect the heart. We earnestly hope that this volume will have a wide general circulation. Dr. Morgan's book will tend, as we think, to correct an error which too many of our ministers entertain, viz., that the office of the Spirit is to be relied on, but not spoken of; we are to look for His agency but say nothing about it. The Scripture testimony must be withheld, if that be true.

The Theological Works of the Rev. John Howard Hinton, M.A. In six volumes. Vol. V., Lectures. London: Houlston & Wright, Paternoster-row. 1865.—Having noticed this series of Mr. Hinton's works before, we have nothing to add but that the present volume is worthy of its predecessors. The Lectures are, for the most part, upon the subject of "Acquaintance with God." They are of masterly design and execution. Of the other three, one is "On occasion of the proceedings taken by Rev. G. C. Gorham against the Bishop of Exeter," and "the question of which it treats is the alleged Sacramental efficacy of Baptism."

Poems by H. Major. London: William Freeman, 102, Fleet-street. 1865. *Spells and Voices.* By ADA P. KEYNE. London: Trübner & Co., Paternoster-row. 1865.—Of these two small volumes of poetry, the former takes up subjects of a somewhat

higher order than the latter. The principal piece is entitled "Jephthah," and is a sacred drama, but not after the style of Hannah More. The imaginative clothing is more diffuse, and the spread of narration less distinctly traceable. The images are pleasing, and the versification harmonious. "Spells and Voices" consist of minor compositions, which are tasteful and pretty—we might even call them beautiful.

Hymns composed chiefly on the Atonement of Christ, and Redemption through His blood. By Miss CLARE TAYLOR. London: Daniel Sedgewick, 81, Sun-street, Bishopsgate; Hamilton, Adams & Co., Paternoster-row. 1865.—This publication is chiefly remarkable as forming part of a series already noticed in this Magazine. The compositions themselves have little or no merit except for the sentiment they embody and the devotional spirit they evince. The writer, Miss Clare Taylor, of whom a brief notice is prefixed, appears to have been an interesting character.

How to be Saved, or the Sinner directed to the Saviour. By J. H. B. Shaw & Co. Price sixpence.—In this little unpretending book the necessity of salvation, and the way in which it may be obtained, are plainly and forcibly pointed out. It is just the book to put into the hand of one for whose spiritual welfare we are anxious.

Letters of Ruth Bryan. By the Editor of "Handfuls of Purpose." With a Preface by the Rev. A. Moody Stewart. Nisbet & Co.—These letters are the product of a mind and heart chastened and sanctified by long affliction. They are full of Jesus, and calculated to allure the reader into a closer fellowship with Him.

Popular Appeal in favour of a New Version of Scripture. Part Second: the Priesthood of Christ. By James Johnstone, Larchhill, Moffat, N. B. Nisbet & Co.—If nothing better than this can be written in favour of a new version of Scripture, we shall remain satisfied with the old one. One specimen will suffice—"And confessedly great is the mystery of THE PIOUS who was manifested in flesh. He was justified in soul, He was seen by messengers, He was proclaimed in Gentiles, He was believed on in the world, He was received up in glory."—1 Tim. iii. 16.

To whom and how should Baptism be administered. Two Lectures by JOHN ALCORN, Minister of Enon Chapel, Burnley. Marlborough & Co.—These lectures are a very fair exposition of the arguments in defence of Believers' Immersion; they are, after a second delivery, published at the request of the author's Church and congregation, to whom they are inscribed.

The Lips of Prayer Opened to Purpose. By THOMAS THOMPSON, M.A. London: Hamilton, Adams, & Co. *The Mercy Seat, or Thoughts on Prayer.* By AUGUSTUS C. THOMPSON, D.D. Edinburgh: Andrew Elliot.—These books are exhaustive. There is scarcely a point connected with prayer on which they do not touch. They abound with illustrations, and are calculated to promote a devotional spirit.

Commentary on the Epistle to the Romans. By CHARLES HODGE, D.D., Professor in the Theological Seminary, Princeton, New Jersey. New Edition, revised and in great measure re-written. Edinburgh: Andrew Elliott.—Dr. Hodge is too well known and too highly appreciated to need our recommendation. An abridgement of his Commentary on the Epistle to the Romans has long had an extensive circulation in this country. It is strongly imbued with what is called Calvinism, and is at the same time a clear and manly exposition of this most interesting portion of Paul's writings.

I. *Tried and True.* II. *Fellow Travellers, or Views from Mount Clear.* III. *Limited Monarchy, or Ruling Self.* By the Rev. J. FORDYCE. London: Nelson & Sons.—The *first* of these books is a defence of the truth of the Gospel, founded on its beneficial influence. The *second* is a close heart-searching delineation of the different states of the sons of men in the sight of God. The *third* is a treatise on self-government. All of them are good, and calculated for usefulness. Their limited dimensions preclude an exhaustive discussion of the great subjects on which they treat, but they are the better adapted for that extensive circulation which we trust they will obtain, and especially amongst young people.

The Course of Time, a Poem. By ROBERT POLLOK. Twenty-fourth Edition. With a Memoir of the Author. London and Edinburgh: Blackwood & Sons. Price five shillings.—We are glad to see another edition of this poem. It has equally surpassed all the criticism and all the commendation of which it has been the subject. It is unique in the history of letters as the production of a mere youth, and is as much a phenomenon in its great moral power and literary excellence as in the circumstances of its appearance.

The Godly Man's Ark; or City of Refuge in the Day of his Distress, &c. By EDWARD

CALAMY, B.D. A New Edition. London: J. Nisbet & Co.—This is one of the most precious gems of our Puritan literature. It is full of counsel and consolation suited for all time, but it is eminently adapted for Christians in the day of adversity. This edition is beautifully got up, and will prove inexpensive but invaluable as a present.

Our Sympathizing High Priest: Meditations on the Daily Sorrows of the Saviour. By A. L. O. E. London: The Religious Tract Society.—A series of brief reflections on the various forms of affliction which environed the Man of Sorrows; all bearing upon the edification of His followers in like circumstances. A suitable hymn is appended to each chapter, and the whole is written in the graphic, forcible style of this popular writer.

Heads and Hands in the World of Labour. By W. G. BLAIKIE, D.D., F.R.S.E. London: Alexander Strahan.—Dr. Blaikie's "Better Days for Working People" was the means of our first acquaintance with him as an author. The wise and generous counsels contained in that work, and addressed to the operatives of Great Britain, have been suitably followed by this volume, which chronicles many of the recent movements that have been made to bring about happier relations between the employers and the employed. The object of the book is a noble one. It is written in an interesting style, and all who feel solicitous for the social improvement of their fellow-men will take delight in its perusal. We are grieved to find from the newspapers that the building trades of the metropolis are threatened with another conflict between the masters and the men. If anything could avert the recurrence of such evils it would be the diffusion of the principles enunciated by Dr. Blaikie.

Morning and Evening: Morning; or, Darkness and Light. Evening; or, Sorrow and Joy. By the Rev. G. B. SCOTT. London: Marlborough & Co. Price 2s. 6d.—A manual for devotional moments upon portions of Scripture; consisting of devout reflections for closet reading. Thirty-one mornings and evenings have each a portion of spiritual food, but the subjects are suitable for all time and are worthy of repeated perusal.

The Mother's Manual for the Training of her Children. By Mrs. REED. London: Jarrold & Sons. Price 2s.—Nature does much for mothers—grace does more, and this little work, the fruit of more than thirty years of labour at maternal meetings, is calculated to produce *gracious* mothers.

Bunyan Library. Vol. XIV. *The Broadmead Records.* Edited by NATHANIEL HAYCROFT, M.A. London: J. Heaton & Son.—Dr. Underhill's edition of "The Broadmead Records," published by the Hansard Knollys Society being out of print this republication will be welcome to many who are not fortunate enough to possess the older series. In all points of orthography, and other peculiarities, Mr. Haycroft has been at the pains to follow the original with great exactness. The volume is further enriched by a "Sketch of Religious Legislation in England from the dawn of Protestantism to the Revolution." "A Brief History of the Broadmead Church from A.D. 1688 to the present time;" and "Gems from Bristol Jail, extracted from the letters of Rev. T. Hardcastle."

Intelligence.

MINISTERIAL CHANGES.

Mr. D. Morgan, of Pontypool College, has accepted the unanimous invitation of the English Baptist Church at Usk.—Mr. Robert Speed, student of the Metropolitan Tabernacle College, has accepted the unanimous call of the church at Mill-street, Bedford. The Rev. W. C. Jones, of Warminster, has accepted the unanimous invitation of the Church at Lymington.—The Rev. T. A. Price, of Manorbier, has accepted the unanimous invitation of the English Church at Aberdare.—The Rev. R. Stevens has resigned the pastorate of the Baptist Church at Bridport, Dorset, and is prepared to accept a call to any other suitable sphere.—The Rev. C. Deavin, late pastor of the Baptist Church at Minchinhampton, Gloucestershire, has accepted the cordial invitation of the Church at Fakenham, Norfolk.—The Rev. G. Taylor has resigned

the pastorate of the Church at Burnham, Essex, in consequence of protracted and severe affliction.—The Rev. T. Baker, B.A., of Ridgmount, Beds. has accepted the invitation of the Church at Great White Chapel, Ramsey, near Huntingdon; and Mr. T. Pepper has resigned the pastorate of the Church at Newington-green, London, which he has held during the last seventeen years.

ANNIVERSARY AND OPENING SERVICES.

SPENCER-PLACE, LONDON.—Special services in connection with the jubilee of this place of worship were held as follows:—On Lord's Day, June 18th, sermons were preached by the Rev. J. H. Cooke, of Southsea, formerly pastor of the Church; and in the afternoon by the Hon. and Rev. B. W. Noel, M.A. On the following day a Meeting was held, the Chapel being crowded in every part. The Rev. Philip Gast, pastor of the Church, presided. The Meeting was addressed by the chairman, the Revs. J. H. Cooke, C. Bailhache, W. T. Henderson, W. Miall, J. Russell, C. B. Sawday, J. Hobson, J. T. Hall (Falcon-square Chapel), Alex. Hannay (City-road Chapel). All the speakers congratulated the pastor and Church upon their present advancement and hopeful prospects. It appeared that the Lord's table, which had in this place been closed to all but Baptists, had during the past year been thrown open to all accredited members of Christian Churches. It was also stated that a committee had been formed to raise funds for building a new Chapel, and that already they had in cash and promises £300. All the speakers referred to the desirability of building a new place of worship, and their full sympathy with the pastor and people in their efforts to raise funds for that purpose. These interesting services were brought to a conclusion on Thursday evening by the Rev. Charles Stovel preaching a truly eloquent and able sermon from Heb. iii. 6, "The rejoicing of the hope."

ABERDARE.—Services in connection with the opening of Gadlys Chapel, Aberdare, were held on June 18th and 19th, when sermons were preached by the Revs. Charles Williams, Ystalyfera; D. Williams, Llangyfelach; John Evans, Abercanaid; C. Griffiths, Merthyr; T. E. James, Glynheath; and Mr. Jones, Cardiff. This Chapel, together with two commodious dwelling-houses and Schoolroom, has been built by the Church under the pastorate of Dr. Price. This is the seventh Chapel and the sixth Church established by Dr. Price and his Church during his twenty-six years' ministry in Aberdare, and it is highly gratifying that the state of the mother Church is as healthy and prosperous as ever. Before dissolving the connection between the Gadlys Church and himself, Dr. Price and the friends there had warmly invited Mr. David Davies, at present a student at Pontypool College, to assume the pastorate. He has accepted the invitation, and we understand that he will settle at Christmas next.

EWIAS HAROLD, HEREFORDSHIRE.—June 16th, the new Baptist Chapel in the village of Ewias Harold, Herefordshire, was opened for Divine worship. The preliminary services were conducted by Messrs. J. S. Morris and J. Green, of the Metropolitan Tabernacle College, after which two sermons were preached to a large congregation, by the Rev. J. Bullock, M.A., of Abergavenny, and the Rev. J. Penny, of Clifton. In the afternoon about 300 persons sat down to tea in the Chapel, and in the evening a public meeting was held, when addresses were delivered by the Revs. J. Beard, J. Penny, J. Foster, J. S. Morris, and J. Green. The cost of building is £300, towards which about £100 has been raised.

LYON'S HALL, ESSEX.—On July 6th, a Tea Meeting was held in a barn at Lyon's Hall, Great Leighs, Essex, beautifully decorated for the occasion by friends connected with the adjacent Chapel, recently enlarged at the expense of J. Tritton, Esq., who also generously provided the tea, of which 275 persons partook. After tea, J. Tritton, Esq., took the chair. The Rev. G. R. Moore, of Terling engaged in prayer. The large numbers assembled were then effectively addressed on behalf of Missions by the Rev. J. Davis, secretary of the Evangelical Alliance, and J. Bion, missionary from India, but the speech that attracted the most attention, delighting the people by the graphic delineation of the route to the Holy Land, the scenery, and the customs of the people, was that of H. Tritton, Esq., jun., lately returned from Egypt and Jerusalem, who was received with evident expressions of the love and affection in which every member of the family is held throughout the entire neighbourhood. A collection amounting to £6. 5s. 5d. was made at the close.

COLNEY HATCH, MIDDLESEX.—Services to commemorate the laying of the founda-

tion stone of this Chapel, were held on the 6th July. In the afternoon a sermon was preached by the Rev. John Offord, of Kensington, and in the evening a Public Meeting was held, presided over by W. H. Watson, Esq. From a statement presented to the Meeting, it appeared that the erection of the Chapel had been completed *below* the estimate by £12, a circumstance most unusual in Chapel-building schemes. Since the opening of the Chapel in January last, a Sunday School had been commenced, a conference of Sunday School teachers had been held, which was well attended by teachers connected with schools within a radius of four miles, and one public baptism had taken place. A total debt of about £800 (which included £200 lent by the Baptist Building Fund) was still owing. Earnest appeals were made by the Chairman, the Revs. T. Hill, D. Russell, W. Robinson, E. Thomas, J. Mark, and J. Paget, Esq., and before the meeting closed, promises to the amount of £174 were given.

GRAFTON, NEAR STRATFORD-ON-AVON.—On Wednesday, June 28th, a new Baptist Chapel was opened at Temple Grafton, near Stratford-on-Avon. The Rev. J. W. Todd, of Sydenham, preached in the afternoon. After tea a Public Meeting was held in a field near the Chapel, which was addressed by the Revs. J. Reading (Wesleyan), of Bidford; S. Dunn, of Atch Lench; M. J. Evans, B.A. (Independent), of Stratford; T. H. Morgan, of Birmingham: J. W. Todd, of Sydenham; G. Robson, of Shipston-on-Stour; J. Hall (Primitive Methodist), of Stratford; R. Hall, J. Harwood, and Mr. W. Stephenson, also of Stratford. Devotional services were led by the Revs. J. Reading, J. Hall, and Mr. James Cox, senior, of Shottery. Additional services were held on the following Sabbath, when sermons were preached by the Rev. M. Philpin, of Alcester, and R. Hall, of Stratford. The Chapel is very chaste and elegant for a village sanctuary, and capable of holding 200 persons. A spirit of hearing prevails in the village, which rendered necessary the erection of a place more commodious than their former house of prayer, which was overcrowded and much out of repair.

ST. HELIER'S, JERSEY.—The opening services in connection with the Baptist Chapel in Jersey commenced on June 25th. The morning and evening services were conducted by the Rev. F. F. Medcalf, of Middleton, near Banbury; the afternoon service by the Rev. W. Tubb, Primitive Methodist minister. Sermons were also preached by Mr. Medcalf on Lord's Days, July 2nd and 9th. This Church was formed some nine months since, and at its formation was composed of nine members; since that time the scattered sheep have been brought gradually together, and it is pleasing to state that the number of members is now thirty-two, including five young persons whom Mr. Medcalf baptized on July 11th. Divine service has been conducted for the past six months in the Temperance Hall. Service is now conducted in the new Chapel, which is a neat building in the centre of the town, and capable of accommodating 250 hearers. A debt of £180 still rests on the chapel, which, it is hoped, will be considerably diminished by the end of the year.

ORDINATION AND RECOGNITION SERVICES.

SCARBOROUGH.—MECHANICS' HALL.—Services of a deeply interesting character have recently been held in the above place in connection with the settlement of the newly-elected pastor of the Church, the Rev. J. Lewitt, late of Stoney-street Chapel, Nottingham. On Lord's Day, June 4th, a sermon was preached by the Rev. J. Acworth, LL.D., after which he suitably addressed the friends who wished to be associated together as a Church, and affectionately gave them the right hand of fellowship. The Lord's Supper was then administered by the pastor, and several members of other Christian denominations accepted the invitation to join in the service. On June 13, the recognition services commenced, when prayer was offered by the Rev. R. Bayly, pastor of the first Baptist Church, and the Rev. H. Dowson, of Bradford, gave a very affectionate and impressive charge to the pastor. The Rev. E. Stevenson, of Loughborough, spoke in great faithfulness to the Church on maintaining a conversation becoming the Gospel of Christ, and Dr. Acworth concluded by earnest and solemn prayer for the Divine blessing on pastor and people. The next evening Dr. Acworth took the Chair after tea, and introduced the business by expressing his gratification on the occasion of the assembling, and his fervent hopes for the success of the enterprise of establishing another Baptist Church in this rapidly increasing, favourite watering-place. The Revs. E. Stevenson, W. T. Handford, of Bolton; S. G. Green, B.A., of Rawdon College; H. Dowson, of Bradford, and T. Clough, of Malton, spoke in kind and af-

fectionate terms to pastor and people. Mr. Lewitt then related the circumstances which led him to accept the call of the infant Church, and mentioned the great personal kindness of Dr. Acworth as very materially influencing his decision, and concluded his remarks by expressing his great anxiety to co-operate with all denominations in the prosecution of the work of Christ in the neighbourhood. The pleasure of the meetings was greatly enhanced by the presence of the Rev. R. Bayly and the Rev. R. Balgarnie (pastor of the Independent Church), who both gave the right hand of fellowship to Mr. Lewitt, and in the most cordial and fraternal manner welcomed him as a fellow-labourer in the kingdom of Christ, and heartily wished him prosperity.

HANLEY, STAFFORDSHIRE.—Mr. Robert Johnston (the late Hon. Sec. to the "Youth's Christian Association and Home," London), having been unanimously called to the pastorate of the Baptist Church in this town, was solemnly recognised on the 20th of June. The various ministers representing the Churches of North Staffordshire were present to welcome Mr. Johnston, and took part in the proceedings of the evening. The chair was taken by Mr. Abington, the former pastor. Mr. Johnston handed to the chairman, for the benefit of the Church, a written document, containing the articles of faith which he intends (by God's help) to preach and practise.

MINCHINHAMPTON.—Services in connection with the recognition of the Rev. H. A. James as pastor of the Church at Minchinhampton, were held on June the 23rd. The Rev. J. E. Cracknell, of Cheltenham, took the Chair. The Revs. R. Ayres, of Chalford; W. Jackson, of Bilston; J. Webley, of Avening; G. Rogers, theological tutor at Mr. Spurgeon's College, and W. C. Tayler, of Uley, conducted the service. The meeting in the evening was under the presidency of the Rev. G. Rogers. The devotions were led by the Rev. W. C Tayler and Rev. H. Jones, Independent, of Uley. The Rev. J. E. Cracknell delivered an address on the relations of the Church to its pastor. The Rev. W. Jackson on the relation of the Church to the world. Addresses were also given by the Rev. J. Burrell, of Nailsworth, Independent; H. Whitlock, of Eastcombe; J. B. Brasted, of Tetbury; and J. Webley, of Avening.

ASHTON-UNDER-LYNE.—A meeting was held on July the 8th in this town, on the occasion of the acceptance of the pastorate of the Baptist Church by the Rev. James Hughes, of Pontypool College. There was a full attendance. After the company had partaken of tea, the chair was taken by W. Allison, Esq., of Manchester, who delivered a very encouraging address. The Revs. W. Evans, of Stalybridge; G. Whitehead, of West Gorton; J. Barker and C. Farnsworth, of Dukinfield; T. Green, M.A., of Ashton; and R. E. S. Oram, Esq., of Dukinfield, also took part in the proceedings.

MISCELLANEOUS.

OLD MEETING, LUTON.—On June 20th, a very interesting meeting was held at the Old Meeting, Luton, on occasion of the completion of the seventh year of his pastorate by the Rev. Thomas Hands. Tea was provided at five o'clock, the profits being devoted to the fund for the erection of a new Chapel. At seven o'clock a public meeting was held in the large Schoolroom. John Everitt, Esq., of London, presided, and, after a very able address, presented to the Rev. T. Hands, in the name of the Church and congregation, a testimonial of confidence and esteem, consisting of thirty-four volumes of books, viz., "Alford's Greek Testament," four years' issue of "Nichol's Puritan Divines," and "Howe's Works, with memoir by Rogers." Addresses were delivered by Revs. H. Ashbery (Baptist); J. Little (Wesleyan), of Luton; G. H. Davies, of Houghton Regis; and D. Gould, of Dunstable. The work of God has been very successful in this place during the past year. More than fifty persons have been added to the Church during that time, and the congregations fill the place. Mr. Hands' ministry has been very successful, and it is expected that in August, at latest, the foundation stone of a second Chapel, to seat 1,200 persons, will be laid, with the prospect of its being completed and opened free of debt.

RIDGMOUNT, BEDS.—On Thursday evening, June 22nd, a meeting of the Church and congregation at Ridgmount was held, presided over by the Rev. J. Andrews, of Woburn, at which a purse of gold was presented to Mr. Baker, accompanied by the warmest expressions of affection and esteem for his personal character and labours during his pastorate of eleven years, and with fervent prayers that Divine blessings may abound towards him in his new sphere. Mr. Baker leaves Bedfordshire with the best wishes of his ministerial brethren, both Baptist and Independent.

TRINITY ROAD, HALIFAX.—This Chapel

aving undergone a thorough repair, inter-
lly and externally, including a new roof,
d various alterations, additions, decora-
ns, and improvements, amongst which
s the fitting up of a new organ, it was
-opened on Sunday, June 18th, when
rmons were preached by the Rev. W.
lters, of Newcastle (formerly minister
the Chapel), and in the afternoon by
e Rev. J. Drew. On the following
uesday evening, the re-opening services
re continued, and the Rev. E. Mellor,
Liverpool, preached, after which
collection was made, which, with
e of Sunday, made up a total of £51. 4s.
e total amount of expenditure incurred,
luding the organ, was stated to be up-
ds of £800, of which sum £400 had
n promised by the members of the
urch and congregation, who have cer-
inly shown a commendable zeal in thus
atifying and improving this spacious
d handsome edifice.

RAWDON COLLEGE.—The annual meeting
the Northern Baptist Education Society
s held in the Library of Rawdon College
the 28th of June, when there was a
merous attendance of ministers and other
iends. The meeting was opened with de-
tional exercises, conducted by the Rev.
H. Booth, of Birkenhead. The report
the past year was then read by the
esident, the Rev. S. G. Green, B.A.
ree additional students had been ad-
itted at Christmas, and five out of six
acancies which had occurred in the course
the session had been that morning filled
by the committee from a list of ten
plicants. A minute account was given
the various classes, theological, literary,
d scientific, under the care of the presi-
nt and the classical and mathematical
ter, the Rev. W. Skae, M.A., which was
llowed by the reports of the examiners
the different departments. It appeared
at one of the students, Mr. J. Gershom
rnhough, from Bradford, had passed
h honours the matriculation examina-
n for the London University, being
th in a list of eighty successful can-
dates, and the highest of all connected
with any Nonconformist body. The state
the finances was encouraging. The Rev.
Dr. Evans then addressed the assembled
iends. He thought he had never listened
a more satisfactory report. He compli-
mented the tutors on their zeal and success
the discharge of their duties, especially
nsidering the amount of work they had
do, and concluded by moving the adop-
ion of the report, which was readily se-
conded by the Rev. A. M. Stalker, and carried unanimously. The Rev. S. H. Booth proposed that the thanks of the meeting should be given to the examining committee. He said that it gave him much pleasure to see so large a meeting, which was to him a proof of the laudable interest taken in the institution by those, at least, who resided in the neighbourhood; and expressed the satisfaction of himself and the Church under his care with the occasional services of the students. The proposal was seconded by Thomas Aked, Esq. It was further moved by the Rev. W. Walters, of Newcastle, seconded by Dr. Acworth, and agreed to, that the Rev. C. Short, of Swansea, be requested to deliver the address to the students next year. Dr. Acworth felt much pleasure in contemplating the present circumstances of the College. He had been in the habit of drawing up its reports for upwards of a quarter of a century, but it had never fallen to his lot to present a report more gratifying and more worthy of the institution. The Revs. T. Pottenger, H. J. Betts, J. Barker, A. Crowther, Esq., and others also took part in the proceedings. At the close of the business an essay was read by Mr. J. Harrison, senior student of the year, and who has just accepted an invitation to Stony Stratford, Berks; and a sermon by Mr. Lawrence Carter, a junior student, was favourably characterised throughout by vigour of thought and chasteness of style. After tea, the weather being propitious, the friends assembled, along with the students, on the platform in front of the building, when a most able and appropriate address to the latter was delivered by the Rev. W. Walters, preceded and followed by devotional exercises. A vote of thanks was awarded to Mr. Walters by acclamation for his admirable address, and the proceedings terminated with the usual benediction.

PARK-ROAD, PECKHAM.—Interesting services in connection with Park-road Chapel, Peckham, were commenced on June 8th, when a sermon was preached by the Rev. C. Clark, of Maze Pond. On the Sunday following two discourses were delivered by the pastor (the Rev. T. J. Cole), and the Rev. W. Howieson, of Walworth-road Chapel. On the Tuesday a Public Meeting was held, under the presidency of S. R. Pattison, Esq. Addresses were delivered by the Revs. T. J. Cole, J. Russell, T. J. Malyon, G. D. Evans, and J. W. Munns; Messrs. Carter and Potter also spoke. About 150 sat down to tea, which was provided

gratuitously by some ladies of the congregation. The collections amounted to about £35. Eleven years ago this interest commenced in a room with only twelve members. They now assemble in a room which, with vestries and school-room, cost £3,000. The Church numbers upwards of 200 members. The Sabbath-school contains about 300 scholars. They have also a Dorcas Society, Christian Instruction Society, and two Mission Stations, and other organisations for the welfare of the neighbourhood. Of the cost of the building about £1,200 remains unpaid.

SOUTHAMPTON.—The memorial stone of the new Baptist (Carlton) Chapel, for the use of the Church and congregation now meeting in the Carlton-rooms, Southampton, was laid by the pastor, the Rev. J. Collins, on July 5th. A hymn having been sung, the Rev. R. Caven offered prayer, after which the pastor proceeded to lay the stone in the usual manner. After the Rev. Mr. Sissons (Independent) had given a most suitable address, the proceedings were brought to a close with the doxology and benediction. In the evening a Meeting was held in the Carlton-rooms, when the pastor took the chair. Addresses were given by the Revs. H. Carlisle (Independent), G. Sargent (Wesleyan), R. Caven (Baptist), and the pastor. Collections were made in aid of the Chapel, amounting, with donations, to £27. 10s., besides which £56 were paid in of moneys before promised, making the total receipts of the day over £84. The amount now in hand for the Chapel is about £1,050, towards £2,500, the estimated outlay. The Chapel is to seat 700. It is expected to be finished by the end of the year.

PRICKWILLOW, NEAR ELY, CAMBS.—A series of services have just been held to celebrate the Jubilee of this Church. On Sunday, July 2nd, the pastor, the Rev. S. Nash, preached on "The Year of Jubilee." On the 3rd a Jubilee Prayer-meeting was held, and well attended. On July 4th a sermon was preached by the Rev. J. Keed, of Cambridge, and the same evening a Public Meeting was held. After singing and prayer, Mr. E. Claxton, of Ely, was called to preside. The pastor gave a brief history of the Church for the fifty years. Afterwards addresses were delivered by the Revs. T. Mee, of Isleham; J. B. Catton, of Soham (Independent); W. A. Claxton, of West Row; and J. Keed, of Cambridge. About £50 has been realised towards the erection of a house for the minister—very much needed. An appeal is being made to the Christian public, which we hope will meet with a ready response. The cause here has greatly revived under the ministry of Mr. Nash.

SHEFFORD, BEDS.—On Sunday, July 2, the Rev. W. T. Whitmarsh preached his farewell sermons to the Church and congregation at Shefford, over which he has presided for five years. In the evening the congregation was peculiarly large, filling every available inch both in Chapel, School-room, and Vestries. On the Monday following a farewell Tea and Public Meeting was held, at which fully 600 persons were present. There was a large number of the neighbouring ministers of all denominations present, who bore testimony to Mr. Whitmarsh's uniform readiness to co-operate with them and to aid their respective Churches, and who expressed their deep regret at losing Mr. Whitmarsh from the neighbourhood. The Rev. P. Griffiths, of Biggleswade, who presided, presented Mr. Whitmarsh, with a purse of £24, the gift of his Church and congregation; also with an address from the Church, signed by the deacons, testifying to his honourable and consistent life, and to his great usefulness at Shefford, expressing their love to him and their regret at his removal, together with a prayer for his future prosperity. We are glad to hear that this Church has grown threefold, and that the Chapel has been enlarged and a new School-room built, free of all debt, since Mr. Whitmarsh has laboured here. On Sunday, July 9, Mr. Whitmarsh preached his first pastoral sermons at Brixham, Devon, the pastorate of which Church he enters on with encouraging prospects of success.

GLASGOW.—On the 30th June, a few friends and admirers of the Rev. David Young, of Glasgow (late of Kinclaven, one of the original seats of the United Presbyterian Church), waited on that gentleman to present him with a purse of sovereigns, as a token of esteem for him as a preacher and of their high appreciation of his generous self-oblivion, as indicated of late by the self-denying way in which he has followed his conscientious convictions. Mr. Young has been labouring for several months in North John Street Baptist Chapel, Glasgow, but, we believe, has seen it to be his duty to resign his connection with that congregation.

STATISTICS OF BAPTIST CONTINENTAL CHURCHES. 1864.—Baptized during the year, 1885; number of members, 13,683; Churches, 84; Stations, 1,205; Sunday-

school teachers, 267 ; Sunday-school scholars, 2,720 ; Bibles and Testaments, 17,740 ; tracts circulated, 547,415.

REGENT'S PARK COLLEGE.—The usual meeting at the close of the session was held at the College, Regent's-park, on Tuesday, July 11, under the presidency of the Right Honourable the Lord Mayor. A large number of friends assembled, and the details of the labours of the session were highly gratifying. It seems that thirty-eight students in all have attended the college classes during the year, of whom five are lay students; and that in place of ten who are leaving, eleven have been selected out of sixteen candidates for admission in October. The usual examinations were conducted by eminent men, both in and out of the denomination, and very satisfactory reports were received and read at the meeting. Of the ministerial students leaving, five are supplying vacant Churches, and four have become pastors of Churches —Mr. A. Curr, at Bethnal-green; Mr. Malyon, at New Cross ; Mr. Bannister, at Amersham ; Mr. Tymms, at Berwick ; while another, Mr. Bate, is likely to go as a missionary to India. One lay student who leaves is a candidate for the Indian Civil Service, another has taken his B.A. degree, and gone into business, and a third, who left in the previous session, has just taken his degree of LL.B. in honours. Amidst the literary work of the session, we are glad to note that the preaching has not diminished, the number of services averaging about twenty-five each Sunday, a number rather in advance of previous years. The Lord Mayor, an old Sunday-school teacher, and a warm friend of education, Rev. Dr. Steane, Rev. Dr. Mortimer, of the City of London School, Rev. F. Trestrail, Dr. Angus, and Dr. Davies, took part in the proceedings of the evening.

PROFITS OF THE BAPTIST MAGAZINE.—The following initials indicate the names of the widows who participated in the last distribution of profits of this Magazine, at the commencement of the present year.

Correspondence upon this subject should be addressed to Gilbert Blight, Esq., Baptist Mission House, 2, John-street, Bedford-row, London, W.C. In cases which require an answer, it is further requested that the applicants will be careful to enclose a postage stamp, and their own exact address.

M. E.	North Wales.
C. F.	Hertfordshire.
E. G.	Wiltshire.
J. J.	Warwickshire.
M. P.	Norfolk.
M. J. W.	South Wales.
C. W.	Somerset.
E. McK.	Caithness.
E. A.	Monmouthshire.
C. F.	Berks.
A. H.	Norfolk.
A. H.	Cardigan.
E. N.	Gloucestershire.
A. N.	Yorkshire.
M. T.	Middlesex.
M. W.	Somerset.
E. B.	Middlesex.
E. C.	Durham.
A. D.	Carmarthen.
J. G.	Hunts.
N. H.	Yorkshire.
E. J.	South Wales.
P. K.	Middlesex.
C. B.	Norfolk.
A. H.	Somerset.
M. R.	Herefordshire.
S. J.	Carmarthen.
A. A.	Somerset.
E. D.	Essex.
S. A. T.	South Wales.
Mrs. T.	Devonshire.

NEW SELECTION HYMN BOOK.—The following Grants were made to the Widows of Baptist Ministers and Missionaries, at the Annual Meeting of the Trustees, June 9th. The dates of the original recommendations are prefixed. The total amount distributed has been £7,427 10s. 8d.

1830	J. M.	£3	W. Garwood, E. Pledge
1832	M. H.	3	C. Elven, J. H. Hinton
1834	A. C.	7	Dr. Murch, W. Groser
1834	M. N.	7	Dr. Steane, W. Howieson
1837	A. G.	7	W. Colcroft, J. Foster
1838	J. H.	7	M. Kent, W. Keay
1841	P. K.	7	S. Kent, E. Carey
1842	E. G.	7	J. Sprigg, J. Preece
1844	A. H.	3	T. Jones, J. W. Morgan
1844	R. R.	3	Dr. Evans, W. J. Stuart
1846	C. F.	7	Dr. Murch, F. Trestrail
1846	M. G.	7	J. Bane, W. L. Smith
1846	M. A. M.	3	E. Pledge, G. H. Whitbread.
1848	M. A. B.	7	J. H. Hinton, I. M. Soule
1848	A. N.	7	Dr. Evans, W. J. Stuart
1850	M. T.	3	P. Tyler, J. B. Blackmore
1850	J. J.	7	T. Swan, T. New
1850	M. P.	7	J. Venimore, T. Wheeler
1851	P. O.	7	M. Thomas, T. Thomas
1853	M. J. W.	7	J. Jones, H. Clark

1853	S. B.	£7	J. Jackson, T. Bliss
1853	M. J.	7	J. Smith, W. Bontems
1854	S. C.	7	W. Groser, E. B. Underhill.
1854	E. N.	7	F. H. Rolestone, T. Watts
1855	C. C. W.	7	J. W. Evans, W. L. Smith
1856	M. S.	5	W. Aitchison
1857	E. B.	7	W. Payne, W. Henderson
1857	E. C.	7	T. A. Wheeler, G. Gould
1857	T. M.	3	T. Pottenger, J. D. Carrick
1858	M. A. C.	7	A. W. Heritage, R. Grace
1858	M. B.	7	A. M'Laren, J. B. Burt
1858	M. F.	7	J. Medway, J. Marchant.
1858	M. P.	7	J. H. Hinton, T. Marriot
1858	M. A. S.	7	J. H. Hinton, H. H. Dobney
1859	R. H.	7	W. Walters, D. M. N. Thomson
1859	C. L.	7	J. Green, J. H. Dovey
1859	S. M.	7	S. Manning, W. Barnes
1859	S. P.	7	J. C. Fishbourne, F. Wills
1859	E. T.	5	C. J. Middleditch, T. Wilshire
1859	M. A. P.	5	F. Trestrail, W. Rees
1860	M. D.	7	Dr. Hoby, J. Kings
1860	M. A. K.	£7	J. Mostyn, B. Hodgkins
1860	C. P.	7	M. Jack, W. Burton
1861	M. C.	7	J. Green, T. Pottenger
1861	C. J.	5	G. Cozens, G. Phillips
1862	S. A. T.	5	S. Evans, R. Williams
1863	E. A.	7	J. Williams, B. Pratten
1863	M. M.	7	E. Adey, J. B. Walcot
1863	R. V.	7	W. Jackson, S. Chapman
1863	M. P.	7	J. Wilshire, J. Walcot
1863	E. R.	7	J. Aldis, R. H. Marten
1863	L. F.	5	T. S. Crisp, Dr. Gotch
1864	A. H.	7	W. T. Price, E. Webb
1864	M. R.	7	T. French, D. Sinclair
1864	A. S.	7	B. C. Young, R. Nightingale
1864	M. W.	7	T. Horton, T. C. Page
1864	M. W.	5	T. Hughes, R. Lloyd
1865	A.	7	A. W. Heritage, S. Hodges
1865	A. A.	7	T. Peters, J. Edwards
1865	E. H.	7	R. Grace, B. C. Young
1865	M. P.	7	J. T. Brown, G. G. Bailey
1865	S. S.	7	J. Teall, D. Edwards
1865	E. U.	7	J. Phillips, R. Brown
1865	M. J.	5	R. Lloyd, J. Williams
		£404	

W. L. SMITH, St. Albans, Treasurer.

Widows renewing their applications are particularly requested to send correct postal address.

THE MISSIONARY HERALD.

PHASES OF HINDUISM.

In the early years of English connection with India, it was generally affirmed by the opponents of Christian missions that the religious system of the Hindus was not only the most ancient religion of the world, but also the most unchangeable. It was the height of folly to attempt its overthrow, since it was rooted in the prejudices, the institutions, and the laws of the people, with a compactness of strength that ages of unchallenged supremacy had rendered invulnerable. For a long time the ancient writings of the Hindus, the Vedas, were sealed books to the learned; and with the reverence with which ignorance regards the unknown, they were supposed to contain mysteries of knowledge and philosophy, that lifted the Hindu system to the highest place among the products of the human mind.

The charm is now broken. The rugged deserts of the Sanskrit tongue, in which these wonderful mysteries were hidden, have been penetrated, and Hinduism is found to be human in its errors as in its truth, in its weakness as in its strength. Mistakes, physical and mental, characterise its science and philosophy; while throughout its long career there are abundant proofs of incessant change. Many are the phases through which religious thought and worship have passed, while the present forms of Hinduism are not only of late origin, but the most degrading of all.

The earliest Shastres exhibit the Hindu people as attached to nature worship. Under the names of Agni fire was worshipped; of Surya, the Sun; of Maruts, the winds. Agni was the chief divinity, being regarded as the principle of animal life, and the vitalizing power of the vegetable world. Underlying these various objects of worship there was the idea of a common soul of the world, of which all nature was an emanation; thus laying deep in the first ideas of the people the elemental principles of Pantheism. During this period the institution of caste was established, which in its primary form seems to have been a rule of separation between the aboriginal races of Hindustan and the Aryan people (the original name of the Hindus), by whom they were conquered. The Brahmin caste was devoted to the functions of legislators and priests.

There are traces of an early conflict between the lower castes and the Kshetryas, who abused their power and violated the laws of the Brahmins; it issued in the almost total destruction of the ruling caste and the complete establishment of Brahminical influence. Then philosophical systems sprung up of a sceptical character which damaged the authority of the Vedas, some of them denying the existence of a supreme ruler of the world, and of any spiritual being whatever.

Amid the confusion thus occasioned arose Sakya Muni, the founder of

Buddhism. He had been trained in the Brahminical creed; but, dissatisfied with its principles and its theology, he cogitated a new system, which soon attained such gigantic proportions as to threaten the very existence of Brahminism. He denied the authority of the Vedas, and renounced caste. He proclaimed the moral equality of men, and gave a peculiarly ethical character to his doctrines. His opinions were adopted with enthusiasm and found most ardent propagators. In a few centuries Buddhism covered Hindustan with its pagodas, constructed with marvellous skill its chaityas or temples, and has left to modern times some of the most remarkable architecture that any land can show. It made its way from Central India to all parts of Hindustan, overflowed the islands of the Archipelago, and finally conquered Thibet and China, where it still exists in a vigorous condition, but shorn of its pristine strength.

About the beginning of the present era Brahminism enjoyed a revival. The Vedas found an advocate and expounder in a man named Joimini. New Shastres were written, and gradually, with new views of nature and God, came new divinities. Now we begin to hear of the pranks of Krishna, of the incarnations of Vishnu, of the bloody rites of Durga and Kali. Caste resumed its sway. A mortal conflict ensued between the rival priests of Brahma and Buddha, which ended in the slaughter of myriads of Buddhists, the overthrow of their temples, the re-establishment of Brahminism, and the almost entire extirpation of the creed of Buddha.

The Puranas were next written, and the worship of Shiva became the predominent form of faith. The obscene lingam was chosen as his representative, and the immoralities which characterize modern Hinduism found a congenial soil in which to root themselves and grow. The entrance of Islamism into India in the tenth century checked, in some measure, the growth of Shivaism. Great numbers of Hindus became Mahommedans, while in many places their worship was proscribed and their idols destroyed. Still seven-eighths of the population continued idolaters, and among them the degradation which idolatry entails continued to increase.

But in the very bosom of Hinduism numerous sects have arisen, which more or less refuse to acknowledge the leading tenets of Brahminism. The sects of Vishnu and Shiva divide the great body of the Hindus into two antagonistic parties, while smaller sects deny caste altogether, and refuse the restraints in food and modes of living that the Brahmins impose. Perhaps the most widely successful of these sectaries was Ramun Jee, and after him his disciple, Kubeer Punthi. The followers of Kubeer are very numerous in the north-west, and from among them many converts have been made to Christianity. Kubeer assailed both the creed of the Hindus and the Moslems. He refused exclusive adoration to any divinity, and would not observe the superstitious practices encouraged by the priests. His disciples usually meet for worship at night, when they sing hymns in praise of light and purity, and in honour of their founder. They eat together in token of their equality and in contempt of the usages of caste. Publicly they often conform to the customs of their countrymen; but among themselves they observe the humane and moral principles of their founder. So free are their hymns from error or wrong sentiment, that Christian converts from among them not seldom continue to use the hymns, substituting only the name of Christ for that of Kubeer. From the teachings of Kubeer also sprang the Sikh faith, and his doctrines constitute the basis of the belief of that powerful sect.

Bengal, too, has had its reformer in the person of Chaitunya, who insisted

on the preference of faith to works, that all men may participate in the sentiments of faith and devotion, and that members of all castes become pure by such faith. He laid great stress on devotion to Krishna, which dispenses with all ceremonies and rites, and at whose festival caste itself becomes for the time a thing of nought.

It thus appears that Hinduism is far from being that unchangeable thing it was represented to be. Even the system of caste has found successful innovators, and multitudes of Hindus have broken its requirements and set at defiance its bonds. We now see Hinduism in the presence of Christianity. Already its adherents find it necessary to make modifications in their belief and in their practices of worship. In Brahmoism, as it is called, there is an attempt made to reconcile the old principles of the Vedas with modern science and enlightenment. But no modification will save Hinduism. Erroneous in its foundation, it cannot stand in the presence of truth. The downfall may be long preparing, but in the numerous changes it has undergone Christians may see the certainty of its final overthrow, and that it possesses no innate strength or permanent power, by which to resist the forces of change that are pressing upon it from every direction.

THE PRESTIGE OF VICTORY.

BY THE REV. R. P. MACMASTER.*

Soldiers, as they march to meet their enemies, and win new honours to their arms, know how animating it is to have the prestige of victory; and we cannot forget that we have the prestige of victory in that bloodless, blessed warfare to which we are summoned by the King of Hearts. There have been noble conquests in every missionary field; and now there are chapters worthy to be placed as an uninspired appendix to "the Acts of the Apostles." Slavery has been abolished in Jamaica; Madagascar, like the lost silver piece, has been wiped from its foul abominations, and made to shine with the image and superscription of the great King; cannibalism has come to an end in Fiji, the Hervey Islands, and other districts of the heathen world; suttee, infanticide, and human sacrifices are no longer legal in India, and perpetual widowhood, with its attendant horrors, is no longer a necessity to the teeming myriads of that vast empire. And while great evils have been abolished, saving truth has been extensively circulated, and immortal souls have, in great numbers, been saved. Wherever the messengers of the churches, the agents of Jesus, have gone, they have made converts to the faith of Christ, converts who, with the gentleness of little children, the charity of true believers, and the zeal of Christian apostles, are adorning the doctrines of God our Saviour. Now when men ask us, Where are the fruits of your missionary efforts? We can meet them as the friends of liberty, of civilization, of education, of bible-translation, or fully and emphatically as the friends of Jesus, and show them fruit vast in variety, bright with promise, and by no means small in measure. And if no such signs had followed the labours of our missionaries, still we should see the bow of covenant-love spanning the entire arch of time; and, looking upon that beautiful and assuring symbol, our prospects would be as bright as the promises of God could make them. Men, indeed, promise in the glow of to-day's love, and in the flush of to-day's strength, only to regret their rashness when their love's glow has gone by, and the flush of their strength has been spent. But the glow of God's love, like his own existence, is from everlasting to everlasting; the flush of His strength, like His mercy, endureth for ever; and, therefore, his promises, though as full as the ocean, and as bright as the sun, are as certain and settled as the eternal throne.

* From his speech at Exeter Hall.

A MISSIONARY VISIT TO PUBNA, IN BENGAL.

BY THE REV. W. A. HOBBS.

October 19.—About nine o'clock this morning my boatman gave a shout which fairly startled me. They had sighted Kooshtee, and in less than an hour we were there. I immediately found my way to the Christian parah. Goggon did not return from his morning labour until half-past ten. He seems very happy at Kooshtee, and is evidently the right man in the right place. He speaks freely to both English and natives, and is beloved by all who know him. He had two converts reading at the parah, one of whom he expected to baptize in a few days. Having made arrangements for the whole five of us to go to the bazaar in the afternoon, I returned to the boat, where I got into conversation with a man bathing at the ghat, pointing out to him the vanity of his vain genuflections, mutterings, &c., whilst he lived alienated from God, and constantly engaged in law-suits with his fellow-man.

At four we went to the chief bazaar. Goggon and I stationed ourselves at one end, and the other three brethren went to the opposite end. I presume that the people here have heard the Gospel preached many times, and have become somewhat indifferent to it, for they came together very slowly, and exhibited no particular interest, although the address delivered by Goggon was both affectionate and impressive.

Early the next morning we left Kooshtee for Pubna. I had heard that it was one of the most idolatrous towns in Bengal, and I longed to see it. We then pushed on to the bazaar, went through it with a band of wondering natives at our heels, selected a favourable standing place, and preached until the chilly night air blowing on our heated faces admonished us that it would be wise to desist.

The next morning, accompanied by Goggon, I went to one of the principal Pujá báris (houses set apart for the worship of the gods), and as I had never been at such a place before, and was much instructed by what I saw and heard, I proceed to give you a brief narrative.

The Pujá bári was situated at one end of a large courtyard, which was surrounded by a high wall, and covered over with an awning. The house itself was mean enough to look at, but the idols were very handsome and large, and must have cost a great deal of money. They were ranged in a group, forming half a circle. In the centre stood Doorga (painted yellow), with her right foot upon a lion, and her left foot upon a prostrate demon (a bright blue one), whilst underneath the demon lay a dead buffalo, on which, apparently, the demon used to ride. The ten arms of the goddess were outstretched, most of the hands grasping some instrument of destruction or object of terror. On her left stood Sharashate, the goddess of eloquence (white), and to the left of Sharashate a very symmetrical figure (yellow) intended to represent Kartick, the son of Doorga, maintained by Hindus to have been the most beautiful person that has ever lived in the world. To the right of Doorga stood Luckkee, the goddess of fortune (yellow), and to the right of Luckkee, an eccentric, stupid-looking idol, with an elephant's face, worshipped by the Hindus as Gunesh, the god of wisdom.

My reflections were brought to an abrupt termination by a band of musicians, who, attended by a vast crowd, rushed into the courtyard and began their performance, and, what a performance! Imagine a number of people beating drums, sounding triangles, blowing tin pipes, and banging tin kettles, and you get an approximate idea.

At the first sound of the instruments the men and boys began to dance; as the music increased in loudness and quickness they kept pace with it, and at length danced and leaped about most furiously. Suddenly one boy, darting up to another, seized him by the feet, and threw him heavily on the ground. This action having been imitated by four or five others, the band ceased playing, and began to make a collection among the crowd. Some gave them fruits, others pice, and one or two threw them a new cloth. Having got all they could, they went off to another Pujá bári.

When these rough games had concluded, we told the priest that we would like to tell them something about the Christian's religion. He said it was not an appropriate season, and he did not wish to hear. The Hindus were satisfied with their religion and why did we wish to make them unsettled. It was great injustice. We told him that he was not speaking sincerely, that he was far more concerned about the emoluments connected with his office than he was about the excellence of the Hindu religion. He said, laughingly, perhaps so; however, be that as it may, I see that you are not ignorant, and, therefore, I will argue with you for a short time. We found him a most keen debater, and, for a priest, very frank. He admitted at the outset that the idols were perfectly helpless, and that the ceremony of pretending to give life to them was sheer deceit. But, said he, God is a shapeless spirit, and we do not know what spirit is. We are unable to bring our minds to worship that which we cannot comprehend, therefore we make idols according to the various ideas which we have of God. If in this we do wrong God will forgive us, for he is very kind and knows that our motives are good. We do not in reality worship the idols, but the one great God that our various idols represent. After he had said all he wished to say, Goggon replied to him in one of the most calm and masterly speeches that I have ever heard among Bengalees.

The priest was silenced, he confessed that Goggon had vanquished him, and listened with attention to a few remarks which I subsequently made. But when the subject was pressed home upon him, if you are convinced of the sin of idolatry why continue to mislead the people? Alas! we found it was his source of maintenance and that he was resolved to cling to it to the last.

In the afternoon we went to visit a native doctor, who was said to be favourably disposed to Christianity. We found him nearer to the kingdom of heaven than we anticipated. He hated the Hindu religion, had read extensively about Christianity, and said that if he could only bring himself to receive the doctrine of Christ's divinity he should reckon himself a Christian. He spoke English very gracefully, had a female school of fifty children in his house, and to show me that he was superior to the superstition and hypocrisy of his countrymen, invited us both to his humble home to dine. He was very urgent for a mission to be established at Pubna, stating that no one ever preached the Gospel from Pubna to Rampore Bauleah (120 miles north). He bought a Bible and a number of Gospels for gratuitous distribution, and when I expressed my surprise that he should take such an interest in a religion, the divinity of which he denied, he replied, Sir, I do not say that Christ was not divine, I am only sorry that I cannot believe him to be so. Returning home saw Mandari and Madhub preaching to a group, which at one time numbered about 150 persons.

Before leaving Pubna we endeavoured to ascertain the cost of all the Pujás that were being held in honour of Durga in this idolatrous little town. I cannot tell you how grieved I felt when I found that a town of about 5,000 inhabitants, spent more money in honouring their vain goddess than all the Baptists of Middlesex contribute to their Foreign Missionary Society in the course of a whole year.

Pujá was being celebrated in about 150 places in the town. The expense in some instances was more than £100; the meanest of these Pujá báris not costing less than £20. Goggon averaged them at 600 rupees each (£60), which gives 150 Pujá báris at £60 each = £9,000. This amount, however, vast as it may seem, gives but an imperfect idea of the money expended for four days Pujá, as upon this occasion the meanest Hindu will spend from five to ten rupees, the careful savings, in some instances, of the entire year.

Who can charge me with censoriousness when I bitterly exclaim, Oh! how much more devoted and self-sacrificing are the Hindus of Pubna than the Baptists of Middlesex.

CONVERTS IN THE HOUR OF DEATH.

BY THE REV. J. C. PAGE, OF BARISAL.

Kangalee, the first of the converts, has at last realized his strongest desire. Many will remember the admiring yet homely words in which he once spoke to a native preacher about his own wife. When the conversation turned to re-union in heaven, and it was suggested that Kangalee would be so happy there with his wife, "Brother," he burst out, "if ever I get to heaven, I shall behold a face of such surpassing beauty and glory there that I shall lose my sight, and be blind to Kangaleenee!" He had been long ailing in health; many cares had pressed hard on him; his neighbours had added to his troubles; and it seemed for the moment as though he was becoming unsettled in his last days. It was not so, however. He retired with his family into a more secluded part of the swamps, just to spend what he felt were his last days in peace. The 9th and 10th of August I had him with me not far from his new home, and was delighted to find the dear old man true to the last; Jesus Christ was still all in all to him. I had arranged to remove him to a healthy part of the country where, his son being with him, the family could be more useful to others, and better off themselves. The prospect much pleased him; but a little after he sickened again, became worse and worse, sent for his nearest brethren, took leave of all, and quietly passed away as others prayed for him, and as he himself was committing his spirit into his Redeemer's hands.

Bolorám, another of the old people, has finished his course in peace. In younger days he was a well-to-do Hindu, and used to have *poojas* annually performed in his house. Latterly he became very skilful in the use of the club, and acquired both lands and influence thereby, for the Zemindars pet and reward such a man. But the religion of Jesus stopped the *poojas*, and sent away the Brahmins, and put far away the club from Bolorám's house. He was baptized in the faith, and for eighteen years never to my knowledge was even censured by the little Church at Ambolya. He was a calm, stable, consistent Christian, of few words but of right deeds, respected by all the Christian community. He was taken very ill of fever soon after I had seen a good deal of him in his own village. He made up his mind to the worst, and set his house in order. He spent his last days in prayer and conversation with the preacher and other brethren, and died fixedly looking to Christ. I am told that the Hindoos and Mahomedans of Ambolya flocked to his burial, and thus showed their respect of the man and the Christian. Only once before the like thing was witnessed, when the goldsmith preacher, Boikoontho the beloved, was carried to his grave.

Raychand was an idle, wicked vagabond years back. He came among the Christians of Sooagaon, and married and settled down. Some time after I baptized him; then his character month by month afforded us more and more satisfaction; he came to be regarded as one of the best-conducted of the community, humble, and peaceable. Last cold weather he was seized with cholera. His struggles with the disease and his sufferings were very severe and prolonged. When first attacked with disease his courage failed him for awhile. The faithful creature Sookheram found him in tears and in despair (no new experience of the humble believer), and commenced to read with him of Christ, and to pray with him, and he then asked Raychand to pray after him. The dying man lifted up his hands to heaven, and now prayed in a feeble voice to his God and Saviour. From this moment he seemed to have gained direct access to Jesus. For nearly four days and nights as he lingered on, ever and anon, with hands joined heavenwards, Raychand was seen (seen rather than heard) to pray. Spasms set in, and he was evidently in an agony. His face was more than once contorted—wrenched—in the pains of death, yet did the convert pray. He seemed to be holding Christ—to be conversing with him—to be happy with him. And thus, with hands just clasped on high, and a bright smile on his face, this poor man went away to the long embrace of the feet of his Saviour and his God. Thus much Sookheram and others

witnessed all through. "It was such a death of courage and joy," says the preacher.

About the same time in the same village died another of our members named Rajchunder, one of three brothers, all for many years in the church, and sharers with it of many trials at various times. Rajchunder remained a quiet consistent Christian to the last. His end was characteristic of his life. He was troubled with no doubts as to the future; burdened with no care as to his family, but poor as he was, committed everything into the hands of his faithful Saviour, and died so calmly as to make his teacher thank God, and speak again and again to me of the sustaining power of Divine grace.

Rajlukhee was a Brahminee, and though long refusing to join her husband, who had professed Christianity, was eventually baptized. She passed through some very bitter trials, and at times one was led to fear that her troubles would prove too heavy for her, and drag her back into a world of sin. But the power of Christ kept her day by day. Patiently she bore, for years, the burden placed on her. She was attacked with fever, and, for many days, suffered greatly. She lingered on between life and death. Abundant opportunity was afforded by these around to test the state of her mind. The nearer the hour of death approached the clearer her faith shone forth, and all her relatives and friends bear witness to her happy and hopeful end.

Ponchonmala, some fourteen years ago, was a young Hindoo widow. She gave up caste, came among the Christians, and after some months was married to a young man named Sheetol. She was baptized; and Sheetol became a native preacher. Ponchonmala was all through a quiet well-conducted wife, a consistent Christian woman, and, what one does not always meet with in these parts, a discreet mother of children. She was taken ill with small-pox just after giving birth to a fifth child. Terrible as the disease was, and painful as the peculiar season of it was, all the villagers testify to her patience in suffering, her unyielding faith in the Redeemer, and the last prayerful, peaceful hours of her life. I myself can perceive the effect of this life and this death in the children and in the husband to this day; they lisp out words of prayer morning and evening, and he is as chastened a young man as I know anywhere.

ST. DOMINGO; ITS CONDITION, AND ITS NEED.

BY THE REV. W. K. BYCROFT.

When in England a short time ago I had the pleasure and the duty of placing before the churches and the public the sad and heathenish condition of St. Domingo. At that time it was under the painful necessity of taking up arms to resist the invasion of Spain, and now it appears that, although much inferior to the Spanish soldiery in arms and discipline, they have obliged the enemy to withdraw, and very soon will possess the whole country again, leaving us at liberty to preach the Gospel where Satan has long held full sway and Popery deluded thousands to everlasting ruin.

It may be interesting to know that during all the time of this cruel and savage war, our converts there presented something like the scene exhibited before us in Revelation the 12th, and that between two fires, the roar of cannon and the dread of Spanish interference, they kept up the only Protestant worship the Dominican republic had, as well as the only schools on the island. Such was the hatred of the Spanish authorities to Protestantism, that chapels, dwellings, and schoolrooms were totally destroyed, while the poor people had to seek safety in flight to the dense and sickly forest. Thus is it that we are now left destitute of every convenience for carrying on advantageously the great object of our mission, until we can obtain some six hundred pounds in aid of erecting chapels, school-room, and dwelling-house. We should be more than glad could we have this amount in hand, as now is our time to build up our mission premises to the

greatest advantage, seeing that the return of the exiles to Puerto Plat will find them destitute of a house of worship and the means of grace, and, very likely, more than ever disposed to use the same. Poor, distressed, having lost their all in the war, their ability to aid us will be very small, however willingly disposed to do so.

Now, under these circumstances, may I be allowed to solicit most urgently your kind assistance? And may I not indulge the assurance that the friends of Christ and our consecrated mission, will not permit poor and afflicted St. Domingo to be overlooked, and go without their practical sympathy.

Many can help one, while one cannot help many, and here we have many churches to help on our different islands. We do all we can do to help ourselves, and would still do more, if not limited by extreme poverty. Just now many around us want both food and clothing.

I am greatly obliged to the Rev. W. Brock and his church for aid afforded. His plan was easy. The same plan may suit you. That plan was to take up a collection at the missionary prayer meeting. The same was kindly done by the Rev. B. W. Noel, Bedford-row, as well as by the Rev. W. P. Tiddy, Camberwell. If our dear brethren in the ministry would, in some form, place our case before their people, help may come to the extent of our needs, and send us on our way rejoicing in the ability to carry on the cause of our blessed Master, among the afflicted people of poor St. Domingo.

Besides the claims of St. Domingo we have our hands full here, having to effect extensive repairs. We have but just completed two new chapels on the Caicos island, and, if possible, must have two more. These claims, with the support of native agency, consume more than we can command, and leave me to dwellings so leaky that when it rains one is obliged to sit up in bed with an umbrella over the head. No wonder that one begins to feel a little rheumatic, and I need not say that is anything but desirable.

Should we be encouraged by our English friends, it is our purpose to open a bazaar at the close of the year in aid of our needed repairs here. Many of the ladies busy in works of usefulness, knowing our circumstances, might come up to our aid cheerfully, and by so doing provoke our gratitude.

AN APPEAL FROM NASSAU.

BY THE REV. JOHN DAVEY.

Through the blessing of God upon the labours of the ministry, the chapel belonging to the Baptist Mission in Nassau became utterly inadequate to accommodate the regular congregation assembling within it for worship, and the church resolved to enlarge it. In the annual report for 1861 for this station, are the following words: "Our large chapel has been so crowded that we have at length resolved to give increased accommodation by the erection of an end gallery." Upon more mature consideration we thought that as the chapel occupied a central position, and was more than ordinarily plain in its appearance, it would be well, if possible, to improve its external aspect. That was stated in the report for 1862, as follows:—"Instead of increasing the accommodation in our large chapel by means of an end gallery, we have now a plan for extending the building twenty-five feet towards the street, in a semi-circular form, which, if we could carry into execution, would greatly improve its appearance, and give us the room we require without diminishing the comfort of the worshippers. The estimated cost is £1,020, and is more than we can raise; but if our friends in England will assist us, we shall endeavour to accomplish the work." No direct appeal was made to our brethren at home, and having at the time scarcely any funds for the purpose, we did not venture to begin the work, but paid the architect for his specifications and plans, and waited a more favourable opportunity. In the meantime we opened the other chapel at night, thinking that the crowd here would not be so great; but though

from 100 to 150 persons attended there, under the ministry of our valuable native brother F. McDonald, yet the attendance here was as great as ever, many being obliged to go away from the chapel for want of room. Seeing this, we resolved to make a strong effort and increase the accommodation, if we could not improve its appearance, and advertised in the local papers for tenders for repairing the body of the chapel, and erecting a gallery on three sides of it. One for £600, to which £50 was afterwards added, was given and accepted. This sum, we thought, would be raised on the spot during the present year, and facts have shown that we were not wrong in our opinion. But when the work was almost completed, the need for further alterations became so marked that we have entered into arrangements for a great deal more to be done on the building, involving an additional expense of £750. This leads me to appeal to our brethren in England for help, that we may not be burdened for a long time with debt. Any help given by our friends in England will not only increase the fund, but furnish a stimulus to the poor and worthy people among whom I labour to continue their efforts until the whole amount is paid. I trust this appeal will be favourably considered, and that aid will be rendered either in money or boxes of useful and fancy articles or books, such as the Pilgrim's Progress, Companion to the Bible, Barnes' Notes, and Selection and Union Tune Books. These books are often asked for, and would meet with a ready sale. As Mrs. Davey is in England for her health, she will be able to give information concerning the work and the station, if required. Christians of all denominatians have contributed towards the work here, and my brethren, the Wesleyan Missionaries, and the elders of the Presbyterian Church, very cordially second this appeal.

[We add the following testimony to the necessity of the alterations proposed by Mr. Davey.—Ed. *M. H.*]

"It has pleased God so far to bless the labours of the Rev. John Davey, the esteemed and able minister of the Baptist Church in this city, as to render increased accommodation in Zion Chapel imperatively necessary.

"At the time when this necessity became so urgent as to admit of no further delay, the price of building materials and the wages of labour were so high, as to make any considerable enlargement of the building itself impracticable.

"After due advice taken, the plan of erecting galleries along two sides and one end of the chapel was adopted, and has been carried into execution. In this way some three hundred additional sittings have been provided, which afford a large relative increase of accommodation.

"But the most rigid economy could not prevent, at such a time, an amount of expenditure in the performance of this work altogether beyond the means of the Church. Some four hundred pounds have been already raised upon the spot, and doubtless something more will be obtained. But unless foreign help can also be secured for this necessary undertaking, the pressure of debt will be keenly felt for a long time to come, and cannot fail to prove an embarrassment and injury to the work of God. On the other hand, if the building were relieved, the church would be better able to help itself and contribute to the work than it was before. The area of Mr. Davey's enlightened and effective ministry would also be permanently enlarged, without the crippling drawbacks of debt and consequent difficulty, and thus his means of usefulness be greatly increased.

"The members of Mr. Davey's Church are chiefly of the labouring classes. They are doing what they can, but are not able to accomplish everything required, and purpose appealing for help to their fellow Christians in England. We earnestly hope their appeal will not be in vain. The case is well known to us as a very urgent one, and we strongly recommend it.

"H. Cheesborough,
"General Superintendent of Wesleyan Missions in the Bahamas.
"James H. Darrell,
"Wesleyan Missionary."

"From our personal knowledge of the Rev. Mr. Davey, and the success and

usefulness of his labours in this colony, and the need which existed for the work which is now being done on his chapel, we, as commissioners, and elders of the Presbyterian Church (having no minister at present), append our names with much pleasure to the foregoing appeal, and hope it will prove successful.

"TIMOTHY DARLING.
"JOHN S. GRANT.
"HENRY STEVENSON."

FORMATION OF A BAPTIST UNION IN FRANCE.

BY THE REV. J. JENKINS.

I arrived in Paris on Monday, at midnight, 24th April. On Tuesday saw some of our Baptist friends, and agreed to meet on the following day. On Wednesday, the 26th, we met for deliberation at the rooms of the Young Men's Society, kindly granted for the occasion. I suppose all the Baptist ministers in France were present except M. Cretin, who was not in a state to leave home on account of indisposition. We had with us a few other Baptist friends, among whom was our faithful colporteur Boloch, and as delegate from our Church, but whose expenses were principally paid by a grant of M. De Pressensé, agent of the Bible Society, in consideration of his services as a colporteur. He had thus the advantage of attending the annual meeting of the Religious Societies. The pastors present were brethren Lepoids, Dez, Lemair, Boileau, Bouhon, and myself. Were present also the Evangelists, Cadot and Vignal. I was invited to preside at the meetings, and M. Dez to act as secretary. After reading 1 Cor. xii., 1—13, and prayer, I read an address to show our position and duties as brethren and churches of the Baptist denomination. We were unanimous as to the desirableness of forming the union, though not equally sanguine as to the benefit to be expected therefrom. I then submitted to the meeting proposed rules for the constitution of the union, and we at once entered into a minute consideration of them. On four successive days, namely, from Wednesday to Saturday, we continued our deliberations for four hours each sitting, and at last accepted of the proposed regulations, with little beyond verbal modifications. Saturday evening we closed the business of our meetings, with satisfaction, thanksgiving, and prayer. According to the constitution of this union, it is calculated to answer the purposes of the Associations and Baptist Union in England. The union thus formed is now to be submitted to the Baptist Churches for their consideration and adoption. It is at our next annual meeting that our union will be definitively established, after being approved of by the Churches.

I was glad to learn that there is a Baptist Church at Lyons, and another at Mulhouse. It appears the church at Lyons has been in a somewhat dispersed state, not having a pastor. Pastor Lepoids has gone to help them in present circumstances. I was glad to learn that the Baptist brethren in America are now able to contribute more largely to the support of their mission in France. There is much success in connection with the church at Verberie. Many have been baptised there of late. The Baptist ministers in France undergo gradually a salutary change. Many years ago, when I first attended the general meetings in Paris, they kept aloof from other Christians, nor was any of them to be seen within the platform range of any religious society. This was partly due to their weakness as a religious body; but it was also due to a narrow sectarian spirit, inhaled with their views, and rendered alert by a position assailed by other Christian brethren as intolerant and unjustifiable. They had now and then their difficulties with Baptist friends of a larger spirit. I did the little I could to modify their course, which I thought injurious. Later some of them joined the Evangelical Alliance, and it is now pleasing to see them, in comparatively strong numbers, at the annual religious meetings. This is progress, and is promising as regards the future.

A CRY FROM AFRICA.

BY THE REV. Q. W. THOMSON.

Do you think the committee will give me their attention for a few moments whilst I try to show the necessity of something being done, and done immediately, for the extension and better prosecution of the work in Africa? without prejudicing the case, and before they hear, unitedly saying we should be most happy; nothing would please us better, but funds will not allow? Now, sirs, I think, in the present state of this mission, the resolution of the Church should be funds must allow, or, if that be impossible with the present income, funds must be made to allow. Will you tell the churches that we must have more help, and if your funds will not pay for it the funds must be increased, for, with the help of God, additional missionaries we shall have.

You are aware that, for the past month, I have been occupying, in Mr. Fuller's absence, the mission-house at John Acqua's Town. That town, you are aware, is some four or five miles higher up the river than Bethel Station, where Mr. Saker and Mr. Smith are located. Between the farthest bounds of Bethel Station and the mission-house here, there is a long line of towns on the one side of the river called Dido's towns. They embrace together a very large and important population. These towns I try to visit as regularly as possible, and hold meetings under the large tree which each town possesses as a place of public discourse, but for the masses who dwell there there is no house of God, or school-house, no resident missionary, no native teacher. Thousands of children are growing up without the means of even learning to read, and all the head men are begging us to let them have a missionary or a teacher, and school-house.

Between the Dido's towns and John Acqua's Town are two other towns, between which I should like to see a school-house, to be attended once a day by the teacher who dwells at John Acqua's Town. Up the river, beyond John Acqua's Town, I visit four towns, all on one side, within a distance of four miles. At each of these towns there is a large number of children, and I would have a school-house at each, with one teacher to two towns, to reside at one and visit the other every day.

Further still up the river, but within the reach of occasional visits from the missionary at John Acqua's Town, there are two long lines of slave or serf towns, one on each side of the river. At points sufficient lengths from each other we ought to have school-houses and teachers among these slave towns. Last week I paid a visit a considerable distance along the line, and had some large and attentive meetings. Hitherto these towns have only been visited at long intervals, upon the occasion of a visit to Wuri by the missionaries. Beyond these slave towns, and some twenty-five miles from Bethel Station, we reach Wuri. This place Mr. Smith and I visited two months since. The population is very large, and much concentrated, therefore readily reached by a missionary. Here the people want a missionary, but are yet without either missionary or teacher. All there is dark ignorance. Beyond Wuri it is difficult to conceive of the extent of country, and of the numerous tribes which inhabit it, altogether unknown to the civilized world. Going from John Acqua's Town to the Hiecory branch of the river, before reaching Hiccory, there are several small towns in a cluster, at each of which the people gladly hear the Word of Life. We have received a piece of ground as a gift from one of the chiefs, upon which to erect a small school-house, and are about doing so. The teacher at Hiccory will visit this place once every day. At Hiecory we have a school-house and teacher, but no resident missionary. The town is very large, and on Sunday, and two days during the week, I have good and attentive meetings there.

A short distance, perhaps a mile, beyond Hiecory there is another small town. Here we might have a school-house, to be visited once a day by a teacher from another town. Some three miles from Hiccory there is a town of Bassa people, which I visit regularly. I do not know of any missionary having visited it previously. We get good meetings, and there is an opening for a teacher to reside

here, and take, along with this, the aforementioned town. Opposite this there is a large island, cut off from the main land by two forks of the river. On one end of it there is perhaps a mile's length of towns, which together bear the name of Jibari. To these towns there are a number of beaches, or landing-places. When visiting one day I land at one, another at another, and so on. Here there is room for two school-houses, and one very good teacher, who could act as an assistant missionary in every way. The people gladly hear, and are urgent for a missionary or teacher. At the other end of this island there is another town called Small Jibari. Here there ought to be one teacher and a school-house.

All these places that I have thus traced out must be visited by the missionary who resides at John Acqua's Town, if visited at all. Besides these towns there are others higher up the Hiccory branch of the river, representing a very large population, and at Bethel Mr. Saker and Mr. Smith have far more work than they can overtake, without speaking of the immense population of Bell Town, lower down the river, which has long been expecting a missionary, and the Bassa tribes inland from Bethel. The field is large, and only to be realized by those who are actually on the spot. Even when living at Bethel I had no idea of the field which has since opened up to me, although others had spoken of it. And now I feel that all I have said will give you but a faint conception of its extent. Five days out of every seven I am journeying in the boat from morning until night, visiting the towns of which I have spoken, having from four to eight meetings per day, and yet I cannot overtake the work. Our desire is, in addition to the native teachers of which I have spoken, to have immediately one European missionary for Bell Town, two for Bethel Station, one for the whole of this side of the river, from the beginning of Dida's towns to the end of the slave towns, residing at John Acqua's Town—that will embrace country some fifteen miles in length, by the river; one missionary at Wuri, one missionary to reside at Hiccory, and to take all the towns up that branch of the river for some fifteen miles, including the great and small Jibari; one missionary for Abo and the towns around. Abo is about thirty miles from Bethel, on a different branch of the river from Wuri. Our demand, therefore, is for three European missionaries at once, and an almost unlimited supply of native teachers. We are already prepared to employ some two or three additional native teachers, whenever they can be found. Why, then, you say, do you ask us for them; if you have not them on the spot we cannot give them. Yes, you can. You can ask God for them, and He alone can give the men we want. Our request to you is, that you will try to excite the interest of the churches in this matter; that you will draw forth the prayers of earnest God-fearing men for this thing, men who wrestle with God for it as they would for personal blessings. And we wish you and the churches to provide the means for the support of these native brethren, and to bring it to God and say, Lord! we would employ the men, where are the means; we seek them at Thy hand. Do this, and the men will be forthcoming. They are not converted yet, some of them; but God will bring them to know Christ, and they will be fitted for the work if you will pray for them, expecting to get them. If the means are provided first, I think that will be an evidence of expectancy. Do, oh! do, brethren, listen to our cry for this thing. We who live and work here are but a weak band. We pray that our hands may be strengthened by more labourers. Will you not help us? The very way to answer your own prayers for native teachers will be to let us have at once three good devoted men of God from among yourselves; men who are not afraid to labour; men of humble hearts and peaceful dispositions; men of meekness and patience, and yet men of fire, for we must be earnest and enthusiastic too, if we would do anything here; above all let us have men of much prayer and strong faith.

Brethren, I am very urgent in this request, too urgent, perhaps, you may say; but it cannot be. At present we are labouring at great disadvantage in this country from the want of education among the people. None can read but those who have been taught by the missionaries, and they are very few. Whatever is done must be done by the living voice. Scriptures, tracts, &c., are useless. Our translations are useful mainly for the missionaries to read to the people, and while

this use is worth all labour and the expense bestowed upon them, they are useless compared to what they might be if the people were educated, and we could scatter the printed Gospels and tracts broadcast over the land. It seems to me, therefore, to be one of the most desirable things, in seeking to christianize Africa, to educate it, and for that purpose I would have teachers scattered widely over the land.

With such an object in view, time ought not to be lost, every day lost injures the work, as children who are now rising up will grow into men and women, and make the next generation as uneducated as is the present, unless the work be begun speedily, and prosecuted with diligence and zeal. Therefore, do not; Oh! do not delay seeking to excite the interests of the churches in this matter.

MISSIONARY MOVEMENTS.

CALCUTTA, INTALLY.

Mr. Kerry informs us that Mr. John Williamson, the son of our venerable missionary at Sewry, has become the head master of the school. He was educated at Serampore College. Mrs. Kerry's girls' school now contains fifty-one girls, besides six day scholars. This large number has obliged her to engage another Christian woman as a teacher. Mr. and Mrs. Kerry have had to mourn the decease of a beloved child, seven years of age. Her death was a very happy one, for she loved the Saviour.

SERAMPORE.

The Rev. George Pearce has entered fully on his work. He has no fewer than eighteen students in his class for training as native evangelists and pastors. They come from all parts of our mission field. Nine are married, and their wives accompany them to Serampore. Mr. Pearce is assisted by two native brethren. The ages of the students range from seventeen years to thirty.

DACCA.

Mr. Supper has been very fully engaged in preaching in the bazaars, and in visiting from house to house. This latter plan he has found exceedingly useful, and he has enjoyed many favourable opportunities of presenting Christian truth to individuals not otherwise easily reached. Two young men, Kaysths by caste, and brothers, have come forward to embrace the Gospel. One of them has joined Mr. Pearce's class at Serampore. An earnest desire to possess copies of the English Bible has shown itself among the educated youth of Dacca.

ALLAHABAD.

We have much pleasure in recording the arrival of the Rev. J. and Mrs. Jackson at their destination. They have received a very cordial welcome, and the prospects of our brother are very encouraging. Mr. Jackson informs us of the lamented decease of an excellent native Christian gentleman, Dwarkanath Lahori, a member of the Church. The debt on the chapel is about £500, towards which Mr. Jackson will be glad to receive contributions. We shall be happy to forward them.

BARISAL.

The effects of the small pox on the constitution of our esteemed missionary, the Rev. J. C. Page, are such as to oblige him to take a voyage to Australia for its recovery. His stations will be watched over during his absence by the Rev. R. J. Ellis.

CHITOURA.

We have to record with deep regret the decease of that excellent man, Colonel Wheeler. Since the famine which depopulated the North-West, he has sustained, almost unaided, a considerable number of orphans. Some of these have been baptized. They are now left to the care of Mr. J. Gregson, who hopes to be able to complete their education with the means in hand, and such other contributions as may be obtained. He has removed them to Agra. Colonel Wheeler was a man of deep, earnest piety; he was a man of prayer, and a devout student of the Bible.

SIERRA LEONE.

Mr. Diboll writes that he has baptized one person, and that the church is assum-

ing an orderly shape. He is in great need of materials for the day-school, which, though numbering 108 children, is almost destitute of slates or books. The church is also destitute of a communion service, and needs a baptistery in the chapel.

CAMEROONS RIVER.

The health of Mr. Saker and Mr. Smith is far from good; but as God enables them, they continue steadfastly to pursue their work. The new chapel is gradually going on to completion, and some advance has been made at the press. Mr. Thomson has occupied for a time John Aequa's town, and is extremely anxious to have the means of carrying the Gospel further into the country.

HOME PROCEEDINGS.

The meetings which have been held during the past month, as far as we are advised, have been very few. The brethren Gamble and Robinson have visited St. Albans, and Sampson has taken the Cornish journey. He was prevented from fulfilling some previous engagements by a severe attack of illness, from which he has in some measure recovered. But we wish our friends to forbear pressing for his services until his health is fully established.

Perhaps some, though not all of our readers, are aware that a few years ago, by the united efforts of the friends of Missions, a large institution was founded in Limehouse, to afford a home for foreign sailors who come over here in ships from the East, and who, for want of such a refuge, are often robbed, and spoiled of their hard-earned wages before they can get re-shipped. The foundation stone was laid by Prince Albert, and when the building was completed was opened for the reception of such persons. It is called the "Strangers Home for Asiatics," and is a fine commodious building, where those who enter are cared for, their money put into safe keeping, and clothes, &c., supplied on reasonable terms. Lieutenant-Colonel Hughes is the Honorary Secretary, and has freely devoted his time and energies to its superintendence. His acquaintance with Eastern languages and habits eminently qualify him for this truly Christian service.

Among other arrangements for the benefit of the inmates, a missionary is appointed to give them instruction, and thus has been wiped away a reproach long felt, of our caring for the heathen abroad, while no concern was manifested for those who were actually in our midst.

A short time since, Mr. Salter, who is the present missionary to these Asiatics, writes as follows:—"I have been much gratified this last week with the company of Sadir Bakhop, a native of Calcutta. He has not decided openly for the Saviour, but I feel little doubt as to his being a secret disciple. He has spent much time among the Baptist missionaries in Calcutta, and the testimony he gives of the aged Sujat Ali is worthy of notice. For the departed Carey and Marshman he has a solemn veneration. He is acquainted with the children of the late Krisnah Pal, Dr. Carey's first convert; but of Sujat Ali he says that he was never in his company but he drew tears from his eyes; nor did he know him to speak of anything but the preciousness of the Saviour, and though his income was only £3 per month, he believed him to be the happiest man in Calcutta. I thought I might inform you of this unsought testimony given to one of our native agents so far away, and given with such emotion that proved the speaker did not say more than he meant. As I understand Sujat Ali cannot read English, but is an eminent Hindustani, Persian, and Arabic scholar, I have taken the liberty to salute this aged brother in the former language, hoping that a few words from England may please him, rejoicing that we have such native Christians to represent the faith."

This communication needs no comment. It will be read with great pleasure, and the communication which Mr. Salter has so kindly addressed to our venerable brother will be as encouraging as it will be unexpected. Pleasant indeed is it to have such a testimony brought home to us of the character and worth of an aged and faithful disciple.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from June 1st to July 20th, 1865.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T.* for *Translations*.

DONATIONS.

	£	s.	d.
A Friend	1	0	0
Angas, Miss, Plymouth	100	0	0
Graves, Mrs.; Northwold, for *Rev. J. Kingdon, Jamaica*	2	10	0
Under 10s.	0	1	0

LONDON AND MIDDLESEX.

Alfred Place—			
Collection	2	2	0
Bow—			
Collection	6	14	0
Camberwell, Denmark Place—			
Contribs., Juv. Miss. Soc., by Y.M.M.A., for *support of child of N P at school in Calcutta, for Rev. W. Sampson, Serampore*	6	0	0
Camberwell New Road—			
Collection	4	15	6
Camden Road—			
Contribs., Sunday-schl. boxes, by Y.M.M.A.	4	7	5
Hackney, Grove Street—			
Contribs., Sunday-schl. by Y.M.M.A.	1	17	10
Lower Edmonton—			
Collection	4	8	8
James Street, Old Street—			
Contributions	6	5	0
Norland Chapel—			
Collec. for *W & O*	1	13	1
Lambeth, Regent Street—			
Contribs., Sunday-schl. by Y.M.M.A.	0	12	0
Shouldham Street—			
Contribs., Sunday-sch.	2	0	0
Tottenham—			
Collection	9	14	8
Twickenham—			
Contributions	4	17	6
Vernon Square—			
Contribs., Sunday-schl.	1	16	0
Walworth, Arthur Street—			
Contributions	13	14	9
West Drayton—			
Contributions	4	12	7
Do. for *China*	0	5	0
Do for *T.*	0	5	0
Do., Yewsley Sunday-school	0	4	6

BEDFORDSHIRE.

Biggleswade—			
Contribution	5	5	0
Potton—			
Contribution	0	5	0

BUCKINGHAMSHIRE.

Weston Turville—			
Contribution	3	0	0

CHESHIRE.

Congleton—			
Contribution	2	0	0

DORSETSHIRE.

Bourton—			
Contributions	2	6	2
Do. for *N P*	1	1	0
Buckhorneweston—			
Contribs. for *N P*	0	17	6
	4	4	8
Less expenses	0	3	8
	4	1	0
Bridport—			
Contribs., Ragged-schl.	0	10	6
Lyme Regis—			
Contribution	0	9	0

ESSEX.

Great Leigh—			
Contributions	0	7	0
Collec. after Public Meeting, for *India*	6	5	8
Waltham Abbey—			
Collec. for *W & O*	1	1	0
Contributions	3	17	11

HERTFORDSHIRE.

Chipperfield—			
Collec. Public Meeting (less expenses)	25	3	6
Markyate Street—			
Contributions	10	2	9
Rickmansworth—			
Contributions	12	5	4

KENT.

Plumstead, Conduit Road—			
Collection	3	16	3
Woolwich, Queen Street—			
Contributions	3	1	2

LANCASHIRE.

Mill's Hill—			
Collec. for *W & O*	1	0	0

NORTHAMPTONSHIRE.

Aldwinkle—			
Contributions	4	13	0
Blisworth—			
Contributions	7	12	8
Do. for *China*	0	10	0
Brington—			
Contributions	4	7	0
Bythorne—			
Collection	1	11	0
Guilsborough—			
Contributions	9	2	1
Hackleton—			
Contributions	18	1	9
Harpole—			
Contributions	5	3	7
Kislingbury—			
Contributions	5	12	3
Long Buckby—			
Contributions	12	16	0
Milton—			
Contributions	23	9	6
Pattishall—			
Contributions	12	10	0
Northampton, College Street—			
Contributions	102	8	7
Do., Hardingstone	1	0	6
Do., Far Cotton School	5	16	0
Do., Compton Street	0	5	11
Do., Grafton Street—			
Contributions	2	3	0
Ravensthorpe—			
Contributions	12	2	0
Roade—			
Contributions	12	9	5
Rushden—			
Contributions	13	1	6
Spratton—			
Contributions	1	2	3
Ringstead—			
Contributions	10	19	4
Thrapstone—			
Contributions	20	0	10
Towcester—			
Contributions	11	12	3
Weston-by-Weedon—			
Contributions	10	18	9
Woodford—			
Collection	1	1	6
West Haddon—			
Contributions	3	8	1
	310	18	0
Less expenses	2	6	5
	308	11	7

SOMERSETSHIRE.

Burnham—			
Contributions	2	16	0
Paulton—			
Contributions	9	5	4
Shepton Mallet—			
Contributions	1	11	6

STAFFORDSHIRE.

Walsall—			
Contribution	1	1	0
Walton-on-Trent—			
Contribution	0	4	0

SURREY.

Lamberhurst—			
Contribution	1	1	0

WARWICKSHIRE.

Leamington, Clarendon Chapel—			
Contributions	0	18	8

WILTS.

Melksham—			
Contributions	15	6	10

WORCESTERSHIRE.

Bewdley—			
Contributions	2	0	0
Pershore—			
Contribution	2	0	0

SOUTH WALES.

GLAMORGANSHIRE.

Aberdare, English Baptist Chapel—			
Contribs., Sunday Schl	3	3	9

PEMBROKESHIRE.

Blaenffos—			
Contributions	8	7	2

SCOTLAND.

Aberdeen—			
Contribution	0	10	0
Edinburgh, Charlotte Chapel—			
Contributions	17	10	0

FOREIGN.

Australia, North Adelaide— Lefevre Terrace Baptist Chapel, by H. Wheeler, Esq., M.D	20	0	0

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from June 1st to July 20th, 1865.

	£	s.	d.
Vitou, Miss, and friends Kilburn	1	0	0
Pattishall, by Mr. W. Gray	1	0	3
Rickmansworth, by Mr. Ward	2	2	2
Cameroons, West Africa, by Rev. R. Smith	5	0	0
Victoria, Do., by Do.	8	1	2
Anderson, Mr. W., Stokeleigh, Torquay	10	0	0
Pembroke Dock, by Rev. W. Bliss	3	3	6
Culverwell, Mrs., and Bury, Mrs., Manchester	1	5	0
Taylor, Mr. W., Stoke-on-Trent	1	5	0
Newport Temple, by Rev. L. Evans	1	0	0
Rochdale, for *Rev S. W. Holt* by H. Kelsall, Esq.	2	0	0
Under 10*s*	0	1	0

FOREIGN LETTERS RECEIVED.

AFRICA—AMBOISES BAY, Pinnock, F., Mar. 29th.
CAMEROONS, Christian, V., and Wilson, J., Feb. 15th; Fuller, J. J., Mar. 3rd, April 2nd and 29th; Saker, A., April 2nd, 19th, May 30th, June 2nd; Smith, R., Mar. 31st, April 29th, May 30th; Thomson, Q. W., April 1st, 28th, 29th, May 27th.
SIERRA LEONE, Diboll, J., April 18th, May 18th, 20th, June 18th, 20th; Fuller, J. J., May 19th, June 20th.
VICTORIA, Pinnock, F., May 27th.
AMERICA—NEW YORK, Wyckoff, W. H., June 23rd.
ASIA—CHINA, Yental, Kingdon, E. F., Mar. 20th, April 10th, May 4th.
INDIA, Agra, Broadway, D. P., May 3rd; Gordon, G., April 24th, May 30th; Gregson, J., May 6th, 16th, and 28th; Jackson, J., May 31st.
BARISAL, Page, J. C., Feb. 6th; Ellis, R. J., April 13th.
BENARES, Etherington, W., April 7th and 8th; Heinig, H., April 6th.
CALCUTTA, Lewis, C. B., April 10th, 22nd, May 6th, 17th, June 2nd, 8th; Wenger, J., April 8th.
CHITTAGONG, M'Kenna, A., April 27th.
CUTWA, Harris, J., April 1st; Reed, F. T., April 3rd.
DACCA, Supper, F., May 16th.
DELHI, Smith, J., May 6th, 17th; Williams, J., Mar. 31.
INTALLY, Kerry, G., May 8th.
KHOOSTIA, Anderson, J. H., April 19th.
LANDOUER HILLS, Gregson, J. G., April 19th.
MEERUT, Parsons, J., April 14th.
MONGHIR, Lawrence J., April 27th, May 16th.
POINT DE GALLE, Page, J. C., May 26th.
SERAMPORE, Martin, T., April 21st; Pearce, G., May 15th.
AUSTRALIA—ADELAIDE, Wheeler, H., M.D., May 27th.
ANGASTON, Hannay, J., April 26th.
EUROPE—FRANCE, GUINGAMP, Bordreuil, J. B., June 21st; Bouhon, V. E., May 31st, June 1st.
MORLAIX, Jenkins, J., May 12th, June 26th.
GERMANY—ROTTERDAM, Stuart, M. C., June.
NORWAY—CHRISTIANA, Hubert, G., June 8th.
WEST INDIES—BAHAMAS, LORIMERS CAICOS, Kerr, S., May 28th.
NASSAU, Davey, J., May 6th, June 2nd and 3rd; Taylor, S., May 6th, June.
TURK'S ISLANDS, GRAND CAY, Rycroft, W. K. April 18th, May 28th.
HAYTI, JACMEL, Webley, W. H., April 26th, June 2nd.
PORT-AU-PRINCE, Baumann, W., June 21st.
TRINIDAD, LAW, J., May 24th.
JAMAICA—BROWN'S TOWN, Clark, J., May 23rd, June 7th, 23rd.
FALMOUTH, Lea, T., June 23rd.
FOUR PATHS, Claydon, W., May 23rd.
KINGSTON, Smith, R., May 23rd.
JERICHO, Hume, J., May 8th.
LETTER PARK, Holt, W. S., May 9th.
LILLYPUT, Milliner, G., April 20th.
MONTEGO BAY, Dendy, W., May 4th; Hewett, E., April 20th; Henderson, J. E., May 8th; Maxwell, J., June 8th.
RIO BUENO, East, D. J., April 22nd, May 20th, June 7th, 20th.
ST. ANN'S BAY, Millard, B., April 22nd, May 8th, 22nd.
SPANISH TOWN, Phillippo, J. M., April 7th, 17th, May 9th, 21st, June 8; Lewis, A. H., June 8th.
STEWART TOWN, Knibb, Mrs., May 6th; Webb, W. M., May 4th.
ST. ELIZABETH, Gilling, J. A., June 7th.
SAVANNA LA MAR, Clarke, J., May 15th.
SHORTWOOD, Maxwell, J., May 20th.
THE ALPS, O'Meally, P., June 9th.
WALDENSIA, Kingdon, J., June 23rd.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

Mr. W. Maguire, Dublin, for a case of clothing, for *Rev. H. R. Piggott, Ceylon.*
Friends at Rickmansworth, for a ditto, for *Rev. R. Smith, Cameroons.*
Friends at Lynn, by Mrs. Whall, for a box of clothing, value £30, for *Mrs. Sale, Calcutta.*
Friends at Mount Nebo, Jamaica, for ditto, for *Rev. F. Pinnock, Cameroons.*
Friends at Salisbury, by Mr. S. Newman, for ditto, value £25, for *Rev. J. E. Henderson, Jamaica.*
Miss Beal, Chipping Norton, for a truss of ditto, for *Mrs. Knibb, Jamaica.*
Few Friends, by Mr. B. Campbell, for a parcel ditto, for *Jamaica.*
H. Kelsall, Esq., Rochdale, for a bale of clothing materials, &c., for *Rev. W. S. Holt, Jamaica.*
Mr. G. Crighton and Friends at Redruth, for a parcel of clothing, for *Jamaica.*

Rev. W. Teall requests us to acknowledge £5, sent by "Bertha," for Jamaica Schools.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac. Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

AUGUST, 1865.

TREASURER—G. B. WOOLLEY, ESQ.
SECRETARY—REV. C. KIRTLAND.

OFFICE—MISSION HOUSE, 2, JOHN STREET, BEDFORD ROW, W.C.

NOTES OF A VISIT TO SOME OF THE IRISH STATIONS OF THE MISSION, WITH A FEW WAY-SIDE SKETCHES.

BY THE SECRETARY.

Lord's Day, July 9th, was spent at Rathmines, Dublin. The chapel is a neat and commodious structure, and is an ornament to the locality and a credit to our Denomination. At the present time, there is a large amount of deep and earnest religious life in the Irish Capital that Christians in England scarcely understand, and which is quite distinct from, and without any sympathy with the errors and exclusiveness of certain communities that have gained a footing in Ireland. It is pretty certain that a minister who could give a right direction to the prevailing cast of religious thought and feeling, would find a large and profitable sphere of labour in Rathmines, and gather around him a congregation of devout persons who would be a blessing to the neighbourhood, and greatly strengthen our denominational position both in the metropolis and throughout the country. May the Divine Head of the Church speedily send us such a man.

Monday, 10th.—Travelled by rail to Banbridge, and from thence by car to Derryneil. The dark deep waters of the Ban gliding almost imperceptibly along the valley; the vast extent of open country, covered, for the most part, with fields of grain and flax, and dotted here and there with white houses; and the granite mountains of the magnificent Mourne range, standing out clear and sharp against the blue sky, with a light fleecy cloud occasionally creeping up the sides of Slievedonard, contribute not a little to the pleasure of a drive from Banbridge to Derryneil. The Baptist cause in the latter place was commenced about three years since by Mr. Macrory, formerly a ruling elder in the Presbyterian Church. He was greatly quickened during the revival, and began to preach Christ in the regions round about with considerable acceptance. After his baptism, he held services in a building known as the "Revival Barn," at Closkelt, about two miles from Derryneil. His labours bore fruit: several expressed a wish to be baptized, and went to Banbridge—a distance of thirteen English miles—to receive the ordinance. In June, 1864, forty-five persons were formed into a church, and in a little more than twelve months, the number has increased to sixty-one. The harmony, activity, and general consistency of this little church, furnish grounds for thanksgiving to God. Against one of the desolating curses of the north of Ireland—whiskey-drinking—they present a silent and living protest. Not one member ever tastes ardent spirits, all being abstainers in practice, though not by pledge. As an evidence of the thirsting of the people in this secluded locality for the Word of Life, it may be mentioned that the congregation is gathered from places five and seven

Irish miles from the central station. A Sunday-school has been formed, which has a regular attendance of some thirty children; and the superintendence of this institution involves one individual in a walk of seven miles across the hills every Lord's-day morning.

A chapel was commenced in 1863, but, for the want of funds, it remains in an unfinished state. There is just the shell—bare walls, windows, doors, and roof; a damp mud-floor, and very rude seats, with a few planks to give some protection to the feet. As to lighting, the arrangements are of a very primitive order. A pole, which makes no pretension to straightness, is nailed to a cross beam. This forms the pendant, from the bottom of which radiate a number of thin wooden rods about three feet long, and on the extremity of each is placed a tin socket for the candle. On *Tuesday*, the 11th, a congregation of 60 persons assembled in this building at mid-day, and listened with deep interest to the Gospel. Afterwards, a conference was held with the church, at which a free expression of opinion on various matters of interest to the members, was invited and given. It may be further stated, that besides the usual Sunday services, the missionary is engaged during the whole week, except Saturday, either in preaching at out-stations or visiting from house to house.

After the service at Derryneil, I returned to Banbridge, where a tea-meeting was held to welcome me. Preached in the evening to a good congregation, and then met the members of the church, who bore a very satisfactory testimony to the acceptableness of the pastor's ministry, and to his untiring zeal. Before the great awakening of 1859, this cause, through a variety of untoward circumstances, had become almost extinct. Hardly a dozen persons could be reckoned upon as regular hearers; now, the chapel, which is a neat and commodious building, is very fairly attended, notwithstanding the interference arising from the long distance at which many members live from Banbridge. Since the settlement of Mr. Banks, in November last, the congregation has been augmented a third, and seven have been added to the church. In addition to the Lord's-day services, the pastor superintends the Sunday-school, the attendance on which has increased during the last eight months from eight to fifty; and preaches five times a week at out-stations that lie from one to four and five miles from his centre.

Wednesday, 12th.—Took an outside car to Tangragee. To English eyes, accustomed to look on good farming, there is something very repulsive in the appearance of many of the fields by the way-side. Some meadows are more than half covered with rag-wort, which, though interesting enough to the botanist, must be injurious to the farmer, while the yellow and white ox-eye flourish in great profusion amidst the wheats and oats. It was the anniversary of the Battle of the Boyne, and the whole of that part of the country was astir, and presented the usual signs of a general holiday. "The orange lily" blooms at this season, and is used as a substitute for the flags and other party symbols which the law now forbids. The farmers and peasantry weave it into garlands and crowns; it is placed over doors and gate-ways, wreathed around the heads of young girls, and fastened to the button-holes of dashing young Orangemen, who boast of being

"The invy of mankind in iligance and grace."

Tandragee is a market town beautifully situated on the slope of a fine hill, which commands a good view of the Mourne range. The constant beating of about 50 drums was almost deafening, and reminded one of the horrid din of a heathen festival. I said to a leading member of one of the lodges,—a genial, rollicking fellow,—"What is the meaning of all this?" "Amusement," was the reply. "What is the origin of it?" "Amusement." "And what is the object of it?" "Amusement." This was all he knew of the matter. Spent several hours of profitable intercourse with Mr. Taylor, the agent of the Mission in this place. The following facts connected with the beginning and growth of the Baptist cause here may not be without interest to the reader. During the summer of 1859, the

revival services at Portadown were instrumental in the conversion of a young policeman named John Bradshaw. In common with many of the converts, Bradshaw began to preach the Gospel. Shortly after his conversion, he was baptized by Mr. Henry, of Belfast; and, having quitted the police force, took a situation as clerk in an attorney's office, at Tandragee. Here he proclaimed Christ, and, disorderly as it may appear to some, administered the ordinance of baptism to several persons. In February, 1864, this young man entered Mr. Spurgeon's College as a student for the ministry, but his career of usefulness was of short duration. He was smitten with disease, and died in April last. But the fruits of his labours have survived him. The Baptist Irish Society adopted Tandragee as a station, and in October, 1863, sent Mr. Taylor, who, with his wife, was brought to Christ during the revival, to take charge of it. In the following February, a church of 7 persons was gathered, and since that time—about 17 months—20 more have been received into fellowship. Public worship is conducted in a large upper room, which is comfortably fitted up with forms and desk, and lit with gas. Here I spoke to a good congregation, and had half-an-hour's pleasant and profitable intercourse with the members of the church, who appear to be a devout, united, and active people.

Thursday, 13th, was spent in Portadown, where Mr. Douglas is steadily making his way. When I passed by this place in the month of January, 1860, there was no Baptist community, but the germs of one already existed in John Bradshaw and two or three other zealous Christian men, who made a commencement, and shortly afterwards, a station was formed by the Baptist Irish Society, and a small band of believers was formed into a church. The number in communion at the present time is nearly 30. The meeting-house is a capacious room, in a good part of the town, exceedingly well fitted up, and capable of holding 200 persons. About 150 were present at the service which I conducted. This number was probably above the average, and especially during the summer months, but the congregation is gradually increasing, and the missionary seems to be gathering around him a band of earnest men and women who have fully committed themselves to this promising movement. The whole country is open to the Gospel, and wherever Mr. Douglas goes, the people give him and his message a cordial welcome. It should be mentioned that when the Sunday-school was formed, in 1864, eight children presented themselves on the first morning, now there are about 70 in attendance. Portadown promises to become one of the most flourishing towns in the north of Ireland. Within a few years it has doubled its population, and if wise, warm-hearted, and holy men continue to seek a union with the church, a strong, and ultimately a self-supporting cause will be established.

Friday, 14th.—About midway between Bangor—an attractive sea-bathing place on the picturesque banks of the Lough of Belfast—and Newtownards; lies the village of Conlig, lonely and bleak on the mountain side. Here we have a good chapel and a small church, the members of which are, for the most part, poor, and spread over a wide area. The population has diminished by the closing of the lead mines, which once gave employment to the villagers, and the removal of the weavers to other parts. I preached the Word to an attentive congregation, some of whom had travelled a distance of nine or ten miles, and had an edifying meeting with the members at the close of the service.

Lord's Day, 16th, was divided between between Belfast and Carrickfergus. In the morning there was a very good congregation at the Victoria Hall, Belfast, where Mr. Henry now preaches, although below the average attendance, in consequence of some being away at the "shore." Amidst considerable discouragements,—arising chiefly from emigration and removals—the cause is still progressing. A superior chapel is being erected on one of the most commanding sites in the city, and there is ground for hoping that, with the Divine blessing, it will help to give the Denomination its proper status in the northern metropolis of Ireland. In this land, the Baptists are a people who "dwell alone." They are not reckoned among

the Churches, and it would surprise many in England to be told of the petty and vexatious forms of persecution to which not a few of our friends are exposed. *Their hope is in unbroken unity of spirit and purpose; and in "patient continuance in well-doing."*

In *Carrickfergus*, the scene of Mr. Hamilton's labours, I proclaimed the "Word" in the new chapel to a good number of hearers. There is an incident connected with the origin of this infant church which it may not be out of place to mention. A woman in humble circumstances, who was converted during the revival, became uneasy on the subject of baptism, and in the course of a conversation on the subject with the preacher whose place of worship she attended, he told her she had better get a minister to her mind. At that time there were but three Baptists in the town besides herself; with these our friend took counsel, and the result was the formation of a small church. This took place in August, 1862, and since then some twenty others have been added. They met for some time in a school-room in a back yard, but being deprived of this, they set to work and erected a very neat chapel, capable of accommodating 200 hearers, and the whole expense has been defrayed within about £50. Mr. Hamilton has a good congregation and a peaceful church. Eleven of the members are fruits of the Revival. In addition to out-stations, there are four preaching places in the town, and five week-day meetings are held. With the assistance of Mr. Rock—a member of the church—Mr. Hamilton is trying to form a station at Larne, about seven miles from Carrickfergus (see "Chronicle" for last month); but as it is merely an experiment, it would be premature to say more at present than that many are disposed to hear the Word of God. The town-hall has been obtained, and on a Lord's-day evening above a hundred people have been collected. Want of space obliges us to postpone our remaining "Notes" till next month.

Appeal for Wearing-Apparel.—Our English friends who have never visited Ireland have no conception of the poverty and wretchedness existing among multitudes of the peasantry. The following may be relied upon as examples of the circumstances of many Christian people:—L. K. is a weaver, with a wife and three small children, and, being a good workman, is employed on the finest fabrics. If he toils early and late the whole week, he cannot earn more than 8s., out of which he has to pay rent and provide for his household. On an average, weavers do not earn more than 5s. a-week. After the mouths are fed, what will be left for the backs? B. is an exemplary member of a Christian church. Has a wife and two children, and is employed as a labourer on a farm, for which he gets 2s. 6d. a-week and his food. Some get 4s. and board. Here is a way-side sketch, taken from life. We are driven by a shower of rain into a cabin. Two boys are sitting on the floor burning what they call "Shoves"—the refuse of the flax, and the only fuel which many are able to obtain. The following is a literal description of the dress of the elder of the two boys:—He wore the remains of a check tunic, patched nearly all over with different colours—contrasts of course; and it was observed that the black was generally stitched on with white thread. As to his trousers, it would puzzle any one to say what material they were originally made of. The legs were of very unequal length; without any exaggeration, there was a difference in them of four inches. One was made of old black cloth, the other of a course drab canvass, with black stripes running up the side. In some of the elevated localities, the sufferings of these poor creatures during the winter must be intense. Will Christian friends help to alleviate them? We shall be happy to take charge of left-off clothing for men and boys, women and children. "I WAS NAKED, AND YE CLOTHED ME."

Contributions will be thankfully received at the MISSION HOUSE.

THE

BAPTIST MAGAZINE.

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CONCERNING MODERN CONGREGATIONALISM.

A PAPER READ AT A MINISTERS' MEETING IN NORFOLK.

IT is assumed in this paper that the principles of Church-polity known as the Independent or Congregational system are recognized by us as scriptural and apostolic. It is also taken for granted that principles of Church-polity which are scriptural and apostolic are best adapted to secure the maintenance and propagation of the Christian faith. With the controversies relating to these propositions we are not now concerned. It is sufficient for our present purpose to say that these are "things surely believed among us." They are our own conclusions, as well as our traditional beliefs. And we are bold to affirm that, amidst all the perturbations of religious opinion in this present time, we are continually finding incentives to hold them fast. For we not only share the confidence which Christian men everywhere cherish of the imperishableness of the fundamental articles of our faith, but we also feel that our distinctive principles as Congregational Baptists afford us singular advantages in contending with anti-Christian error and carnal unbelief. Our specific tenet,—"*religion, a personal thing; baptism the avowal of it*" (as Dr. Angus has lately phrased it)—places us on a vantage ground which other Christian sects cannot attain. Whatever the difficulties and perils of future times may be, we feel increasingly assured that the consistent upholders of this simple scriptural confession have nothing to fear. If simplicity be, as we are told by men of science, an invariable characteristic of the laws of nature, surely we are not intolerably audacious if we argue from analogy that the simplicity of the Baptist creed is a strong presumption of its scripturalness and perpetuity.

Being, then, strongly convinced of the truth of our distinctive principles, and sanguine concerning their general practical adoption, we cannot but feel a lively interest in some notable objections of our adversaries. It is asserted that our confidence in the progress of Baptist opinions is unwarranted by facts; that we are blind to the signs of the times, which are all against us; that, in short, we are visionaries and bigots. We are asked, for instance, to explain the notorious fact that secession from our ranks to the Congregational Pædobaptists and to the Established Church not unfrequently takes place. We are invited to furnish the world with an exposition of the reasons which induce persons who have been born amongst us and nurtured in Dissenting principles to

forsake us, particularly when they have attained wealth and station in society. Not only of Baptists indeed, but of Congregationalists in general, it is openly and loudly alleged that our opinions do not survive to the third generation in families of affluent means. And the question is exultingly asked, whether these things accord with our expectation of the practical adoption of our ecclesiastical principles.

With respect to many instances of secession from the Baptists to Pædobaptist communities, it cannot possibly be discovered whether the change is due to conviction or not. Neither are we able to say that the persons who pass over to us from the Pædobaptists are all of them convinced of the truth of our principles or intelligently acquainted with them. These changes happen from various causes not easily to be traced out. But after making all due allowance for the operation of sundry obscure influences, we are bold to affirm that desertions from our ranks to the Established Church are due partly to a lack of personal religion in some of the seceders; and largely, to the existence of serious defects and disorders in our ecclesiastical system as at present worked.

That a lack of personal religion accounts in part for the secessions we are asked to explain we hold to be unquestionable. Harsh and uncharitable as such a judgment may seem to be, it is impossible to dispute its correctness. We are prepared to encounter the reproaches and invectives which may assail us. Our explanation may be ascribed to anger or bitterness or party-feeling; but whatever motives may be imputed to us we cannot but maintain it to be true. English Nonconformity, and the Baptist creed in particular, is a stand for the truth that the kingdom of Christ is "not of this world." That Christ is "the head of the Church," and that "the Church is His body," a spiritual kingdom in which He alone is king, are merely dead beliefs unless personal religion quicken them. Party feeling may galvanize them into temporary activity, but religious faith alone clothes these dry bones and breathes life into the creed. They then who have no personal sympathy with the great spiritual truths which Nonconformists are set to defend cannot be expected to abide amongst us. Custom, early associations, personal likings and preferences may hold many in a nominal allegiance to our beliefs who have no vital godliness, and pretend to none. But the influence of these attachments is evidently feeble and precarious; sooner or later they yield to stronger forces. The advantages of connexion with the Established form of religion are sometimes of a very obvious and material sort, particularly in the rural districts. It is a pecuniary gain to belong to the dominant church. And persons whose feelings and means place them above the reach of such temptations to conform, find it irksome to bear reproach for principles which they have scarcely ever examined, and in which they take no interest. To connect themselves with the Established Church is to gain a higher social grade, and at the same time to escape the restrictions which the discipline of a dissenting church more or less imposes upon its members and adherents. Without grudging we admit and rejoice over the unfeigned faith and piety of multitudes of churchmen of the present day; but nevertheless it cannot be denied that the Church of England is without any effective discipline, that membership of her communion is practically compatible with notorious irreligion, and that indiscriminate par-

ticipation of the sacraments is oftener vindicated than disallowed. While these things are so it is no marvel that they who, in the true sense of the words, "are not of us," should "go out from us." Their departure is no reflection upon our principles. It is probably the very last reason which would be given for leaving us that they had discovered our principles to be wrong. No argument whatever can be constructed upon the fact of such secessions from us which militates against our hopes of the ultimate acceptance of our belief. For its acceptance depends above all things upon the increase and prevalence of personal godliness, and is not otherwise to be hoped for.

But with respect to the second reason assigned for the secessions from our ranks, namely, the existence of serious defects and disorders in our ecclesiastical system as at present worked, we maintain that this is the more injurious and damaging. It is to this cause that the secessions we are taunted with are largely due. And the taunts are the harder to bear because we cannot deny either the existence of these evils, or the fact that really pious adherents of our principles have forsaken them and us also, hopeless of their practicability and doubtful of their scriptural character.

There has been such an incessant clamouring in recent times for church reform that we hesitate to approach the subject even with "bated breath and whispered humbleness." The air has been filled with the din. If vituperation could have slain the evils of the modern church they would have been utterly extinct long since. If exhaustive criticism, and writs of *quo warranto*, (?) could have loosed her bonds and let her go free as in her primitive days, most assuredly it had been thoroughly done. Nothing pertaining to the Church has been spared. Doctrine, discipline, government, officers, services, sermons,—all have been weighed and found wanting.

So far as we Congregationalists are concerned the outcry is certainly abated. The church reform of which we hear most now does not directly involve any interests of ours. But there is a feeling abroad that some changes in our congregational system are imperatively called for to meet the necessities of the time, and to develop more fully the sanctified energy and resources of our churches. It is unquestionably true that the greatest want of the church of Christ of our day is a more vigorous spiritual life. Again and again we hear stirring exhortations to seek the quickening and strengthening of spiritual life, and we are assured that when this most desirable end is gained we shall have the remedy for all existing defects of system and adaptation. But there are "works to be done meet for repentance," and delay in doing them ought not to be suffered under any pretence. If we be convinced that there is a miserable disparity between the agency and means employed by the churches, and the results accruing therefrom, it is surely as imperative a duty to examine into the condition of that means and agency as to pray for the baptism of the Holy Ghost. It may be found that God has given us power which we are either sinfully neglecting, or frittering away through neglect of the suggestions of common sense and prudence. The mechanician bestows most careful attention upon his machine that he may reduce the non-effective portion of motive power to the least possible amount. Is it less incumbent upon Christian men to endeavour after a wise economy of the power the Lord has given to them to promote His glory in the earth? We, in particular, who

claim to be the most thorough-going and consistent upholders of the scriptural principle that Christ's church consists of avowed believers alone, ought not to be slow in such an endeavour. By our own voluntary, personal act, we pledged ourselves wholly to His service. As stewards of His manifold grace we are bound to fulfil our stewardship according to the rule of His house; but we are likewise bound to exercise faithfully our own judgment and reason. And that we may serve him "in the freedom of the Spirit," the Comforter is promised who shall dwell in us, and "guide us into all truth."

We have been justly mourning over the results of our labour in this county during the past year; such a poor return is "for a lamentation, and shall be for a lamentation." But it is impossible to doubt that while we are uttering these just complaints we are quite persuaded that not a few hindrances to church work and ministerial success are from within the church, not from without. Obvious and crying evils exist amongst us which we feel and deplore, but scarcely attempt to check. Some of them doubtless are but the effervescence of our ecclesiastical liberty. Others are legacies from the past; "the walls of the city were built in troublous times." It is notorious that in many of the small towns we may find two or more Baptist churches each possessing a separate and independent organization, and each leading a life of isolation and exclusiveness. Years ago, perhaps generations ago, some seceder or seceders from the original community formed a new society. That process may probably have repeated itself until the adherents of our principles in that place have become weak, disunited bands whose feebleness and disorders provoke general derision. Too often the rivalry of these separate churches is embittered by some difference of opinion concerning doctrine or ritual, and their relations become uncomfortably like those which subsisted between the Jews and the Samaritans of old. And where a better state of things subsists, where there is no positive animosity, how rife are envyings, evil surmisings, suspicions, and jealousies! Separate *interests* they are indeed; and as a natural consequence, the growth of Christian graces is stunted, and a narrowness of spirit is engendered which brings discredit upon the churches and our system too. It is also an inevitable result that the condition of the ministers of many of our churches becomes painful in the extreme. Each feeble society expects the exclusive services of a minister, although it is utterly unable to provide for his necessities. In many places two men are found laboriously engaged where the united means of the churches could scarcely sustain one, and where the work might be more efficiently done by one. And in the face of poverty and fewness of numbers the scriptural discipline of a church of Christ is with difficulty maintained. There is much reluctance to part with a fruitless and withered branch, and it is to be feared that in some cases excommunication of an influential "wicked person" would be almost impossible.

In the rural districts the existence of these hindrances to the spread of our principles and the increase of our numbers are much more evident than in the towns. The village churches are almost the only dissenting communities of which the upper classes of society have any knowledge. The adherents of our principles who live on their farms, or inhabit their cottages, are nearly the only specimens of dissenters

with whom they have any close acquaintance. Their opinions of our system of church-polity are naturally shaped by their knowledge of the internal condition of these country churches. Not being very careful observers they may perhaps make ridiculous blunders in describing what they see, as Mr. Kingsley for example, who has discovered that the Ranters are rigid predestinarians! But unhappily, there is too much truth in the representations of our unfriendly critics. The spectacle of two or more separate churches in the same village is not unfrequently witnessed. Little communities utterly unable to maintain with decency the institutions of religion are beheld sturdily refusing to amalgamate with neighbouring churches, and making loud protests on behalf of the sacredness of Independency. The evils found existing in larger places are produced here in an aggravated form, and it too frequently happens that those whom spiritual hunger has brought to the village chapel, are driven away in disgust by the flagrant offences against propriety and Christian feeling, which are perpetrated in the name of religion.

It is deeply to be regretted that during recent times there has been a disposition towards extreme views of Independency. A very salutary practice of our forefathers, which kept the country dissenting churches in a high state of efficiency, has been much departed from. In some parts of the country we still light upon plain, square buildings, more or less evidently ecclesiastical in their uses, flanked by a line of low shed-like erections suggestive of stabling for horses and vehicles. Further consideration shows that this spot is the centre of a district, and that hither a widely-scattered congregation duly resort to spend the day of rest in sacred exercises and brotherly communion. The place is in truth to all of them as "the holy place of the tabernacles of the Most High, whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." And in most instances such churches have been worthy, though humble and unpretentious in externals, of such a comparison. But unhappily, the tendency of late years has been to multiply rather than to consolidate the churches, and instead of resorting as of old to the venerable sanctuary of the district, every separate village must not only have a house of worship, but a separate and independent church-society also. The worshippers are no longer seen wending their familiar paths, "the ways of Zion do mourn," and it seems as if the Baptists were ambitious of the lot of the sons of Levi, to be "divided in Jacob and scattered in Israel."

It is not easy to point out the best means of reducing the evils which arise out of our extravagant independency. We endorse the statement of John Owen that "a church state cannot arise from, or have any other formal cause, but the joint consent and virtual confederation of those concerned, that is, *the wills of men.*" So far as the disorders of our church polity are due to our ecclesiastical freedom we cheerfully accept them as infinitely preferable to the bondage of other systems. But we make a stand for liberty, not for lawlessness. "The wills of men" are doubtless "the formal cause of a church state," but it is presumed that those "wills" are under the guidance of Divine teaching and swayed by Christian love.

One thing at least it might be useful to do; we might spread abroad amongst the churches the views of the primitive Congregationalists in our own country, that it may be seen how far our present mode of repre-

senting Congregational principles differs from theirs. In the Savoy declaration, drawn up in 1658, the representatives of the Congregational Churches then assembled said, "For the avoiding of differences which may otherwise arise, for the greater solemnity in the celebration of the ordinances of Christ, and the opening a way for the larger usefulness of the gifts and graces of the Holy Spirit, *saints living in one city or town, or within such distance as they may conveniently assemble for Divine worship, ought rather to join in one Church, for their mutual strengthening and edification, than to set up many distinct societies.*" Another testimony of great authority relative to the views of the Congregationalists of the last century, may be found in the Rev. Thomas Harmer's "Remarks on the Ancient and Present State of the Congregational Churches of Suffolk and Norfolk." He quotes Lord Chancellor King's book on the Primitive Church in proof of the agreement of the Savoy declaration cited above with the practice of the early Church. And from the fact that the largest Churches of the first three centuries—Antioch, Rome, Carthage, Alexandria—acted upon this principle, he argues against the forming of so many district Churches in the metropolis as an innovation and a mistake.

There is, indeed, abundance of evidence ready at hand that our modern Independency is a gross departure from the principles and practice of the founders of our Churches. They firmly believed in the scriptural character of their Church polity, and prosecuted their researches into the subject with a thoroughness and patience almost unheard of in modern days. Modern criticism has added little to their investigations. And the results of their study of Scripture and Church history agree with the teachings of modern experience. It is evident that the primitive Christian Churches did not reject the guidance of reason and sound judgment, although they had supernatural gifts imparted to them. They knew that "union is strength and division weakness," and needed no Divine communication to assure them that these dictates of natural intelligence would be found true in the sphere of Christian effort. Hence they formed but one CHURCH in every place, however large. Several places of assembly, several congregations, several "bishops and deacons," but always one *ecclesia*.

Should there be a disposition stirred up amongst us to revert as much as possible to this primitive Congregationalism, we should have far less cause to lament the comparative failure of our efforts to promote Christ's kingdom in the land. The mischievous divisions of Congregational dissenters in city, and town, and country, are justly chargeable with much of the failure, and occasion many secessions from our ranks. Amalgamation, wherever practicable, and the union of the small and weak village churches with the larger churches in the towns nearest to them would be an incalculable gain. The massing of our forces together thus would prevent the squandering of our means; it would also give weight and energy to our testimony for our cherished principles. It may be that our brethren who are so jealous of their ecclesiastical liberty will hear our pleading if we show them, as we certainly can, that these are "the old paths,—the good way." M.

ETHNOLOGY—ITS METHODS AND RESULTS.

To the popular conception the results of scientific inquiry in the department of Ethnology appear adverse to the scriptural account of the origin of our race. Rejecting the common belief that mankind sprang from Adam and Eve about six thousand years ago, some ethnologists maintain that man came from many pairs; others, more divergent still, that the original pairs themselves were but developments of antecedent apes of an allied species; while those even who hold that man came from one pair, nevertheless require so long a period for his development as to oppose themselves in substance to the Scriptures as fatally as the rest of their class. Now the importance of Christians dealing with these questions cannot be exaggerated. And perhaps a more favourable opportunity for doing so can scarcely arise than that afforded by an article of Professor Huxley's "On the Methods and Results of Ethnology" in the *Fortnightly Review* of June 15th. That gentleman's status and authority in this department of science, the skill and clearness with which he enunciates his views, and his outspoken frankness in expressing convictions so opposed to those generally received among Christians, all guarantee that here we have the side of our opponents fairly and adequately presented. The extent of their divergence from ourselves may consequently now be ascertained. And if, in reviewing the article referred to, it can be shown that nothing has yet been ascertained which need cause us alarm; but that evidence is on the side of the Bible rather than on that of its adversaries, good service will be rendered to the cause of truth. In this inquiry the Professor's definitions and statements of fact need not be controverted, his "Methods and Results" only forming the subject of criticism.

Ethnology is defined as that science which determines the distinctive character of the "persistent modifications" of mankind, which ascertains the distribution of those modifications in present and past times, and seeks to discover the causes or conditions of existence both of the modifications and their distribution. These "persistent modifications" are called "stocks," the terms "varieties," "races," or "species," being rejected as implying preconceptions that may trammel investigation.

I. THE FACTS to be accounted for may be given most concisely in the following analysis.

Pursuing the method of those ethnologists who have been also naturalists, Professor Huxley proceeds along the path of zoology, and arrives at results that can best be represented in the following table, copied from his article:—

1. Leiotrichi, or those "stocks" having straight and wavy hair.

Dolichocephali (or long-headed.)	Brachycephali (or short-headed.)
Leucous (fair complexion and yellow hair):	
..... Xanthochroi	
Leucomelanous (dark hair and pale skin):	
..... Melanochroi	
Xanthomelanous (black hair, and yellow, brown, or olive skin):	
Esquimaux.	Mongolians.
Amphinesians.	
Americans.	
Melanous (black hair, dark brown or blackish skin):	
Australians.	

2. Ulotrichi, or those "stocks" having crisp, woolly, and tufted hair.

Dolichocephali.	Brachycephali.
Xanthomelanous:	
Bushmen.	
Melanous:	
Negroes.	*Mincopies.*
Negritos.	

The short-heads are those whose transverse diameter is *more* than eight-tenths the longitudinal diameter. The long-heads those whose transverse diameter is *less* than eight-tenths the longitudinal. And those stocks printed in italics have become known since the 15th century.

The distribution of these stocks has caused much speculation, but with questionable results. Desmoulin originated the idea that the distribution of the persistent modifications of man is governed by the same laws as that of other animals, and that both fall into the same distributional provinces; an idea which has been fully developed by Agassiz. But Huxley considers it doubtful whether it will hold good strictly and in all cases. Apart from speculation, however, he presents us with a curious fact. Let a chart be projected having for its centre the Pacific. Round this centre you have three zones. The first is inhabited by Australians, dark and smooth-haired; the second by negroes and negritos, dark and woolly-haired; and the outer zone by Americans, Asiatics, and North Africans, comparatively pale, and smooth-haired. How long this distribution has lasted there is little evidence to show, and what there is is very unsatisfactory. Such is the Professor's statement. But the great facts that remain are: that of mankind there exist *eleven* "persistent modifications" or "stocks;" of these, *seven were not known four centuries ago*; and of these seven not one possessed a fragment of written history when they became known to Europe. The Negro, the Mongolian, the Xanthochroi, and the Melanochroi have been always in the same localities, whilst ancient history is but the record of the mutual encroachments of all but the negro, and yet it is wonderful how little change has thus been effected.

Such is a brief statement of those facts for which Ethnology has to account. And the questions to be answered are, *What is the origin of these stocks? What the cause and course of their distribution?*

II. THE METHODS, or paths, by which the ethnologist may strive to reach his goal are diverse, but they are not equally straight, sure, or easy.

1. He may seek his end by means of Palæontology. But that Huxley well represents as only just laid open, and presenting no safe data. Admitting that we know nothing of the men represented by the remains at Abbeville or Hoxne, he wishes us to be content with the "demonstration," "of immense value," that man existed in Western Europe when its physical condition was widely different from what it is now—when animals existed which, though they belong to what is the present order of things, have long been extinct. But beyond the limits of a fraction of Europe, Palæontology tells us nothing of man or his works. Now (without discussing the genuineness or character of the remains in question) remembering that we have only the *guesses* of certain geologists in favour of their pre-Adamite age, the whole question being the subject of controversy with a manifest tendency to fix itself within the received chronological period—and quietly protesting against the *petitio principii*; sustained by what the Professor himself describes as "no safe data,"—we may well accept his admissions. Palæontology is thus silent to the ethnologist, *but that silence is what we expect if the scriptural account of our origin is true.*

2. With more satisfaction we follow Huxley's criticism on the opinion that men of different stocks differ as much physiologically as morphologically. It is hard to prove, he says, how much of supposed national character is due to physiology or to circumstances. But many writers say

the physiology of each stock is that of true species, half-breeds being infertile or less fertile, and no mixed breeds being able to maintain themselves. But the only trial known to have been made is *against* this representation. The Pictairn Islanders multiplied exceedingly, and these sprang from Bligh's sailors and Tahitian women. All this, then, is considered a very unsafe foundation, "the facts adduced" by the writers in question "being capable of another explanation." And the sum of the whole is, that physiology is *not against* the unity of our race; *and if not against, it must be in its favour.* As to anatomy, Professor Huxley refers to "the overwhelming evidence in favour of the unity of the origin of mankind afforded by anatomical considerations." And as to psychology, he speaks of "the minds of men being everywhere similar, differing in quality and quantity, but *not in kind*, of faculty." . . . The united testimony of these three sources of knowledge is thus in favour of all men being made of "one blood," as the Scriptures declare.

3. Archæology, though not very definite, is, so far as it goes, to the effect of man being substantially the same as now. Yet it throws no light on many questions that need elucidation. For example, whence did the modern Swedes, Norsemen, and Saxons acquire their long heads, while their neighbours, Finns, Lapps, Slavonians, and South Germans, have all broad heads? And who were the small-handed, long-headed people of the "bronze" epoch, and what has become of the infusion of their blood among the Xanthochroi? Both archæology and history, traditional or written, are described as being absolutely silent concerning five-sixths of the human family, while for half the rest they might as well be silent. "As to anything previous to two or three thousand years ago, they are both dumb dogs." Now this representation is a fair example of that hasty and unphilosophical generalization, that sweeping assertion, which marks the pseudo-science of our day. Not only is the Bible ignored in its character as an inspired book, but its documents of primeval history are summarily rejected, without reason, examination, or even mention. Yet these documents bear on their face evidence of their historical and truthful character at least as satisfactory as can be found in Herodotus. But if these documents give a detailed account, consistent and probable, of the origin and distribution of mankind—an account too, sustained by a comparison with it of the traditions of all known peoples; traditions so strikingly similar as to stand related to it as myth to history,—how can it be said with truth that history, traditional and written, is either silent, or as good as silent, on these questions? On the grounds stated, then, we object to Professor Huxley's position, and hold that *history is in favour of the scriptural account.*

4. An investigation of manners and customs will not yield much. A statement supported by a remarkable admission. For "in reasoning from identity of custom to identity of stock, the difficulty always presents itself that the minds of men being *everywhere similar*, differing in *quality and quantity*, but *not in kind of faculty*, like circumstances must tend to produce like contrivances." Thus all stocks may be found using calabashes or shells for drinking, spears, clubs, swords, &c. So it appears after all that manners and customs are *not* silent on the homogeneity of our race, only silent as to *the data necessary to support the position of our opponents!*

5. Prichard awarded to Philology

the leading position in ethnological inquiries. Recently, and with more force, the same position has been claimed for it by August Schleicher. But Huxley, whilst admitting its claims in some degree, denies its leading position. In this he is supported (1) by a quotation from Desmoulin, who depreciates the value of philology by reference to the fact that French as spoken by the negroes of Hayti is more like French as spoken on the Seine, than French is to German or Spanish; and (2) by a quotation from Latham, to the effect that, while the English language is chiefly Anglo-Saxon, it is not so certain that the blood of the English is equally Germanic. Again, (3) the speech of the Feejeeans, who are negritos, is Polynesian. He therefore concludes that philology is by no means to be trusted as the leading method of ethnological inquiry.

Now all this may be set aside, not only as presenting difficulties merely superficial, but as wide of the mark. We seek from philology an account of the origin of mankind in its various stocks; and its answer is certainly neither hesitating nor ambiguous. It is now placed beyond reasonable doubt that the various and numerous languages spoken on earth belong to three great families—Aryan, Turanian, and Semitic; so answerable to the names of the three sons of Noah that they were once so denominated. And our first philologists hesitate not to express the conviction (1), that these three families are probably reducible to one; and (2), that should that result never be attained, it will be only for want of sufficient data for the inquiry. (See Max Müller's *Lectures*, &c.)

Is, then, philology to be trusted with hesitation in ethnological investigations? Need we, in fact, trouble ourselves over small superficial difficulties, such as Haytian French or the Polynesian of the Feejees, when *the sum of all human speech* gives the results just stated? Surely such result is a virtual demonstration that the testimony of *philology corroborates the Scriptural account of the origin and distribution of mankind.*

In closing these remarks on the methods of ethnological inquiry, we have but to say that those methods we have mentioned are put aside by Professor Huxley as valueless, or insufficient, or not trustworthy, and he chooses for himself the path of zoology. But it has now been shown that *singly* they have much value, their silence or their speech being alike corroborative of the Biblical narrative; and, *taken together*, the confirmation of Christian belief is remarkable for its clearness and force.

III. THE THEORIES which are supposed to account for man's origin and distribution remain now to be discussed. The grand question is, *What conditions have determined the existence of the "persistent modifications" of mankind, and caused their present distribution?* Of the theorists on this question we may name two classes—the polygenists and the monogenists.

1. The polygenists hold two theories: first, that mankind was created where found, as the African in Africa, and the Australian in Australia; and, secondly, that the modifications of mankind have sprung from some antecedent species of ape—the American from the broad-nosed Simians of the New World, the African from the Troglodytic stock, the Mongolian from the Orang, &c. The answer to these may be left to Professor Huxley, who urges against No. 1, that it is not favoured, and only puts all things backward; and, that, since the chief objection to the Adamic theory is, not its oneness, but its special creation, (Ah, there's the rub!) the polygenist only increases the

lifficulty. And against No. 2 he says that no two stocks differ from each other as much as a chimpanzee from an orang, or are as unlike each other as either of the aforesaid apes to a New World Simian. He believes it possible, in fine, *to receive polygenists' facts, and yet to be an Adamite monogenist!* But for this he considers us indebted to Darwin, who, however, has not thus applied his theory in so many words. We are content, therefore, to dismiss the polygenist without criticism of our own.

2.—The monogenists hold, first, that the race came from one pair; and, secondly, that their progeny spreading itself gradually over the earth, the modifications have assumed their present forms through climatal and other conditions.

But of these monogenists there are several classes:—

(1.) Those who receive the Biblical account of Adam and Eve, with the subsequent history of human dispersion through the families of Noah's three sons. Against these, with no little contempt, Professor Huxley places himself; but of this class are we.

(2.) Another class endeavours to reconcile the Scriptural account with the conclusions of a third, to be next mentioned.

(3.) The third class may be described as rationalizing monogenists. It includes such men as Linnæus, Buffon, Blumenbach, Cuvier, Prichard, and many living ethnologists. These hold, first, that the present condition of the earth has existed for an untold number of ages. With this Huxley agrees. Secondly, that in a very remote past, man was created between the Caucasus and the Hindoo Koosh; an opinion described by Huxley as open to discussion. Thirdly, that man might, from his first abode, migrate to all parts of the globe; this he considers unquestionable. And, fourthly, that climate and other conditions account for all the rest of the phenomena. This last he utterly rejects: he "cannot see it to be possible."

(4.) Professor Huxley himself is a monogenist. He assumes man to have "arisen," whether "singly or otherwise." The period is unknown, but as far back as the present fauna and flora. If so, we are called upon to allow a vast cycle of ages, and immense convulsions of the globe, to account for the "persistent modifications" "arising" *on the principles of the Darwinian theory*, viz., variation and natural selection. Thus he says that, during this period, the greater part of the British Islands and Central Europe, with Northern Asia, have been submerged in the sea and raised again. The Caspian and Aral seas have been one, communicating with the Arctic and the Mediterranean. Greater part of North America has been submerged and raised, &c., &c. Perhaps six Atlantises are now under water. He claims all this as forming a "wonderful emigration board," compelling human distribution. Here, too, he finds his opportunity for natural selection. For example, is any land charged with yellow fever, negroes and others inhabiting it? The negro constitution not yielding to that fever, but the rest succumbing, the latter would die off, whilst negroes would eventually people the land. And then, afterwards, how isolated would they be from other "modifications" of man for innumerable generations, such isolation being necessary to harden the special peculiarities of the stock!

Now, really, all this is but an example of the unphilosophical *guessing* now so much in fashion; but guessing on which this theory must depend, rather than on the only sufficient data, facts and experience.

But let us address ourselves more closely to the subject:—

Professor Huxley accounts for the origin and distribution of man on the Darwinian theory of variation and natural selection. This theory may be represented as follows:—Animals in the state of domestication frequently produce offspring with slight, or more rarely with important, *variations* from their specific parent form. Now, if individuals presenting any peculiarities of size, form, or colour, are kept apart or *selected* by man, and are separately cultivated or made to propagate with each other, then such peculiarities are maintained; and if the process be continued, they are even exaggerated by accumulations of change. The use made of these variations is called "artificial selection;" and by that process some of our breeds of domestic animals are produced and maintained. But Darwin asserts that the same tendency to produce *variations* exists among animals in their *wild* state. And he holds that a process of *selection* is going on *in nature*, comparable to the artificial selection of human agency, and adequate to transform occasional slight varieties into permanent ones, and permanent varieties into good and true species. Such is the theory which, on monogenist principles, is condered by Professor Huxley to be necessary to account for the present existence and distribution of the stocks of mankind. Now the objections against Darwin's theory in general are valid objections against Huxley's application of it in particular; and without exhausting the subject, we may name only the following:—1. *The grand general distinction between species and varieties.* This is dependent on the usual *sterility* of *species* when intercrossed, and the almost universal sterility of their occasional hybrid offspring *inter se;* as compared with the absolute *fertility* of all kinds of *varieties*, even the most permanent ones, with one another and with their parent stock, as well as of their mongrel offspring *inter se*. This is a grave difficulty. While combatting it, Darwin himself "doubts whether any case of a perfectly fertile hybrid animal can be considered as thoroughly authenticated." 2. *The absence of confusion amongst existing species.* It is admitted that if intermediate species exist, they ought to be found. But not a solitary specimen has been discovered! And 3. *The absence of all trace of those intermediate varieties* which, on this theory, must formerly have existed on the earth, and the number of which must have been "enormous." Darwin himself says, "The number of intermediate and transition links between all living and extinct species must have been inconceivably great. But assuredly, if this theory be true, such have lived upon this earth." He also confesses that "Geology assuredly does not reveal any such finely graduated chain;" and that "this perhaps is the most obvious and gravest objection which can be urged against my theory." Further, in connexion with this, the abrupt appearance of groups of allied species in the lowest known fossiliferous strata, the lowest Silurian deposits, is a most serious difficulty. For, "if my theory be true," continues Darwin, "it is indisputable that before the lowest Silurian stratum was deposited long periods elapsed, as long as, or probably longer, than the whole interval from the Silurian age to the present day; and that during these vast yet unknown periods of time the world swarmed with living creatures." *Yet their remains are not found, nor is their absence satisfactorily accounted for.* Therefore Darwin is obliged to confess that "the case at present must remain inex-

plicable, and may be truly urged as a valid argument against the views here maintained." This perhaps is the strongest testimony in favour of the immutability of species. . . . Why name further objections? Enough has been urged to show, 1. That Huxley and Darwin alike have been most unphilosophical in their method of theorizing, which ought only to be pursued by an induction of facts and along the path of experience; and 2. That Professor Huxley's position as to the origin of the "persistent modifications" of mankind is perfectly untenable. . . . Yet *this* is the theory for which we are expected to yield the testimony of the Scriptures!

On the whole, then—1. We claim Professor Huxley to be on the side of the *unity of the origin of our race.* Such is the teaching of the Bible. But what significance must attach to the term "arisen," since it is supposed to account for man's origin *without creation!* Surely this ambiguous term, like the numerous creations of the polygenist, only puts back and increases the difficulty,—its special creation, and not its unity, being the grand objection to the Adamic theory. 2. Huxley says that man "arose" "singly or otherwise." That is, we presume, both together, or the male or the female first; but *one pair*, the parents of all the modifications. . . . As this is not antagonistic to the record in Genesis, we can scarcely see why the Professor should so summarily reject the scriptural narrative. 3. He considers the period to be unknown, but as far back as the present fauna and flora. Does he not see that *apart from all questions of chronology, this is just the Biblical account?* Is it, then, so hopeless that science and Scripture may ultimately be found to agree?

But we are at issue with Professor Huxley—1. In his method of pursuing his inquiries, which is exclusively zoological. Not that we object to *that* method, but to his excluding others, especially as, though not without difficulty in some of their details, they are in their *whole* bearing *perfect solutions* of the questions raised by Ethnology. 2. In his claim for vast periods of time for his theory to operate. That demand we hold to be fatal to the truth of his theory. And if history and philology *do* solve the ethnological difficulty, periods so vast need not be sought, for *as a fact they have not been required.* And 3, in his adoption of the Darwinian theory, which is not only unphilosophic and inconsistent with known facts, but fails to supply Huxley's grand desideratum —viz., to account for man's having "arisen" without an act of creation on the part of God.

And finally, we congratulate our readers on their having so little to fear from the attacks of ethnologists. They are not formidable even when they conceive their positions to be impregnable. We need not tremble for Christianity or for the Bible. But in the present state of the question we may say to conflicting theorists:—Settle among yourselves your differences, gentlemen, and when you are agreed on your theory, or even on your facts, we will listen and argue; but, in the meantime, suffer us to receive the scriptural account of the origin and distribution of mankind as best agreeing with known facts, and therefore the most philosophical. And since "all nations" have come from "one blood," and "every man" is redeemed by "one" Saviour, we will confidently proclaim that God our Creator and Redeemer "now commandeth all men everywhere to repent."

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Salford.

PROSPECTS OF RELIGIOUS EQUALITY UNDER THE NEW PARLIAMENT.

DURING the Parliament which has just closed its existence, the great questions connected with the principle of religious equality can scarcely be said to have made any progress, even if they did not lose ground. The majority for the abolition of Church-rates gradually dwindled down, and the question was at length abandoned by Sir John Trelawney in despair. Sir Morton Peto's Burial Bill encountered a fatal opposition. The admission of Dissenters to the full privileges of the Universities made little progress. The abolition of the oaths invidiously imposed on Dissenters before they could take municipal offices was not carried by a sufficient majority to secure the suffrage of the Upper House. It is, therefore, a question of some interest, and not foreign to the character of this Magazine, to consider how far the tone and the results of the late elections justify us in entertaining brighter hopes for the future.

There was, indeed, some reason, at first, to apprehend that the new Parliament would be less propitious on these questions than the old one. It was confidently asserted that there had been a strong Conservative reaction throughout the country, which would be conclusively demonstrated by the elections. The great Conservative leader, moreover, had issued his manifesto to his party, making the defence of the Constitution in State and Church the cry of the contest. It used to be Church and State, but the designation of the firm has been significantly changed. It was proposed, in short, to raise the old war-whoop of "the Church is in danger," and as the Church is believed to be endangered by every liberal concession to those who do not belong to it, it was feared that a strong anti-liberal feeling would pervade the elections, and that a large body of members would be returned pledged to resist every request, however reasonable, which the Dissenters might make. But these sinister anticipations have been completely dispelled. There was found to be no Conservative reaction at all. The cry of the "Church is in danger" was scarcely heard. The bigoted feeling on religious questions which had too often marked former elections was not revived. All the Conservative addresses in reference to these points were singularly tame, and some of them made such liberal professions that it was not easy to distinguish them from the addresses issued from the liberal camp. There was the customary homage to the idol of an established church, but there were few cases in which it was not accompanied by the profession of a wish, if not a determination, to conciliate the Dissenters by reasonable concessions. In one or more addresses from Conservative candidates they were even styled our "Dissenting brethren!" Dissent, in fact, does not appear to have been treated as an odious and horrible monster, to which no quarter was to be given. It seemed rather to be regarded as a *fact*, like the Reform Bill, to which the institutions of the country and the feelings of society were to be accommodated. Even with regard to the crucial question of Church-rates, which, through the perverted vision of party animosity, is considered important in proportion to its insignifi-

cance, all the Conservative addresses advocated a compromise, and some went so far as to say that if a compromise was impossible—and it is no longer within the reach of any magician or soothsayer,—it would be better to abolish them absolutely and unconditionally than to allow them still to disturb the harmony of this Christian community. We think it may therefore be fairly concluded that the late elections have elicited a strong tendency towards a more liberal policy on religious questions even among those who have hitherto sought the suffrages of the electors on the ground of religious exclusiveness.

At all events, these addresses have demonstrated the growth and development of liberal principles in the people, the source of all power and influence in the State. The addresses of candidates do not so much represent their own individual opinions as the opinions which are supposed to pervade the electors, whose support they are courting, and they may therefore be considered as giving a fair representation of the state of the public mind. It is the progress of liberality in the constituencies to which we must look for its ultimate triumph in the Legislature. There are some questions opposed to ancient policy and prescription which the House of Commons is often afraid to face till it is impelled forward by the wave of public opinion. No man, not even the most fossilized Conservative, supposes that Church-rates will last twenty years longer, or that in the year of grace 1885 Dissenters will continue to be excluded from the full benefit of the Universities. But it is to the tide of improvement as it rises in the general community that we must look for the removal of these disabilities, and the manifest growth of liberal views among the electors, as evinced by the general character of the addresses, is therefore a matter of great satisfaction. The result of the elections has been to strengthen the liberal and progressive party in the House by a majority of fifty or sixty, and we may therefore reasonably conclude that all questions regarding religious liberty and equality will receive stronger support in the new House than they did in the last.

While, on the one hand, we have reason to congratulate ourselves on the moderation generally exhibited by those who have hitherto been opposed to all concession, on the other, it is scarcely less gratifying to find that the demands of Dissenters were not pushed to the extreme. At one time it was feared that the resolution adopted in some quarters to make the question of the separation of Church and State an electoral test, and to demand of candidates an unreserved pledge to vote for it, would have damaged the liberal cause, and by dividing constituencies afforded an opening for the introduction of a Conservative. Happily this question does not appear to have been mooted, except in solitary instances, and then it found no response. Of the liberal majority in the House, not more than an eighth has ever consisted of Nonconformists, and it would have been highly injudicious to press on liberal Churchmen, under the penalty of the forfeiture of a vote, the adoption of a measure for which neither they nor the country were prepared.

The distinguishing characteristic of the late elections has been a spirit of moderation in regard both to constitutional and religious questions. A strong disposition has been manifested to redress all real grievances, and to accommodate our institutions to the liberal feelings of the age; but there has also been exhibited an equally strong disinclination, to

great and organic changes in Church or State. We think that as dissenters we should do well to mark the signs of the times, and to adapt our movements to the general feelings of the country. We are confident our cause will be strengthened and not weakened, if we limit our demands to those points which involve no radical and startling change, and which are resisted only by the dying bigotry of a former age. In the spirit of the nineteenth century, we have a right to be exonerated from the contribution of Church-rates, and from the infliction of municipal oaths, enforced in the spirit of ecclesiastical domination. We have a right to share in the management of public schools, and to enjoy fellowships in the national Universities. But the question of dis-establishing the Church involves a fundamental change in our constitution, and to force it on an indifferent public, will, we fear, only serve to retard the acquisition of those rights to which we are entitled. So organic a change in our institutions must necessarily be preceeded by a Parliamentary enquiry, and we think that Dissenters cannot fairly demand more from those who represent their views in the House than to vote for a committee to investigate the whole subject in all its important and extensive bearings. "Do the duty which lieth nearest to thee" is a golden maxim of which we ought not to lose sight. Even with regard to the Burial Bill, it appears there is more probability of its success, if it be judiciously modified. The churchyard, equally with the church, is considered by the State incumbent as his exclusive domain, and the proposal to allow any minister not connected with the Establishment to perform any religious service in consecrated ground rouses the indignation and opposition of the clergy to a far greater extent than the proposal to abolish Church-rates. May we venture, therefore, to suggest that nothing further be demanded than the concession of a few cubic feet of earth in the parish church-yard, where there is no public cemetery, to bury the dead of the parishioners. Let the funeral service be performed in the Dissenting chapel, and the corpse be conveyed to the tomb with the solemnity of silence. Let the Bill be permissive and not compulsory, providing that if any liberal clergyman should of his own accord be disposed to allow the minister of the deceased to read a portion of Scripture, and offer a prayer, and pronounce a benediction over the grave, he shall not be subject to any legal or ecclesiastical penalties.*

* The views advocated in this paper must be regarded as the views of the writer, and not as our own.—[ED.]

LYMAN BEECHER, D.D.*

"WOE is me, my mother," sighed the Prophet, "that thou hast borne me a man of strife." But what saith the answer of the Lord?—"Verily it shall be well with thy remnant." From the days of Jeremiah downwards, the heaven-sent Reformer has had to gird himself to the twofold combat of "fightings without and fears within;" but it is an attribute

* Autobiography, Correspondence, &c., of Lyman Beecher, D.D. Edited by his Son, Charles Beecher. With Illustrations. 2 vols. Samson Low, Son, & Marston.

of Greatheart that he loves fighting to the last. Whitefield, raising his eyes to Heaven preparatory to his latest effort, faintly ejaculates, "Lord, I am weary in, but not weary of, thy service." The late William Jay, of Bath, had so enjoyed the work of his long life that he expressed himself as quite willing to live it over again. And the tremulous voice of Lyman Beecher, when he was long past eighty, gave utterance to the following testimony. "If," said he, on one of the last occasions of his speaking in the lecture-room of Plymouth Church, "If God should tell me that I might choose" (and then hesitating, as if it might seem like unsubmissiveness to the Divine will)—"that is, if God said that it was His will that I should choose, whether to die and go to heaven, or to begin my life over again and work once more" (straightening himself up, and his eye kindling, with his finger lifted up), "I would enlist again in a minute."

The man who said this was a workman who needed not to be ashamed. He kindled an unmistakeable Reformation-candle in his own days; and what is more, it is likely to remain the Pharos of New England through many a coming storm. We do not undertake just now "to give to the world" (in the language of his friend Dr. Taylor), "that desideratum which shall show that good sound Calvinism, of, if you please, Beecherism and Taylorism, is but another name for the truth and reality of things as they exist in the nature of God and man, and the relations arising therefrom;" but we have no hesitation in saying that his spiritual artillery, on whatsoever anvil forged, or in whatever direction turned, seemed from first to last unacquainted with defeat. "Revivals, Revivals, constant Revivals; without Revivals we cannot fail to be swamped by Unitarianism." Such was his continual watchword. Of course, like other skilful Davids, he chose his own pebbles from the brook; and if sometimes they appeared to be marvellously like other smooth pebbles, still the choice must ever be left to the Giant-slayer. "Father often said," writes his daughter Harriet, "that he wished he could have seen Byron, and presented to his mind his views of religious truth. He thought if Byron 'could only have talked with Taylor and me, it might have got him out of his troubles;'—for never did men have more utter and complete faith in the absolute verity and power of what they regarded as Gospel doctrine than my father and the ministers with whom he acted. And though he firmly believed in total depravity, yet practically he never seemed to realize that people were unbelievers for any other reason than for want of light, and that clear and able arguments would not at once put an end to scepticism."

It is related of one of the old Wiltshire knights, Sir Walter Hungerford, that he held of Henry V. the castle and barony of Homet in Normandy by the tenure of presenting to the King one lance with a fox-tail hanging thereat, yearly upon the feast of the exaltation of the Holy Cross. Such an emblem might suitably have graced Lyman Beecher's tilting spear. His was a master hand at unearthing disguises, in driving false philosophy to bay, and then slaying it outright. Merciless in the condemnation of spurious love and zeal, he was equally uncompromising when dealing with the shifting self-illusions of procrastination.

"Many souls now in Heaven must remember that in the beginning of their religious course, he sought them, followed them, and would not let them go." . . .

"From the very first of his ministry he never preached without his eye on his audience. He noticed every change of countenance, every indication of awakened interest. And these he immediately followed up by seeking private conversation. His ardour in this pursuit was singular and almost indescribable. He used to liken it to the ardour of the chase. The same impetuosity that made him, when a boy, spring into the water after the first fish that dropped from his hook, characterized all his attempts as a fisher of men."

But it is now time that we retrace our steps somewhat, and notice more in order the well-spring of these currents of thought. Dr. Lyman Beecher and his charming wife, Roxana Foote, were the parents of Henry Ward Beecher and of Harriet Beecher Stowe, besides many other sons and daughters. This fact alone is sufficient to invest his name with interest; but, indeed, the ancestral glory of this New England house dates far back among the heroic centuries, being identical with the immigration of the Pilgrim fathers. In many respects the biography now lying before us is a very felicitous performance; not because of its symmetry as a work of art, but for the opposite quality of its irregularity. It is historical, pictorial, devotional, argumentative, everything by turns. It is also the work of many hands, the major part derived, as it should be, from the pastor himself, but enriched by contributions from sundry of his children. Roxana, the first wife, is the heroine of the narrative. Her portrait is not adjusted to any rule; but glimpses and touches are given with so much skill, that the impression is complete and the affections are enchained. And having been thus admitted into much of the inner life of this admirable couple, we see at once laid bare before us the quarry where their children have subsequently wrought with so much success. The hereditary descent of mind is not less clearly defined than is the facial angle. As in the case of Charlotte Brontë, Mrs. Stowe's most touching as well as most graphic episodes are but transcripts of home scenes; and it hardly needed her testimony to assure us that "the passage in Uncle Tom where Augustine St. Clair describes his mother's influence is a simple reproduction of this mother's influence as it had always been in her family."

One of the secondary groups of Pilgrim fathers was that which landed on the southern shore of Connecticut, under the leadership of John Davenport, a London Divine, in the early part of Charles I.'s reign. If some few of these early emigrants were needy adventurers, it is well known that the large majority were attracted thither by aspirations which overmastered the mere search for the bread that perisheth. Hollister, in his "History of Connecticut," assures us that "more than four-fifths of the early land proprietors of Hartford, Windsor, and Wethersfield belonged to families having coats of arms in Great Britain." How much of this gentle blood the Beechers shared, the narrative before us fails to declare.

Among Davenport's party was a widow named Hannah Beecher and her son John. Her husband dying shortly before the vessel sailed from England, she had at first resolved to stay at home, but being a midwife, her associates promised her that if she would accompany them, she should come in for her husband's share in the town-plot. This promise was kept, and it was under a large spreading oak that grew on her land that they kept their first Sabbath, 15th April, 1638, and Davenport preached his first sermon, from Matt. iv. 1—"Then was Jesus led up of the Spirit into the wilder-

ness to be tempted of the Devil." Such was the foundation of New-haven.

"I know nothing more of Hannah," writes her descendant, Dr. Beecher, "except that the inventory of her estate after her death in 1659 amounted to £59 5s. 6d. I know nothing either about her son John. Of his son Joseph Beecher, I know two things; first, that he married a Pomeroy, who, after his death, married a Lyman; and, secondly, that he was of great muscular strength, being able to lift a barrel of cider, and drink out of the bung-hole.

"Nathaniel Beecher, the son of Joseph, was my grandfather. He was not quite so strong as his father, being only able to lift a barrel of cider into a cart. He was six feet high, and a blacksmith by trade. His anvil stood on the stump of the old oak-tree under which Davenport had preached the first sermon; just the place for a strong man to strike while the iron was hot, and to hit the nail on the head. He married Sarah Sperry, a descendant probably of Richard Sperry, one of the original settlers of 1639—1645. Her mother was a Roberts, the daughter of a full-blooded Welshman. Sarah Beecher was a pious woman; and there is a curious relic of her among my papers entitled 'Sarah Beecher: her experiences,' in which she mentions 'being born of such parents who, by instruction and example, taught me to serve God.'

"My father, David Beecher, the son of Nathaniel, was short like his mother, and could lift a barrel of cider and carry it into the cellar. He was a blacksmith, and worked on the same anvil his father had before him, on the old oak stump. In summer he worked on his farm, and raised the nicest rye, white as wheat. He kept a hired man in the shop; and besides the usual smith-work, made the best hoes in New England. Judge Pickett, of Nova Scotia, wanted a dozen or two of his hoes, but the duty was too high: so he promised to send him a barrel of seed-corn, with something else besides in it; what that was, I shan't tell. He lived well, according to the times, and laid up four or five thousand dollars. In those days, six mahogany chairs in a shut-up parlour were considered magnificent: he never got beyond cherry."

. . . . "He was five times married. His first wife was Mary Austin; the second, Lydia Morris; third, Esther Lyman; fourth, Elizabeth Hoadley; the fifth, Mary Lewis Elliott. I can't say 'last of all the man died also,' for his last wife survived him. He had twelve children, all but four of whom died in infancy. I was born 12 October, 1775.

"I am the son of father's third and best beloved wife, Esther Lyman. Her father was John Lyman, of Middletown, Conn., son of Ebenezer or Samuel, who came from Scotland to Boston. So you see I have a little Scotch blood as well as Welsh, to mix with the English in my veins. This Scotch ancestor was a man of large stature, strong mind, and excellent character. Mother herself was of a joyous, sparkling, hopeful temperament. Her mother was a Hawley, daughter of Rev. Mr. Stowe, of Middletown, and an eminently godly woman, not belying her name, Grace. After her first husband's death, she married Priest Fowler, as he was called, of North Guilford.

"My mother was tall and well-proportioned; dignified in her movements, fair to look upon, intelligent in conversation, and in character lovely. I was her only child; she died of consumption two days after I was born. I was a seven months' child; and when the woman that attended on her saw what a puny thing I was, and that the mother could not live, she thought it useless to attempt to keep me alive. I was actually wrapped up and laid aside. But after a while, one of the women thought she would look and see if I was living, and finding I was, concluded to wash and dress me, saying, 'It's a pity he had'nt died with his mother.' So you see it was but by a hair's-breadth I got a foothold in this world."

The child thus prematurely born maintained a vigorous existence till the age of 87. He became a leader among men; in person an athlete, in intellect and moral purpose a giant. The history of that successful and creditable career we can but briefly sketch. His early destination to a life of agricultural toil was the means of laying that most excellent foundation for a clerical life which consists in physical hardihood and daring. He never lost the relish for it, and it imparted a "breezy" character even to his theology. In due time, when hard ploughing, hunting, and fishing had failed to quench his ardour for mental improvement, he found his way through an academy at New-

haven, then through Yale College, till he settled down at the age of twenty-four to the charge of a Presbyterian church at East Hampton, in Long Island, 1799; having been himself baptized only the year before, while in the Junior Bachelor Class at college. We are informed by the Editor that the reason why Mr. Beecher was not baptized in infancy was probably owing to the fact that his Uncle and Aunt Benton, by whom he was brought up, were neither of them church-members. This was an important point among the Puritan settlers; and one of Mr. Beecher's first reports as to the effects of his preaching at East Hampton brings us again into contact with the subject. "My preaching," says he, "seems not to move. I speak against a rock. The people continue to watch me as narrowly as a mouse is watched by a cat, and I continue to mind my business. There are some who would be glad to lay hold of some fault; but if God enable me, I shall keep clear. If I would baptize all the children, as Dr. Buell used to do, I could unite them; but that you know I cannot."

"One point on which the Puritans differed from the English Church was in confining baptism to believers and their seed. Infant baptism, however, without subsequent profession of faith, did not entitle to full privileges of church-membership; among which, for a time, in Massachusetts and the New Haven Colony, was included the right of suffrage. In process of time, as the number thus deprived of church privileges increased, a rush was made at the door of the church. A modified covenant was adopted, assent to which bestowed all rights of church-membership except the Lord's Supper. This half-way covenant, strongly opposed by the majority of churches from the beginning, was ably assailed by President Edwards, after whose day it gradually fell into disuse."

But "a half-way covenant" is a dilemma which, we submit, the advocates of Infant Baptism cannot well evade, fence how they will. Dr. Beecher apparently did not feel called upon to go very deeply into the subject, for he expresses himself as sufficiently well satisfied with the theory which makes baptism the modern substitute for the Abrahamic rite; and he recommends his son Edward, when under some anxiety on this point, to watch and pray against that morbid sensibility which had worried many a man into becoming a Baptist through excess of conscience. These are his own terms—*Vol. II. p.* 87. It is well known that another of his sons, Henry Ward Beecher, has in his latest work abandoned the old defences, one and all, whether Scriptural, patristic, theological, or metaphysical, and has prudently taken refuge in the paternal. It is a superstition, he admits; but a harmless superstition, and one on which he cannot frown, since "it does the parents good." This avowal at least is honest, so far as it is intelligible.

But the most eminent crisis of all, in Dr. Beecher's history, his conversion to God, has yet to be noticed. The experience of that momentous hour forms the staple of much of his early correspondence with Roxana, and the passage of this thrice-blessed couple from darkness to light seems to have been in some measure contemporaneous. They went "hand in hand" through the folding gates which enclosed them in the sanctuary of such Eden as Earth still offers to the pure in heart; and thenceforward, impregnable in the panoply of overflowing gratitude, they walked as those whom "that wicked one toucheth not." This change took place during the period of the young student's college-life. Roxana's friends thought that her lover was driving her mad; and doubtless many a miss would have deemed it rather a dreary topic; but Roxana was not

an ordinary miss. The memoir itself must be consulted for the details of this correspondence; but we are constrained to re-produce the photograph of American courtship which forms the frontispiece of their conjugal life. The old man, be it observed, is recalling the past, in the circle of his children, who ever and anon jog his memory by questions.

"In the latter part of my college course, my vacations took me to Old Guildford; and through Ben Baldwin I became acquainted at Nutplains a little out of the village, where was the residence of General Andrew Ward. We went over to Guildford to spend the Fourth of July. Baldwin was engaged to Betsey Chittenden, and took me out to Nutplains. The girls were all out at the spinning-mill. From the homage of all about her, I soon perceived that Roxana was of uncommon ability. We went to hear the orator of the day, a rather raw hand, who, among other things, talked of the 'cementing chains of love.' After he was done, I made some criticism upon the oration, at which she laughed, and I saw she was of quick perception in matters of style. I soon saw that in the family and out Roxana was the mind that predominated. Her influence was great, but it was the influence of love. I had sworn inwardly never to marry a weak woman. I had made up my mind that a woman to be my wife must have sense, must possess strength to lean upon. She was such as I had imagined.

"The whole circle in which she moved was one of uncommon intelligence, vivacity, and wit. There was her sister Harriet, smart, witty, a little too keen. There was Sally Hill, too, in that circle, pretty beyond measure and full of witchery, artless but not weak, lively and sober by turns, witty and quick. Betsy Chittenden was another, a black-eyed, black-haired girl, full of life as could be."

"*Harriet Beecher Stowe.*—'She thought mother perfection?'

"*Dr. B.*—'The fact is, she was not far from the mark.'

"*H. B. S.*—'And there those girls used to spin, read novels, talk about beaux, and have merry times together?'

"*Dr. B.*—'No doubt. They read Sir Charles Grandison; and Roxana had said she never meant to marry until she had found Sir Charles' like. I presume she thought she had.'

"All the new works that were published at that day were brought out at Nutplains, read, and discussed at the old spinning-mill. When Miss Burney's 'Evelina' appeared, Sally Hill rode out on horseback to bring it to Roxana. A great treat they had of it. There was the greatest frollicking in that spinning-mill. Roxana was queen among them; they did not pretend to demur to her judgment. She shone pre-eminent; they almost worshipped her. I continued to visit there for some time; and as to friendship between us, there was no limit but what was proper.

"One day we all went over to a famous peach-orchard on Hungry Hill, the girls and Baldwin and I. We ate peaches and talked, and had a merry time. Baldwin and Betsey were full of frolic. When we set out to come home, I kept along with Roxana, and somehow those good-for-nothing saucy creatures would walk so fast that we could not keep up, and so had to fall behind. I found there was something that must be said, though I did not know exactly how. When I enquired if she knew of any fatal objections to my proposals, she referred to the length of time before I should complete my studies, and hinted at our religious differences. I replied that it would be about two years to the end of my course, and asked permission to continue my visits with reference to this. She consented; but thought to herself, as she afterwards told me, that probably it would not amount to anything. Soon after that, however, it ripened into an engagement, in which we agreed, quite bravely, that if either of us repented, we would let it be known. And so the matter stood."

We cannot, of course, dwell at length on the many passages of the useful life which followed this happy morning;—on the removal from East Hampton on account of insufficient salary, and the settlement at Litchfield;—his establishment of the Massachusetts Temperance Society in 1813 (the oldest meriting the name);—the War of 1812;—the premature death of Roxana, and his marriage with Harriet Porter;—the catholicity of spirit which enabled him to surrender his Presbyterian prejudices and forced contributions, in favour of Congregationalism;—his ardour in the salvation of souls;—his death-

struggle from first to last with the Unitarian heresy;—his removal to a pastorate at Boston, and subsequently to the Presidency of the New College of Cincinnati; and finally, his return to the East, and the long and gradual decay which terminated in death in 1863. Through all these scenes there glides a figure of unmistakeable majesty, and yet so susceptible to the play of lighter fancies and the expression of human endearments, as to draw from the fertile hand of his daughter Harriet a mirthful episode for almost every narrative of painful toil.

It is always gratifying to have a full-length portrait of one who has excited our interest. We are glad, for instance, to know what Dr. Beecher said and thought about his violin:—that he practised gymnastics to the last, and was able at the age of eighty-one to vault over a five-barred fence;—that fishing and fowling were with him a passion;—that he duly estimated the effect of his own ruddy ponderous countenance;—that he greatly admired Napoleon Bonaparte;—that he approved of Walter Scott's novels; and that his own phraseology was occasionally vastly like that of "Major Downing." Add to all this that the work is decorated with three portraits taken at three different periods of his life, and the man stands before you as complete as second-hand representation can make him. To the record of some of his other sayings and doings, we hope to return next month.

THE MEMORIES OF OUR FATHERS.

A CENTENARY DISCOURSE ADDRESSED TO THE MEMBERS OF THE BAPTIST CHURCHES IN THE NORTHAMPTONSHIRE ASSOCIATION, ASSEMBLED AT RUSHDEN, JUNE 7, 1865.

By Rev. J. T. Brown, College Street Chapel, Northampton.

"Your Fathers, where are they?"—Zech. i. 5.

"Your Fathers did eat manna in the wilderness, and are dead."—John vi. 49.

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old."—Psalms xliv. 1.

"Jesus Christ the same yesterday, and to day, and for ever."—Heb. xiii. 8.

At the request of the Association I have undertaken to say something relative to the present occasion—the Centenary of the Society; and, in doing so, all I shall attempt will be to notice some points which arise in a review of the past, and some lessons and truths which it suggests.

I. Let us review the period comprised in our history.

1. *In glancing back over the past, the first point to be noticed is the time itself.* One hundred years have waxed and waned since a very few kindred spirits gathered themselves together at Kettering to form this Association. From some points of view this period seems inconsiderable. A century is but a unit in the mighty sum of time, and a society thus old is only recent. There are institutions around it whose grey antiquity makes it look as an infant of days; there are houses and trees

ar older; and here and there are iving men who were before it. But when regard is had to the few days of man—the great changes which have taken place—the work done—the fulness of events—the rapid ruin which has overtaken a multitude of persons and things within that space—then this term of years recovers a certain greatness, and a voluntary society consisting of a succession of frail men inheriting like sentiments, and exposed to all the dissipating forces of earth, reaching its hundredth year becomes old and venerable to our thought. It has long survived its founders; it was a contemporary of some who have been dead long enough to be forgotten, and has seen the whole living world three times "carried away as with a flood" from the face of the earth; it *was* when things now hardened into history sprang forth; it has lived on while a countless number of objects far younger than itself have risen and flourished and crumbled away.

Small as the time may be in some lights, it is nevertheless *great in relation to the fullness of its history.* Our society has kept no exact annals of itself; but when you remember that it has embraced many churches—that each one of these has its own life and orbit—and, further, that the separate history of their several members is included in the whole—then how much has entered into these hundred years! How much of steady, laborious effort, fulfilled duty, strivings and prayers, agonies and joys, and travail of soul! What an unknown quantity of profound exercises of the heart, and what fluctuations of state! It is a scroll, if we could only read it, written within and without with the experience of the times and the men. It grows large, and fills to our imagination with vanished men—invisible realities—with noiseless conflicts, and those subtle facts of the soul which "eye hath not seen nor ear heard"—with a wonderful affluence of life behind the outward, of which we catch some faint glimpses like the broken sight of a far-off land.

And, as we think of the time and its history, we are struck again with *the meagreness of what is known compared with the actual.* Earth ever draws back into itself such a large proportion of what grows upon its surface. Time does with so much even of the rarest life as God did with the body of Moses, when he buried it out of sight and kept its sepulchre a secret. How this actual world thins away into the shade and poor ghost of itself! It is only a skeleton of the living man which is anywhere left—only some floating spars of the huge wreck of living things which has gone down in silence into the great deep. So the records of our society are a poor representative of its past history. You may write in a few pages all that is told us about the men—their meetings—their ways—their united spiritual life. We are left to guess the reality from slight hints—to picture its continuous being from the few bones and unmouldered fragments lying scattered along its way. How much leafage is withered and gone! How the men have shrunk into names, and the meetings into the short dry breviates on the last page of the annual letter, and the signs of their state into the dumb figures in the table of statistics or a casual resolution — a word dropped here and there! But where is the life, the thought, and emotion; the working of heart beneath all these? where the details of circumstances and facts—the body of flesh which clothed them? As well might you ask for the faded things: the gleams of beauty—the sunshine and flowers

and warbled notes — the glory of heaven and earth of those summers long ago. A few years have reduced the history of our Association to such a meagre skeleton of its once full and outspread life.

In thinking of the time, moreover, there are certain differences which rise into notice. Some things recur again and again as we travel down the years. Whitsun-week comes in its season, and with it the annual gathering—its early prayer-meeting, its business, its sermons, and brotherly communion. The names of places as it moves from year to year —such as are with us to this day— Clipstone, Kettering, Northampton, Olney, return upon us; but beyond these matters, how little else remains the same! What changes have swept over society, leaving the broad marks of their progress! What an altered world is round about us! Some of these towns have grown, and are no more like themselves; the old inhabitants have gone out of them into the grave; there is such an air of novelty cast over the whole, that our fathers now walking the streets and entering the chapels where there forms were once familiar as nightly stars, would be as strangers, "alike unknowing and unknown." In other respects, gratifying changes have occurred within and outside ourselves. The little one has become many, the churches have multiplied, and the gospel has spread widely over our county. In number, means, and state, Nonconformity has greatly improved, and risen to a more commanding position. Chains which our fathers wore have been struck off from our limbs, and a larger freedom spreads around us. Some evils against which they fought well—the Test and Corporation Acts, the Slave-trade and Slavery—other restrictions on liberty—have passed away; and now, in this day of ampler light, of altered social condition and greater power, we hold a freer, more open and prosperous life. "The Lord hath done great things for us, whereof we are glad."

2. *In the review of our past history we mark also the men who figured in it.* Very many of these were obscure at the time, and are now nothing better than a name; nay, not even that. Two or three of the founders, many of the preachers, messengers who pray and take part in the proceedings, have left little else to perpetuate their memory. Here, as far as we know, is the only slight trace of their having ever been upon the earth: a bare mention in these records, like the naked name upon their gravestone, if hungry time has not eaten even that away! No echo of their voice or step lingers in the world. Yet they were once living parts of this society. The few prominent men did not make up the Association: there was a goodly multitude behind them like the less distinguishable figures in the back-ground of a picture where some few appear bold and outstanding in the front. But death has blotted them out, and "cut off their remembrance from the earth."

God, however has conferred honour upon this Association in that it has had some illustrious names connected with it. Stars of the first magnitude have shone in our sky. Men have been identified with us who, for native intellect, for gifts and culture, for force and beauty of character, for their spiritual loftiness and noble works, have earned a fame which is not only our delight but the glory of the Christian Church and a part of our country's wealth. The names of Carey and Fuller, of the Halls and the Rylands, and others — our fathers, are heard beyond our borders, and

are such as their children rejoice in, and "the world will not willingly let die." Here, in their day, they lived; and then, as we now, so in holy assembly they met. Here Carey, grand in his simplicity, came burdened with the divine thought which was working in him, and which was to become the contagious thought of the church. Here Fuller, with his masculine, massive intellect, held the congregation fixed by his strong thought, or subdued them by his solemn pathos. Here Pearce, the seraph of the company, poured out his tender soul. Here the fire of the elder Ryland blazed, and the affectionate earnestness of his son overflowed. Here Sutcliffe, grave and wise, instructed them by his pious sagacity; and here Hall following his venerated father, *not* 'with unequal steps"* but with a mind rounded and brilliant as a star, inspired and inspiring, rapt in his theme, and speaking "as with the tongue of angels," charmed the assembled people with his eloquence. Verily, "great men have been among us."

But with all their differences, and whether the men were chiefs or subordinates, *there are some things common to them all* which now meet our eye as we look back. One holy light is in these stars of differing magnitudes. Great and small are like consecrated to Christ. He who in heaven is in the midst of the throne, and gathers its many people about himself, is the centre of this earthly group. The eyes of all are upon Him—all fall down at His feet—all bring their offerings unto Him: these their greater things, "gold, frankincense, and myrrh," talent, learning, eloquence; and these their less costly, but not less sincere and welcome gifts. For their warm devotion unto Him, far more than for their mental distinctions—for their spirituality, their fast attachment to "the truth as it is in Jesus," their courageous adherence to their principles "on evil days though fallen"—for their interest in one another, and wide sympathy with mankind, their manly patience under the wrongs and indignities of the time—for the charm of their piety which made them dear to their Master in heaven, we hold their memories sacred. "By *it* the elders obtained a good report." "The beauty of the Lord our God" gleams upon them all; and we feel, as we gaze upon them, that, though many, they are one body—one fellowship in Christ.

There is another and yet more tender unity which binds them together in our view, as we now remember them: *they are all dead.* "Your Fathers, where are they?" Each in his turn came and went; each rose, and shone, and set. The more brilliant were as comets which hang upon our sight for awhile and then depart on their mysterious journey; the rest like forest leaves that have had their summer, and are fallen. It is *pathetic* to see how one name comes up and recurs for a few annual meetings, and then drops out—how, after every little while, new preachers preach, and new secretaries act, and new messengers assemble — how, while the theatre remains, the actors are ever shifting. The towns where they met stand, and the houses in which they were guests—even the names of the inns where they put up

* Robert Hall in his preface to his father's "Help to Zion's Travellers" (originally a sermon preached at the Association), says, "I shall ever esteem it as one of the greatest favours an indulgent providence has bestowed upon me to have possessed such a father, whom in all the essential features of character it will be my humble ambition to imitate, though conscious it must ever be *haud passibus æquis*."—*Hall's Works*, iv., 433.

are still read in our streets. These slighter things survive; but they, where are they? "Your fathers did eat manna in the wilderness and are dead." "They were not suffered to continue by reason of death." They were greatly different among themselves—in outward feature, mental powers—in position, character, and a number of accidents; but there is one thing in which now they are deeply united—in which the strong are as the weak the intellectual as the more feeble, the prominent actors as the silent figures—they are all gone, and are sleeping together now in their silent graves.

3. *In the review, we may just glance at the work of this society*; and, in speaking of the works of our fathers, we do not refer to their more ordinary labour in preaching and ministering to the churches—in mutual strengthening counsels—in brotherly aid given to the needy and suffering of their number, but to work of a wider and more lasting kind. Within their own borders they created the Provident Society, ministering priceless comfort to the old and worn-out, to the widow and the fatherless. Civil and religious liberty found them fast friends and warm advocates: their souls ever sprung to its voice, heard at home or abroad, swift and strong and glad. They hailed the earliest movements for the abolition of the slave trade and slavery, and nobly stood by the side of Wilberforce and his fellow-workers when the nation deserted and laughed at them. The resolutions upon this subject are among the most honourable minutes on our records. The writings of some—more especially of Fuller and the Halls, produced a revolution in religious sentiments and practices of which the beneficial effects are growingly visible at this day. A more expansive and generous creed—a more genial theology—a warmer liberality softening our rudeness among the churches of Christ—a larger fellowship and freer activity—are the fruits of writings for which they brought upon themselves hard words at the time, and have earned the fervent gratitude of a long posterity. But, above all these, our Foreign Mission—the divinest of modern institutions, the parent of many children, the representative of Christ's mercy, and far-travelling almoner of his grace to the world—is among the noble results of its labours and the imperishable monuments of its history.

II. Let us now proceed to notice some truths and lessons which this cursory review sets forth.

And 1st. *As we think of the men, the glory of the Christian doctrine of immortality is impressed upon our minds.* We have been speaking of men who, a little while since, were here in all the vivid reality of their being—each one a living soul with definite relations to this universe, and putting forth his energies within it—spiritual, devout, holy—their minds filled with the light of heaven, and their hearts warmed with its fire—filling up their place and doing their work in the kingdom of God; and we ask, "Our fathers, where are they?" They have most surely gone out from us, their visible ministry at our altars is over, and their place knoweth them no more! We never by any chance catch a glimpse of them returning upon our sight, or hear a voice among all the whisperings of the world saying to us out of the secret places, "Behold, we are here." The silence which gathered about their exit remains unbroken. Have these, then, who have fallen asleep in Christ, perished? Has the omnivorous grave devoured their souls as well as their bodies? or has the life, so personal and real, which rose up here to think and feel and

act, lost all distinctness and fallen back into the infinite, undistinguished being of the universe? It is a pensive fact enough, to feel that they are gone out of our sight: it would be unbearable to think that they have become extinct, like a light burnt out—that so much mind, sanctified energy of character, moral beauty, so much piety, trained at great cost and capable of much holy service and enjoyment, had been crushed out by the harsh omnipotence of death. It is not, it cannot be that they have perished. Our gospel—precious for this as well as other things, above all price—enables us to stand by the tombs of "our fathers," thinking of them with a congratulatory joy, as still retaining their continuous happy being. Death is *not* omnipotent: it shattered their tabernacle, but it did not touch themselves; it had no power to hurt the higher relations and parts of their nature, nor to meddle with those elements of their character for which we hold them dear, and by which alone many of us know them—except to set them free, to raise and beautify them, to bring them out in the light of another world in ampler forms and more vivid colours. The kingdom of our Lord is exceeding large—earth is only one among the many places of his dominion; and somewhere within the invisible realm, and in some heavenly service, these self-same men, who once performed the work of this Association—each in his own place, and according to the definite personality he carried there—"serve Him day and night." The birds flown from their nest here are gone to sing in some celestial grove.

"He that has found some fledg'd bird's nest may know
At first sight if the bird be flown;
But what fair dell or grove he sings in now
That is to him unknown."

Dead, silent to us, we know not where they sing; but that they *are* singing still, this we surely know. "They all live to God." They have only changed their place: their life is in the same direction, though revolving in a higher plane. As, in the earlier days, Carey, Chater, and Daniel, went forth from them to work in India and Ceylon, so they all have now gone out from us and entered heaven to serve there, still like themselves and still joined in spirit with us. The only novelty is the region, the kind of service, and the perfection and glory with which they are crowned. The Gospel comforting us about our dead "with these words," is indeed "the glorious gospel of the blessed God." How poor beside it are the cold, vague words of human philosophy! What a warmth of sunlight is in the Christian truth! How, under its reflection, the distance glows and grows attractive even to men who cling to life and shrink from death!

2. *This review reminds us of the permanence of Christian work and influence.* Man often survives himself, and his work lives and grows while he sleeps in the grave. He is a fugitive who soon flies away; but the reflection of his image is held for a time by this mortal air. The admiring memory of his fellows receives his photograph and hands it down to children's children—it may be for many generations. It is strange to realize the contrast which may thus obtain between the work and result of his specific activity and the workman's own self. *He* quits the field at evening, and is seen no more: *it* springs up in renewed harvests. *He* decreases: *it* increases. *He* at last is utterly forgotten: *it* continues to gain more notice and honor. The old buildings which adorn our towns and villages stand; but where are the builders? Who

planted the trees under whose shadow we rest from the noontide heat? What thoughts of nameless men—what effects of the unremembered existence of multitudes—are working in the society around us to-day! How the river that enriches our meadows is fed by waters flowing in from unknown springs! Great spiritual movements require more than the little life of a man to carry them out, to mature their form, and realize their expansive advantages. It is enough for one man to begin—to plant the germ. Time shall take up and perfect his incipient work; *that* shall prosper when he is dead, as a tree set by his own hands might bear fruit over his grave. It was thus with our fathers: they began labours into which we have entered. The founders are dead; but the Association lives. A thought came from heaven into their hearts, "Let us set apart the first Monday in the month to pray for the outpouring of the Holy Spirit: for religion is low, the world lies in the wicked one, and the days are evil;" and now such prayer-meetings over the world are the fruitful result of that seminal thought. Carey and others of them said, "Let us form a society to spread the Gospel among the heathen;" and in the grandeur of modern missions—calling forth all churches, uniting different countries, compassing the world—is the magnificent growth of their early labour. "Their works do follow them."

Their memory, too, is a lasting power. Elisha was strong in death—his very bones gave life; and a quickening spirit issues from the tombs of our fathers "even to this day." They are at once absent and present—in heaven and on earth: *there* in the reality of their personal being; *here* as a spiritual influence mingling with our assemblies—hovering about us as we go along our way—coming to us in the silence of our thoughts—and working upon our hearts to reprove, to excite, and to comfort us. Who more dead, yet who more living, than they? What great things they did while alive! how much they are still doing, though dead!

This is a fact as encouraging as it is gratifying to us. So *our* work, if true and spiritual, shall last. We are frail, passing, "not better than our fathers;" but our influence, recognized or unrecognized, shall descend. Some words spoken by us shall blossom when we are withered, and work in hearts who know us not when our force has been long spent. Let us be faithful; and our memory, while it reddens for a short while the evening sky, shall stir some souls who fondly gaze upon its lingering setting beams; and the results of our ministries, our preaching, our prayers and our lives, shall flow in that "river which makes glad the city of our God." Our fathers' example says to us, as we are spread out at work over the field where they laboured before us, "Ye children, be of good courage, for 'your labour is not in vain in the Lord.'"

3. *The review brings to our mind some things relating to the connection of Christ with his church.* It is the divine element which imparts true greatness to human history. If it were man only who came upon the stage—if there were nothing more than *his* thoughts and passions and activities running through it—then it would be but as an empty pageant or a solemn play. It is God within the world who gives continuity, and dignity, and importance to the fleeting ages as they roll. The periods of time are "the years of the right hand of the Most High;" the traditions of the church are His divine memorials. They testify of Him; they bring out His image on the

ground of the past; they illustrate His power, the largeness of His thoughts, the glory of His character, the tenacity of His purpose, and the fertile resources of His infinite mind. These hundred years are—on one side—a tale of men, of their meetings, their experience, their doings; but they involve also a divine story of Christ in union with them. The space is narrow—the history homely. It is like some limited quiet scene in our own county. There are meadows and woodlands, corn-fields and pastures, with trees and brooks; nothing to strike the eye—no bold mountains, no rugged grandeur: it is a soft, gentle, homely scene; yet how many individual objects of beauty it contains! What richness of form and what a diffused, manifold life are in it! And this century of our society, how much it tells in its quiet course of the Shepherd and Bishop of His church! It reproduces for us, in other ways, that image of Him walking in the midst of the golden candlesticks which John saw in Patmos. We realize, as we look back over this tract of our history, how He lives with us, cares for us—how He tries and rewards the faith and patience of His servants—how He goes and returns—how He changes His methods, but still Himself remains the same. Who—as he thinks of the life called forth, the new converts, the succession of ministers and servants, the fitting agencies raised up for the day, the deliverances wrought and results achieved—who can but be struck with the freshness and reproductive energy of His Spirit working all in all? Whence this new spiritual life springing up as the grass of the earth from year to year—this impulse descending from soul to soul—this strength and victory? It is from Him, the fountain hidden within the years.

His *abiding presence* especially rises into an exceedingly impressive beauty. Our records, as we have said, show endless change. One goeth and another cometh; death reaps his yearly harvest, and each Circular Letter tells his spoils. He smites down on all sides, and the strong, the prominent, the ripe spirits, as they appear, in turn fall beneath his blows; and, at moments, it seems as if all would go; but, through the changes and the slaughter, there is One who still keeps his undepparting place—one presence remains for the children to cling to—and one agency works on. A voice sweet as an angel's, comes to us from the heaps of ruin; and the years sing to us, "Behold, *He* is alive for evermore." Lo, *He* is "with you alway, unto the end of the world."

4. *This review forces our own position on our notice.* We hold a filial relation to these former men. They are our fathers. *Many* of us were directly born from them: it was from their lips we heard the quickening word and lived. *All* of us are successors to them in their sphere and work. Our feet now stand where they once stood; their labours, their responsibility, and their honour, have come down to us. And surely it is no trifling thing to call *such* men fathers. A weight of glory rests upon us: "what manner of persons ought we to be?" how spiritually minded—how "strong in the grace which is in Christ Jesus'—and how given up to Him, to be worthy of an ancestry of such devout and earnest men! Let us take heed that the Roman name suffer no damage from us. Let us follow their faith, "remembering the end of their conversation."

The difference of our position should not be without its effect upon us. Great advantages over them are with us, burdens and trials are

taken off, our churches are increased, and we enjoy the fruits of their fightings and toils. Let us give thanks to "the Lord of lords" for His mercy; let this progress, which is His doing, be marvellous in our eyes. It will be a poor return for all His goodness if our gratitude do not take a loftier tone, and consecrate itself to-day in memory of their piety with a greater devotion to the Lord Jesus, "both theirs and ours."

Our altered position has its dangers and its appropriate duties. We may be too lifted up, or our energy relaxed, by the warmer summer air. We may lose, in this easier day, that sense of evil in ourselves and in others—that living hold of essential truth—that nearness to the vivifying spirit of our Lord—that grasp of our principles and manly fidelity to them—that faith which waiteth only upon Christ—that fire in the soul and patience of hope which were the power and ornament of our fathers. A listlessness—a religious easiness—a life that sleeps upon itself—is what we have to fear. And yet our day is critical, and calls upon the churches to arise and shake themselves from the dust. Is it a time for slackness, for self-seeking, for sauntering about our palaces in inglorious ease, now that controversy is rife and everywhere the sound "To arms" is heard: now, when the enemy is astir at all points and opposition seems coming towards us like a growing storm: now, when as ever, our dear Lord is despised, and our brethren are perishing all around us? I beseech you, let us arise, and watch, and pray, and labour. Think who we are; and then, as seeing our fathers looking on, as a cloud of witnesses, to see how we—their sons fight the battles of the Lord, let us gird ourselves to nobler efforts. By their names, by their boldness in Christ, by their diligence and zeal, I pray you, let us one and all—ye elder ones, who belong more to them than to us, and who are soon to join them—and ye younger, who are just coming on the field—let us all, this day, at the altar where we meet them still, and in our "great taskmaster's eye," let us give ourselves once more to the Lord. If there be any corner of our hearts reserved from Him—if anything be kept back—let us bring that thing now and offer it to Him, and let our whole heart be filled with Him. And if there be any here living hitherto away from Him, and unto themselves, come to-day with us and consecrate yourselves to the Lord.

Finally, *they were and are not, and yet are; and we, too, are but strangers and pilgrims on the earth.* Now it is with us as it once was with them; and again, a little while, and it shall be with us as it now is with them. New names will appear on the letters; new preachers will occupy the pulpit. We have had our entrance, and we shall have our exit too. The evening cometh, and shall bring us all home. They are gone: they sleep sweetly in their holy beds. Blessed are they! The toil, the heat, the pressure, the weariness are over. "They rest from their labours, and their works do follow them." They had their day of exertion, their burdens, and their cares; but night came, with its respite and hush, and fell as a soft calm on these tired men. Happy are they now!

"Hear what the voice from heaven proclaims
For all the pious dead;
Sweet is the savour of their names,
And soft their sleeping bed."

Let us be faithful. Let us work on till evening, and then we shall be gathered unto our fathers. First we are united with them in strife and trial and earthly activity, and afterwards in their rest—their heavenly service and sublime immortal life behind the veil. Amen.

A METRICAL PRAYER.

O teach me Thee to know,—who me for aye,
Profoundly knowest! Let me own in Thee
My spirit's health, my Comforter, my joy,
Light of mine eyes! Come, cheerer of my heart,
Aid me to love Thee! O divine Delight
And Solace, be my Lord, my life, my all!
Let me but find Thee near, and with embrace
Adoring, clasp my treasure! Ever blest
Eternal, bid my inmost soul possess
Thee its supreme Consoler; evermore
My rock, my hope, my refuge, my strong tower;
That I may joy in Thee, without whom nought
Is good or joyous! Open Thou mine ear
By Thy own Word, than polished shaft more keen!
—Intone great Lord, with Thy all-potent voice;
Let ocean roar in fulness, and wide earth
Be at Thine utterance mov'd! O Lord illume
These eyes with heavenly unapproached Light,
Light which shall earth's low vanities eclipse,
Light inaccessible! Send one pure ray
Thy Holy Self to manifest! Refine
My earthly taste to imbibe that plentitude
Of sweetness, which Thy own benignity
Reserves for them that love!

Give, Lord, a soul
To know, a heart to adore, an intellect
Which to Thy joy-inspiring presence cleaves!
O let my love, by changeless wisdom rul'd,
Be fixed on Thee! Life who my life has given,
Without whom it expires,—by whom I rise
Toward Thy blest home of holiness and bliss,—
Sever'd from whom I perish,—Thou in whom
Is my true joy, without whom hopelessness—
Teach me to feel Thee nigh, and self dethrone,
Existing but in Thee! O be Thou nigh
Within this mind and heart, upon this tongue;
Nigh to mine ear, nigh with effectual help,
For now I languish; yea, my spirit dies;
Except the precious memory of Thy name
Revive me: then shall I be satisfied
When Thou, my Life, in glory dost appear!
My soul aspires and faints! It longs to rise
To its one Portion, its exceeding joy!
O wherefore hide Thy face? Because in flesh
None can see God and live. Ah let me then
Depart that I may gaze on Thee! or gaze
And so depart Be this my wish supreme,

Soon to go hence, and be with Christ! O Lord,
Receive my spirit! Giver of all bliss,
Attract this soul to Thee!

Light of mine eyes
Each dark recess illumine! Voice of God
Make melody within me! Word of Life
Revivify my soul! its inmost depths
Pervade—That I may know, and trust, and love!
Lord, if I love Thee not, it is because
I know not Thee! The light in darkness shines,
But the dense shadows apprehend it not.
Save me, good Lord!—author of heavenly light—
From being enamoured of this evil world
And so Thine enemy! Dispel the shades
That veil Thy Truth! Whoe'er Thee fully knows,
He needs must love Thee, and himself forget;
Than self love Thee more truly, self renounce,
Thee prize, in Thee rejoice.

Ah, therefore, Lord,
I love not with such fervour as I ought
Because I dimly know Thee, and from Thee
To outward services declining, though I need
None else but Thee, sunk to low worthless aims,
And, choosing emptiness, grow empty, there.
My spirit amidst vain and transient things
Roams ill at ease; as thought and word confess.
O Thou who dwellest in the holy place,
Changeless in bliss and grandeur, take this heart,
This wandering heart, and bind it to Thy throne!

From Thoughts at Seventy-nine,
By JOHN SHEPPARD, ESQ.

SHORT NOTES.

THE FIRST YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.—In the year 1794 the late Dr. John Pye Smith was an apprentice, 20 years of age, in the establishment of his father, a printer at Sheffield. Carey had gone to India the year before; the *little* society for the great object had been formed in the year before that, 1792. The young apprentice had been converted, and joined the Independent Church at Sheffield, and was beginning to look out for work in connection with the cause of Christ, when the tidings of Fuller's enterprise reached him. He stirred up his young friends, and they determined to attempt something for so noble a cause. He circulated the following appeal. "*Animated*, we

trust, with sincere thankfulness to the God of all grace for the door which He has opened, and the encouragement He has afforded to the truly noble design of making known "*the unsearchable riches of Christ*" to our poor benighted brethren, the *Hindoos*, and at the same time desirous of doing everything in our power to further a purpose so unspeakably excellent, we, whose names are underwritten, do think it our indispensable duty, next to our fervent supplications to *Him*, who alone gives the increase, to contribute as Providence has enabled us towards the sum required for this work, believing that our mites thus employed are only rendered to that *God* to whom ourselves and our all are unreservedly due." Then follow the names and sums. The amount was sent to the Rev. John Fawcett, of Brearley Hall, accompanied by a note:—"Reverend Sir,—Enclosed is a bill, value £6. 14s., being the amount of a subscription privately made by a few young persons of Rev. Mr. Brewer's congregation, for the benefit of the mission to Bengal. We lament that our exertions in so good a cause were, from a peculiar combination of circumstances, necessarily confined to a very narrow circle. But we hope that this small contribution will be acceptable to the Head of the Church, and that His blessing will be upon it."* Oh for the rekindling of the same spirit amongst the youthful members of our Churches *now!* Would that, instead of waiting for annual meetings, or discussing such futile questions as *Are missions a failure?* they may be led to avow, and act upon the avowal, that it is their "indispensable" duty to pray and to contribute.

S. R. P.

* Life of Dr. John Pye Smith, p. 31.

GEOLOGISTS IN HASTE.—Sir Charles Lyell may be a very learned geologist, but he shows himself but singularly ill-informed of the views of Biblical scholars on the relations between science and the Scriptures. In his observations at the annual meeting of the Geological Society, he tells us that some able scholars regret that the recent discoveries of geologists affecting Scripture were not published in Latin, as they would have been four centuries ago. It was quite right that these discoveries should be made and thought out to their just conclusions. But these novelties cannot be safely entrusted to the multitude. Such a notion as this, he thought, ought to receive no sympathy. On the other hand, scientific laymen ought to communicate freely all such new truths. They ought to encourage such of the clergy as ventured to set aside the traditional opinions, and honour them for the sacrifices they make. Above all, they should protest against the exclusion of these new-light clergymen from the Church, against the idea that they should resign their posts, and give place to some ignorant fellow, who would go on, conscientiously it may be, teaching the old doctrines; or, if not himself ignorant, would reconcile it with his sense of duty to teach others what he does not believe himself. Now in all this Sir Charles Lyell mistakes the question. Biblical scholars do not object to the publication of the discoveries of geologists, but to the theories of geologists being, in the present stage of discovery, regarded as indubitably true, and as if so applied to the setting aside of the Word of God. Their theories have been so numerous, so often disproved by some new fossil or strata, for a little while accepted and then discarded, that Biblical scholars simply ask geologists to wait until their science

is more perfect and their data more complete. The changes of opinion Sir Charles Lyell has himself undergone, ought to warn him against all dogmatism and hasty conclusions in such a matter.

THE LAST WORD OF SCIENCE.—In his recent lecture before the Royal Society, Dr. Beale has entered on the discussion of the nature of those movements which distinguish living from dead matter. He affirms that no person competent to give an opinion will attribute the changes of form occuring in a mass of living matter to be due to external agency. The movement is primary, and is a form of motion that has never been explained or accounted for. As it ceases with the death of living matter, it is reasonable to infer that it is intimately associated with those other phenomena which are peculiar to matter in a living state. It may, therefore, be termed *vital motion*, to distinguish it from all other kinds of motion. As a physiologist, Dr. Beale declares that he is opposed to the assertion of many recent writers that all the phenomena of living beings are to be accounted for by the action of ordinary force. This doctrine, he says, does not rest upon any sound evidence whatever. The phenomena of life, even in its simplest forms, have never been and cannot be explained upon any known physical or chemical laws. And yet we have a prominent philosophical thinker of our day, Mr. Herbert Spencer, putting forth the phrase "persistence of force" as sufficient to explain all being and life. It is a mere phrase, without scientific meaning or truth.

THE LAST WORD OF PHILOSOPHY.—Philosophy, not satisfied with the solutions given by Revelation, has long busied itself with the problems of the origin of the universe, of the conception of the Infinite, of the self-existence of God, of the source of life and of matter. Modern science has revived the hope of determining these momentous questions. Effort after effort to penetrate the Mysteries of Being has been made, the Word of the Being of beings alone being thought unworthy of regard. The last analysis is that of Mr. Herbert Spencer. He sums up all knowledge, all life, all existence, in the mysterious phrase, "The law of the Persistence of Force." This is the great principle of nature which the latest scientific research has disclosed. For this phrase we are to set aside all the grand revelations of God in the Scriptures, all our hopes of immortality, all the discoveries of the future made by Jesus Christ; the past, the present, and the future, nature and man, are resolved into a blind law called the "Persistence of Force." This impersonal, unappreciable, invisible *thing*, which no mind can grasp, no experiment test, is the God of the new philosophy. In other words, this new attempt of Philosophy to unravel the problems of existence ends where all other attempts have ended,—those of the savans of Germany as well as the sophists of Greece, in a blank, cheerless scepticism.

Reviews.

Thoughts at Seventy-nine. By the Author of Thoughts on Devotion, An Autumn Dream, &c. London: Jackson, Walford, & Hodder, 1865.

MR. SHEPPARD is a remarkable illustration of fruitfulness in old age. There is all the refinement of taste, vigour of thought, and clearness and force of expression about this last of his productions which characterized his former works. This "old man eloquent" discourses sweetly on such momentous themes as "Christian Theism," "The Image of the Invisible," "The Use of Property," "Conscience and its Perversions."

The "Metrical Prayers and Translations" which follow afford ample evidence that the author's nobly-furnished mind has not lost "the dew of its youth." Our readers cannot fail to be edified by the following specimen of Thoughts at Seventy-nine:—

"It is a truism, yet worthy to be often revolved, that the dominant and ever-recurring thoughts of a Christian in life's latest years should be:—

"1. The expectation of *death* as very near and imminent; the tenure of all earthly good as exceedingly brief and transitory.

"The things of this world should be regarded as with a very slight degree of personal interest in them, and be received almost entirely with reference to the prospects of the young and of posterity, and to the great evolutions of God's purposes of mercy for mankind."

"The parting of the spirit from its mortal tenement, and the vast unknown scenes yet beyond, ought ever to be kept in view; even as a voyager, presently about to quit his native shore, will have his eye on the shadowy mountains of that new realm to which he must cross so soon. With this solemn forethought should ever be united the grateful survey of mercies multiplied and prolonged, especially when the use of reason, and of the organs of sight and hearing, have been still preserved and sustained.

"2. Above all should the thought prevail of *Life in Christ*, pardon, immortality, blessedness, all procured and ascertained through Him alone. These, for a Christian old age, in immediate sequence on the thought of death, should be the grand objects of devout contemplation and of grateful hope. Here only is "firm footing, here is solid rock;"—here only the assurances which can divert the prospect of its gloom and render death itself the true Emancipation.

"3. With all this must be combined, or rather beneath all this, as the basis of all truth and hope, must be fixed the thought of the perfect Goodness, Happiness, and All-sufficiency of JEHOVAH, our only sure support and treasure amidst the mutability and decay of whatever is earthly and visible.

"Such meditations, cherished and reigning in the mind, can alone produce the real peace and hopefulness which should mark a Christian's closing days.

Pains or infirmities may greatly confuse or distract,—cares and vexations too often may awhile interrupt or suspend—but He who inspired can still revive and elevate them, and the Christian, above all in old age, must ever entreat that Almighty influence, which can make such thoughts prevail and rule, 'when heart and flesh are failing.'"

We have transferred one of the Metrical Prayers to another portion of our pages. These extracts will commend the book far better than any observations of our own. It only remains for us to glorify the grace of God as it is manifested in His venerable servant, and to express the earnest desire that these fruits of a mellow Christian experience may be blessed to many readers.

The Fulness of the Blessing of the Gospel of Christ. Being a Series of Lectures on the Eighth Chapter of St. Paul's Epistle to the Romans. By the Rev. T. G. HORTON. London: Jackson, Walford, & Hodder.

Mr. Horton has devoted much time and attention to the study of the Epistle to the Romans, a portion of the Divine Word which calls for deep and prayerful contemplation, and yields endless treasure to those who thus honour it. In this volume we have a series of lectures on the 8th chapter, that wondrous monument of sanctified genius which will enrich the Church with the purest consolations till the end of time. The experience of its sacred truths leaves

little to be coveted on this side of heaven. Mr. Horton has eloquently and evangellically discoursed upon these great subjects. His lectures can scarcely be perused without profit to the reader. They are intended for the edification and comfort of private Christians, and while faithful to this purpose, they do not ignore the most important results of learned criticism.

Outlines of Philosophy and History. By ALEXANDER VINET. London: Strahan.

Outlines of Theology. By ALEXANDER VINET. London: Strahan.

WE hail with unfeigned pleasure the publication of these extracts from the writings of the good and great Vinet. His eloquence was of a very high order; his study of Theology was profound; he was an earnest advocate of Voluntary Religion, and there can be no doubt that his clear conception and ardent love of Evangelical truths fitted him to be "a burning and a shining light" among the many "dark places" of Papal and Infidel Europe. Vinet was born in 1797, in Lausanne, the capital of the canton Vaud, in Switzerland, and one of the most beautiful cities of the world. Intended by his father for the Christian ministry, he was placed at the Academy of his native city, and there made such rapid progress in his studies that he was appointed, at the early age of twenty, a professor of the French language in the University of Basle, capital of the canton of that name, once the residence of Œcolampadius, one of the most eloquent preachers of the Reformation, and also the burial-place of the learned Erasmus. It was probably there that Vinet became a decided Christian, and was prepared by the teachings and guidance of the Holy Spirit for the performance of a life-work, which has proved so useful to many, and given him a name of which his countrymen may well be proud. Vinet remained at Basle until 1837, when he removed to his native city of Lausanne, to become the Professor of Theology there, which important office he retained, we believe, until the time of his death, universally revered and loved. Soon after his settlement at Lausanne, he bravely fought the battle of Voluntaryism, and resigned his status as a national clergyman; but the people, with whom he was highly popular, insisted upon his retaining his professorship, after he ceased to be connected with the ecclesiastical establishment. No man, perhaps, ever lived more enthusiastically devoted to the cause of religious liberty. His writings on this subject, on account of which a civil prosecution was commenced against him, without, however, any judgment being delivered by the authorities of the Vaudois Government, greatly contributed to a decided movement in the cantons of Vaud and Geneva, in favour of the voluntary support of religious institutions. He laboured hard to secure, the realization of that for which many of the noblest minds have aspired, viz., "A free Church in a free State."

An American writer, an ardent admirer of Vinet, has remarked that as a writer he has qualities akin to those of John Foster, one of the most powerful and vigorous thinkers England has ever produced. He has the same earnest and contemplative spirit; the same freshness and originality of thought; the same beauty and strength of diction, with more of ease and gracefulness of expression. The thoughts of Foster, to borrow a figure of Robert Hall, are presented to us in the shape of large and brilliant masses of bullion. Vinet's are wrought into beautiful and elegant forms. These statements are fully justified by the two volumes before us. They consist of more than twelve hundred pages of extracts from Vinet's works, carefully and thoughtfully made.—"Orient Pearls," but *not* "at random strung." The perusal of the subjoined quotations will, we doubt not, constrain our readers to join with us in thanking the editor for his well-spent labour, and in wishing for these elegant volumes a wide circulation.

Our first quotations are made from the "Outlines of Philosophy and History." M. Vinet was fond of Philosophical subjects, and discussed them in a masterly manner. Naturally profound

and lofty, with the greatest ease he pursued the remotest abstractions; and it was in the regions of pure thought that he displayed the full force and extent of his mental powers. The following illustrations are taken from the chapters on Reason, Truth, and Liberty.

Reason.

"Reason, which was originally truth in the object, almost as soon came to signify truth in the subject. In this sense every man is under absolute obligations towards reason; it is for him the supreme authority on all subjects; for how should he deny the nature of things? There is, therefore, a sense in which we are right in saying that we must refer solely to reason, that is to facts, to what is, to truth. And so far as *our subjective* reason in its primary element is also a fact, a nature of things, there is the same necessity in a certain sphere of thought to believe in *our* reason; I mean the reason of humanity in its first and irresistible premises. Reason cannot, in an absolute sense, be opposed to reason. It is plain that if reason be capable of nothing, it is not even capable of proving its own impotence. If it demonstrates that it is nothing, it must have some power of demonstration.

"Conscience and reason accept truth, and do not create it; truth is given—given as a sovereign fact, as a divine thought, not as a deduction of our intellect; given as a fact that our faculties are to elaborate and explore, but would never have discovered. In a word, reason and conscience are the touch stones of truth, and not as in other spheres the very source of truth.

"Reason recognizes, compares, combines facts; it creates none. Facts are its fatal limit. It is not the creator omnipotent, it is only omnipotent in creation."

Truth.

"What is truth for man? Is it the knowledge of all things? This has been affirmed, at least implicitly, and this we deny. Truth for man is human truth, a truth proportional to his nature. Truth for him is a faithful representation of things with regard to which he has been endowed with the means of knowledge. The limits of his knowledge are the limits of his nature. To wish to overleap these limits is to rise in rebellion against our own nature.

"We have got accustomed in society to give too special and narrow a limit to the word truth. It is generally looked upon as only the conformity of the representation to the thing represented; but truth may reside in facts as well as ideas. The conformity of the means with the end, of the action with the principle, the life with the idea—this too is truth. What we call virtue is nothing else than truth in sentiment and action. In moral matters truth is not separated from life; truth is life, and if it remain in the thoughts instead of passing into the life, it does not deserve the name. When it is asked whether I am in the truth, the question does not refer to what I know, but what I am. Truth is the most absolute thing in the world; we do not say the truth of my country, of my school, of my time, for truth subjects to itself all countries, all schools, and all times.

"Truth is, from its very nature, inflexible; it opens out a career which we must follow to the end, or not even enter upon. There where the road becomes dangerous (and there is always a point where it does so) the majority retrace their steps, but the lover of truth pursues his journey; he knows that there is no victory and no prize except at the end of his course.

"Happily for us, and whether we will or no, error always stops short half-way. Perfect consistency is only permitted to truth.

"Security, abundance, order, peace, are no less than certainty and hope, the fruits of truth. No good thing is absolutely lacking to us; all we want is to know our blessings. It is ignorance and error that make us unhappy; it is in knowledge that we are poor. Truth will enrich us; truth is another name for happiness.

"All that appears to us beautiful is not, I confess, good; but God has willed that all that is good should be beautiful, and originally these two things had only one name. Beauty is a part, a form of truth."

Liberty.

"A sincere love of liberty was never an ordinary thing. Even in the present day we may say of it what La Fontaine has said of true friends, 'Nothing more common than the name; nothing more rare than the thing.'

"Yes; liberty is the mother of every good thing. Yes; truth, piety, virtue, delight themselves in liberty, vice and crime in slavery, and wherever conscience and thought are free, there is a crowd of chances in favour of good . . . The liberty that so many echoes call for is not the liberty we shall get; but whether in good or evil, the liberty we shall never have. Never mind! it is liberty! the most beautiful word in any language if there were not that of love, a word which must seem attractive to every man, since it is the name of a thing that every man, whether from good or bad motives, wants, and to which the dignity of man is incontestably attached.

"Woe to him who sees in liberty only a means of oppressing the liberty of others! Woe to him who loves only his own liberty.

"If all perils belonged to liberty, and perfect tranquility were the portion of servitude, I should still prefer liberty; for liberty is life, and servitude death. But if history does indeed attest that the giving birth to liberty be generally difficult and fraught

with anguish, it equally attests that liberty, once established, is the only guarantee of the repose of nations. As liberty is the satisfaction of all rights, liberty is order, and order produces peace.

"Spiritualism is liberal; liberalism is spiritual. Materialism leans with all its weight towards tyranny; and if in our day there be anything that menaces liberty, it is not, as of old, superstition; it is not the sour zeal of a few bigots, neither is it the imperious and despotic statesman (liberty would know how to resist all this); it is the anxiety, the passion for material well-being. Its tendency, let us be assured, is in favour of tyranny."

There never, perhaps, was a period in our national history to which this last quotation was more adapted than it is to the present. It deserves to be well pondered in these times of wealth and prosperity. The haste to get rich that marks the age in which we live, if not favourable to tyranny, is not calculated to promote true liberty.

To the bulk of our readers the "Outlines of Theology" will most probably be the more welcome volume. Here old truths are presented in fresh forms, and common errors tersely and powerfully exposed. For instance:—

"To know that a thing is, without knowing what it is, is very often to know nothing at all. Existence, separated from its mode, is only a word. And according to the mode assigned to it, existence is something or is nothing. To believe in the existence of God without forming to one's-self any idea of the attributes of God, would be rather to believe in the word *God* than in God's existence. To believe in His existence and not in His personality, sovereignty, justice, decidedly is not to believe Him. To believe in His existence, and to hesitate as to his essential attributes, is to hesitate as to His very existence. In short to believe in God, and to find one's-self incapable of drawing any practical influence from such a belief, is, if you will, to believe in God, but it is to be without Him. In this sense you will perhaps be obliged to allow that belief in God, a firm, energetic, real belief, is not quite so common as is supposed."

Let this test be applied to the Christianity of the present day, how much would stand? Or the following—

"Christianity is a doctrine but it is moreover a fact and a life. Christianity is what Christians are; nay, Christians in their deeds and character are Christianity.

"Christianity is something more than a system of dogmas, it is pre-eminently the principle of a new life. The foolishness of the Christian does not entirely consist in the doctrines he adopts; it is also, nay, much more, to be found in the measures that regulate his conduct. He is beside himself in practice as well as theory.

"It is not to Christianity, it is to Jesus Christ that we are to go To history, system, Christianity itself, let us prefer Jesus Christ; let us be Christians by immediate intercourse with Him, instead of contenting ourselves by being so through familiarity with doctrine and knowledge which relate to Him.

"Jesus Christ did not say "I show the way, I teach the truth, I impart the life," but, "I am the way, the truth, and the life" (John xiv. 6). Let us not then, as is too often done, put Christianity in the place of Christ. To be a Christian is to belong to Christ, to live with Him, to have fellowship with Him. It may seem strange to say this to Christians, but it is necessary to bring it home to them."

The sentiment of the following quotation is strikingly illustrated in the Scepticism or Semi-Infidelity that now obtains, and that even among a large number of professing Christians.

"There is a general and confused sense of a need of Christ, a consciousness that were he removed, there would be—one knows not how, but one is quite sure of it—a deep and horrible blank left. Thought has its adventurers, as it has its heroes, and never, perhaps, has it had so many as at the present time. But have you never observed that while overthrowing Christianity by their arguments, they yet dare not entirely separate themselves from it, and that it is in the name of Jesus Christ that they declare war against Him? The cynical incredulity of the last age is no more in vogue; Christianity is believed to be nothing more than a phantom, a name; but one must take count of that name, that phantom. Nor is it to day only, but from all time, that the adversary has found it answer better to him to seek to diminish than to annihilate Christ."

Conscience, Duty, and Remorse are well defined in the extracts which follow.

CONSCIENCE.

"What is conscience? It is not, as it has been too long defined, the light by which we judge of the value of any given action in an abstract and objective point of view. Were this the case, it would appear variable, uncertain, and dependent on local prejudices. Conscience is that secret voice which condemns whatever we do against an internal conviction.

"Conscience—that mysterious and divine element of our being, inseparable from our nature, that nothing explains, but that every-

thing attests—conscience is that moral principle that urges us to act in conformity with our conviction, and condemns us whenever we act in opposition to it; it is, so to speak, the mainspring of human morality. There is in every man, so long as he is not completely brutalized, an inexplicable sentiment which, eluding as it does all analysis, should be considered as a primitive fact of our nature; it is *that of a necessity to make our actions harmonize with our conviction.* Conscience is not the will, it is its bridle and its rule. Conscience is the root of all morality."

Duty.

"It is well to say and to repeat that there is only one important thing in the world—*duty*, and duty corresponds to God; for, without God, duty is a nonsense—a mere creature of the imagination—an unfounded idea. All things are important solely in this connexion. Outside of the principle of obedience to God, talent, science, industry, public prosperity, natural glory, all are mere child's play. If we live, it is for God; if we do not live for Him, we have no life."

Remorse.

"Remorse, marvellous word! it is fortunate that our fathers should have invented it, for it is by no means sure that we should find it now. Remorse! the repeated *morsure*, perpetual, incessant, of the outraged law—its anticipated vengeance; a wound always open, or rather always opening; a cruel tooth, which does not remain where it first fastened, but, at its pleasure, leaves the gash for a while to gnaw into it again, which allows the sore to scar over that it may make another beside it, so that in every sense, and in all directions, it may bite, and bite again, into the heart of the criminal."

We have never met with a more striking and terrible, and, we may add truthful, portraiture of the heart of the voluptuous than the following:—

"The end of the voluptuous is that their soul degenerates into flesh. The sources of love, mercy, and faith dry up. The heart, which has sent all its life to the senses, withers and hardens. A ferocious egotism slowly makes its way there, and seats itself on the throne of the generous affections. The very feelings of nature are blunted. There is darkness, cold, horror, within the soul, while around it—I mean in the flesh—everything is lit and inflamed by the fire of lust;—a house lighted with a thousand lamps as on the evening of a festival. House of gladness, you would say. Enter it, and you will find within only a corpse, and demons that dance around it."

"It is here that we must speak terrible words, but with reverence and trembling. To God everything is possible; even of stones he can make children to Abraham; but there is something more rebellious than stones,—it is the heart of the voluptuous. The heart of the voluptuary offers more obstacles than any other to renewing grace. May I dare to say it? This grace has in sinners of another kind something more living to lay hold of: it appeals at least to a soul, whereas at a certain period in the life of the voluptuous man, his soul, as I have said, has passed into flesh. The whole system of the Gospel with regard to regeneration, supposes in the heart to be regenerated a certain capacity of believing and loving; here it is extinct, all the springs are broken; hardly, indeed, is there any room left for fear and despair. For such a one spiritual things have no longer any colour, any savour; he has lost the sense by which men see or taste, I will not say religion, but matters that relate to the soul; all in his being is insipidity and langour. He is aware of it; he feels that he ought to groan, but has not had the strength to do so; he foresees his own doom, and has not energy enough to be alarmed at it; he repeats intentionally to himself terrible words, and they die away on his heart as sound within a leaden bell."

We will add an exquisitely beautiful paragraph on the Bible, and then take leave of these interesting volumes.

"It is not in a chain of dry sentences that God reveals to us His will and the principles of His government; it is essentially by facts. In the book He has given us everything is history or everything is connected with history. It is sometimes said that this antique and oriental book refuses to assimilate itself with the modern forms of our thought. Oh! in this book of the human race the local and the temporary disappear in the universal! Will you not believe the testimony of the child? Without one aid of archæology he understands the Bible as he does the talk of his playfellows. This language of the childhood of nations seems made for human children. But the child does better than understand; these exquisite narratives are his delight. Much is said about improving and explaining solemn truths; this is the favourite task of writers for children. But the Author of the Bible is their Master in that as in all besides. Who could have so well spread honey on the edges of this cup offered to all men, at the bottom of which childhood finds nothing bitter? What more glorious stores, what more dazzling marvel? Where was there ever gravity tempered with more grace or grace accompanied with more gravity? Where was morality ever better exemplified in action? This whole book is the history of an education, a vast and sublime education—that of the human race; and the child receives it without need of being told so, as its one education.

A Witness for Jesus—Some Recollections of James Keyworth. By G. W. SKYRING. London: Morgan & Chase.

The subject of this memoir was a working man who was reclaimed from a profligate life, brought to the knowledge of Christ, and became extensively useful to others. There is much in the little book that illustrates the wonders of God's grace, and we believe that its circulation among the class to which James Keyworth belonged will be attended with good results.

Missionary Ships connected with the London Missionary Society. London: Messrs. Horne, Blomfield-street.

The voyages of the different vessels which have been employed in the service of this Society in the South Seas are herein detailed for the encouragement of the young. The narrative of christian labours in Polynesia cannot but tend to keep alive zeal in the minds of the juvenile supporters of these interesting and important missions.

Congregational Church Music: A Book for the Service of Song in the House of the Lord. Organ Score Edition. London: Jackson, Walford, & Hodder, Paternoster Row.

This valuable work has been already noticed at considerable length in our pages. This edition for the use of organists is a fine specimen of musical typography, being unusually clear and legible.

The Wells of Salvation, or Salvation considered in its several Scriptural Aspects. By the HON. SOMERSET MAXWELL. London: Hamilton, Adams, & Co.

There are many precious thoughts in this book, and its author is evidently a devout and close student of the Word of God. We are sorry to say anything in disparagement of a work so good, but the want of connection and order in the treatment of its important subject will, we fear, impair its usefulness.

Lay Sermons by a Member of the Legislature. London: James Nisbet & Co.

We do not know who is the legislator to whom we are indebted for this little book, but we have to thank him for a very intelligent and discriminating handling of those portions of the Word of God which he has chosen for exposition. The writer's style abounds with illustrations happily selected and forcibly applied, and his discourses are short and suitable for private reading. There are some expressions in the sermon on *Catholicity* which we think might have been more carefully guarded. In all other respects we have found the perusal of these sermons thoroughly profitable.

Intelligence.

MINISTERIAL CHANGES.

The Rev. H. Hall, of Bacup, has been compelled, on account of ill health, to resign the pastorate of the church meeting in Sion Chapel, Bacup, and has accepted an invitation from the church at Atherton for a period of twelve months.

The Rev. G. W. Bannister, late of Regent's-park College, has accepted the unanimous invitation of the Church assembled in the Lower Meeting-house, Amersham, Bucks.—The Rev. T. C. Finch, has accepted a unanimous invitation to the pastorate of the Baptist Church at Bridport, Dorsetshire.—Mr. David Richards, of the Baptist College, Haverfordwest, has accepted the unanimous invitation of the Baptist Church at St. Clear's, Carmarthenshire.—Mr. B. Thomas, of the same College, has accepted the unanimous invitation of the Baptist Church, Letterstone, Pembrokeshire.—The Rev. F. Tucker, of Camden Road Chapel, requests us to announce that his address is now 29, Hilldrop Road, Camden Road, Holloway, London N.

ANNIVERSARY AND OPENING SERVICES.

BERKHAMPSTEAD.—A new Baptist Chapel was opened at Great Berkhampstead on Tuesday, August 2nd, in place of the old structure erected in 1722. The new Chapel is in the decorated style of early English architecture. It contains sittings for 540 persons, whilst the old Chapel would only accommodate 390 persons. At the rear of the Chapel are large and commodious Schoolrooms adjoining, of a corresponding style of architecture. The total cost of the Chapel and Schools is under £2,000, including the site. Sermons were preached by the Rev. Dr. Burns, and the Rev. D. Katterns, of Hackney. After the service the Rev. T. Lawton announced that

£1,004 had been subscribed to the Building Fund, leaving £600 still to be raised. The collections amounted to about £97.

CANTERBURY-ROAD, KILBURN. — The opening services of the Canterbury-road Chapel, Kilburn, took place on the 27th July, when the Chapel was well filled. The Rev. J. A. Spurgeon preached. The preachers for the following Sunday were the Rev. Jabez Burns, D.D., Rev. W. G. Lewis, and the Rev. Henry Christopherson. On Monday a Tea and Public Meeting was held in the Chapel, when tables were gratuitously provided by lady friends for upwards of 200 persons. George Axton, Esq., presided. The Rev. T. Hall, the pastor, gave a brief verbal statement of pecuniary matters, after which addresses were delivered by the Revs. Jabez Burns, D.D., J. C. Gallaway, M.A., W. Stott, J. B. Wright, and H. Tarrant, Esq. The Hon. and Rev. B. W. Noel, M.A., preached on Thursday, and these interesting services were brought to a conclusion on the following Sunday, by discourses from the Rev. John Clifford, and the Rev. Joseph Angus, D.D., Principal of Regent's-park College. The ordinance of the Lord's Supper was afterwards administered, when Dr. Angus presided, assisted by the pastor of the Church. The collections, including the profits of the tea, amounted to nearly £50. The total cost of the Chapel, including boundary walls, &c., will be £1,100. Only about one-half of this sum has been raised.

CINDERFORD.—The anniversary services of the above place of worship were held on July 9th, when two sermons were preached by the Rev. C. Stovel, of London. The collections during the day amounted to £22 11s. 7d. On the following Tuesday a tea-meeting was held in the school-room, when upwards of 600 people sat down to the repast. In the evening a public meeting was held, when the chair was taken by T. Batten, Esq., of Coleford, and addresses were delivered by the Revs. C. Stovel; T. Jones, of Lydbrook; W. Foster, of Hereford; S. Webb, of Blakeney; and W. H. Tetley, of Coleford. A collection was made which realised £7 10s. The whole proceeds of the anniversary services, together with subscriptions, amounted to £120, which will reduce the debt on the chapel, which was opened in the year 1860 at a cost of £2,250, to £630. The people connected with the above place of worship are all of the working class, without a wealthy individual amongst them; and thus their successful efforts afford a noble example of the power of steady perseverance, self-denying liberality, and the vitality of the voluntary principle.

ROMFORD, ESSEX.—On July 11th, special services were held at Salem Chapel, Romford, the occasion being the fourteenth anniversary, to which additional importance was given by the resignation of the Rev. John Gibbs. In the afternoon the Rev. James Spurgeon preached; after which, a number of the friends took tea in the adjoining schoolroom. Subsequently a testimonial of £70 was presented to the retiring pastor, together with a numerously-signed address and a handsome purse to Mrs. Gibbs. In the evening a sermon was preached by the Rev. D. Katterns, of Hackney.

ORDINATION AND RECOGNITION SERVICES.

ABERCHIRDER, BANFFSHIRE, SCOTLAND. —On Sunday, July 9th, Mr. S. Crabb, from Mr. Spurgeon's College, was ordained pastor of the Baptist church here. The Rev. W. Tulloch, Edinburgh, after the preliminary services, put the usual questions, and, having received satisfactory answers, offered the dedicatory prayer. He then preached on the duties of the pastor, to himself and to the flock of his charge. The Rev. Jas. Macfarlane, Elgin, then addressed the church on its duties to the pastor. In the evening, Mr. Macfarlane preached, and Mr. Tulloch gave a short address. On Tuesday, July 11th, a social tea-meeting was held. The Rev. S. Crabb presided, and addresses were delivered by the Revs. W. Tulloch and J. Macfarlane, and by Messrs. Alexander and Bodie.

BETHEL, MERTHYR TYDVIL.—On July 31st a Recognition Service was held in connection with the settlement of the Rev. W. Davies (late of Holyhead) as pastor of this Church. The usual questions were asked and prayer offered by the Rev. C. Griffiths, Zion, who also gave a short address on the nature of a Christian Church. The Rev. J. Evans, Abercanaid, preached on the duty of the pastor, and Dr. Jones, Tabernacle, on the duty of the Church. Addresses were then delivered by the Revs. J. G. Phillips, Enon; O. W. James, Hebron, Dowlais; and C. Griffiths.

HARTLEPOOL.—A Recognition Service in connection with the settlement of the Rev. E. Edwards, late of New Milford, was held at Hartlepool, Durham, on Tuesday, August 1st. The Public Meeting was addressed by the Revs. J. Charter, West Hartlepool, the

pastor-elect; W. Walters, Newcastle-on-Tyne; W. Levy, Stockton; L. Horrels, Middlesborough; and some ministers of other denominations in the town. The Rev. W. Bontems presided. It is confidently hoped that this settlement is under God's sanction, and will be followed by His blessing. Mr. Edwards's friends will be glad to know that, through the mercy of God, he is at length restored to health, and able once more to devote himself wholly to his work.

SOUTHWELL, NOTTS.—A Public Meeting was held in the Baptist Chapel, Southwell, on Tuesday, August 1st, to recognize the Rev. James Shaw, late of Whitstone, as the Pastor of the Church. The Rev. W. Underwood, President of Chilwell College, offered prayer. Mr. Cook, one of the deacons, at the request of the chairman, stated the reasons which induced the Church to invite Mr. Shaw to become their pastor, after which the new pastor gave his reasons for accepting the invitation of the pastorate of the Church at Southwell. Addresses were then delivered by the Revs. J. Edwards, of Nottingham; W. Underwood, of Chilwell; J. Morton, of Collingham; W. R. Stevenson, M.A., Classical Tutor of Chilwell College; and W. Wallis, of Calverton. The addresses contained sound practical advice concerning the relations and duties of the Church to each other and to the world.

MISCELLANEOUS.

LEICESTER, VICTORIA-ROAD.—The memorial stone of the above edifice was laid on Thursday, August 3rd, by Sir S. Morton Peto, Bart., M.P. The weather proving most unfavourable, the trowel was at once presented by R. Harris, Esq., and the formality of laying the stone by Sir Morton was proceeded with. The assembly then proceeded to a shed which had been provided for the occasion, and addresses were delivered by Sir S. Morton Peto, J. D. Harris, Esq., M.P., the Rev. W. Brock, J. P. Mursell, T. Lomas, T. Stevenson, and W. Woods. The following gentlemen also took various parts in the interesting ceremony, Revs. W. Wilkinson, and E. G. Cecil, Messrs. G. Vicars, T. W. Rust, and J. Baines. Notwithstanding the incessant rain, the assembly remained, and evinced great interest in the proceedings. The amount collected on the spot was £205 10s. The style of the building will be Gothic in its best form, and is intended for the accommodation of a new Baptist Church, formed on open communion principles. It is designed to seat 1,050 persons, and the entire estimated cost of erection, &c., is between £7,000 and £8,000, towards which £4,500 are already realized.

RECENT DEATH.

MR. A. M. FLINT, OF SHORTWOOD.

The subject of this sketch was fourth son of the Rev. Thomas Flint, a faithful and eloquent preacher of God's word, who finished his course at Weymouth on the 31st of October, 1819. Mr. A. M. Flint was born on the 9th of May, 1807. On his mother's side he was a grandson of the Rev. Benjamin Francis, who was pastor of the church at Shortwood for forty years, and whose praise may be said to have been in all the churches. Mrs. Flint (Mr. Francis's daughter) was one of "the excellent of the earth." It is not to be supposed that the example and the training which such parents would supply could fail to bear fruit; nor did it, for their children, in happy succession, gave evidences of piety. Some of those who yet remain have long sustained important connection with the cause of Christ, consecrating their abilities to his service.

Nothing very remarkable occurred during the childhood of our lately deceased friend, except his almost miraculous escape from death by drowning. When between eight and nine years old, as he and his next elder brother were amusing themselves at a pond with their tiny boats, he slipped and fell into the deepest part. The danger was extreme, for no suitable help was near. With presence of mind scarcely to be expected in a child, the elder brother threw himself on the bank, and by extending himself as far as possible enabled the drowning boy (as he appeared to be) to grasp his foot. This was attended with considerable danger to the rescuer, for he was drawn in, though by great effort he contrived to recover his footing, and escaped to the bank, dragging after him the younger one, who had not relaxed his hold. Medical attention was secured, and so, in the words of our informant, "a life which afterwards proved so influential and important" was preserved.

After receiving a suitable education, chiefly under the direction of the late Rev. Samuel Saunders, of Frome, Mr. F. was placed with his uncle, the late Mr. Samuel Enoch Francis, one of the invaluable deacons of the church at Shortwood, who was engaged in the woollen cloth manufacture,

and who was likely to foster any religious impressions in his youthful nephew. That nephew soon discovered great aptitude for business, in connection with diligence and probity, so much so that while yet a stripling the management at home, and journeys in the way of business, were often entrusted to him. Wherever his uncle's interests were concerned he was indefatigable. In due time a partnership ensued, and thenceforward, until the time of Mr. Francis's removal, the business of the firm advanced in stability and extent. Thus bereft of his senior and venerated friend, Mr. Flint was happy in having the assistance and co-operation of his two eldest sons, whose religious principles were formed, and in whom he could thoroughly confide.

Recurring to Mr. Flint's youthful days, it will be obvious to the reader that when parental influence could no longer reach him, in the direct form in which it had existed, his residence with his uncle, a man of deep piety, was no small advantage. In addition to this, the pulpit instructions to which he was accustomed to listen were of a kind likely to deepen the impressions of childhood, and to prepare him to become, what in after days he proved to be, an intelligent Christian. Mr. Winterbotham's knowledge of human nature, in its different phases, was unusually extensive and accurate, while, with a force of character rarely excelled, he presented the truths of the Gospel impartially, clearly, and powerfully. By the blessing of God on this succession and combination of appropriate means, and in gracious answer to many prayers, Mr. Flint became the happy subject of renewing grace, and joined the church at Shortwood.

It is not to be expected that the life of a manufacturer, whose engagements from day to day are much the same, and whose whole time, with slight exceptions, must be given to business, should supply incidents or details which would prove interesting to the general reader. On these matters, therefore, we do not touch.

In his relation to the Church of which he had become a member, Mr. Flint was not unmindful of her interests, but took an active part in the Sunday-school, and in other ways rendered valuable services. In 1839 he was called to the office of deacon, for which station his character and abilities eminently fitted him. Thus he became associated with or the successor of men, the like of whom for zeal, and judgment, and all the most valuable qualities of honourable and useful men, can rarely be found.

After Mr. Flint had entered on a happy connection with the beloved wife who survives to deplore her loss, his house and his heart were open to welcome the servants of God who appeared as representatives of the public institutions connected with the Baptist body. Some of these preceded him to the "rest" in heaven. Missionaries from the east and the west, secretaries, and ministers appearing as the public or private advocates of any cause connected with the interests of the Redeemer's Kingdom, found a pleasant though temporary home beneath his roof. Many honoured brethren yet surviving will well remember the cordiality of his welcome, and the generous hospitality they found there.

As years rolled on and passed away, it was the privilege of our deceased friend to witness in his children the indications of piety. As in happy succession they made profession of the Saviour, and became united in the Church, till *all* were enrolled, his satisfaction and joy were such as only Christian parents can experience. It has been a source of gratification to the writer, during an extended ministry, when Christian parents have exercised a sound discretion on this subject. Rarely has he witnessed too great a readiness on their part to introduce their children to the fellowship of the Church, but too frequently have hindrances been placed in the way of the young, because they were young. Surely this great mistake will eventually be exploded. Mr. Flint, and other parents known to the writer, avoided that sad and mischievous mistake, and hailed with satisfaction and gratitude the indications of youthful piety, and acted on the Scriptural principle,—that when the heart is drawn towards God, and when the child is brought to love the Saviour, the hand of Christian fellowship should be held out. The Church of Christ has sustained many a loss, and many a heart has been rendered sad, and almost broken, by the indifference or the repulsive treatment to which the youthful convert has been subjected. Ministers are justly expected to bestow affectionate attention on the junior branches of Christian families, and surely they may hope for hearty co-operation on the part of Christian parents in every walk of life, not only with a view to the implantation of Christian principles, but also in their solicitude to witness an early addition to the Church of Christ. Prudential considerations are not to be discarded, for the honour of Christ and the spirituality of his Church require them; but when satisfactory evidence of piety exists, it is barbarous and

unchristian to withhold from the lambs of the flock the communion of the Church of God. Nay, as it respects the interests of Zion, there can be no greater blunder. Mr. Flint did rejoice when his children were led to say, "We will go with you," and it was one of his fondest hopes that their energies would ever be consecrated to that hill of Zion, which his ancestors and himself had loved so deeply and so well.

But we must approach the closing scene. For the last two or three years of his life Mr. Flint's health had been giving way, and at length the strong man was bowed down, so that the anxieties of a united and happy family became painfully excited. Change of scene and all the appliances of medical science were resorted to, but with little benefit. Among his friends hopes and fears alternated, while he himself, conscious of increasing debility, often expressed the opinion that the time of his departure was not far distant. Still the natural cleaving to life was for a time very obvious, and all the capabilities of his mind remained in full force. He had always discovered a keen sense of the majesty or beauty of natural objects, and even to the last he appreciated the various tints or the delicate pencilling of the flowery tribes, and was delighted when some fresh specimen was transferred from the greenhouse to his chamber.

Though he held his place in the domestic circle long after his physical powers were much weakened, he was eventually confined to his chamber, and remained there during the last four months of his life. In the earlier part of his comparative seclusion he seemed generally but little disposed for conversation. Probably he was much engaged in secret meditation, self-examination, and direct intercourse with God. What searching of hearts there may have been, what deep humiliations induced by a sense of shortcomings, what earnest cries for the light of God's countenance, what self-condemnation for failings and faults there may have been, none but the all-seeing One can know. In after days, when speaking of the mercies and blessings as having abounded in his experience, he grieved over the inconsistencies which came up vividly before him, and nothing but humble trust in the atoning sacrifice could relieve him from the burden of self-accusings, and inspire him with holy peace and joy. But he is gone where no errors are entertained, no sins committed, no penitential tears required.

At length our friend emerged from the comparative seclusion which for a season he seemed to prefer, and he came forth with holy, happy influences resting on his soul. He was like one who had been in direct converse with the unseen, and fully satisfied with the result of some mighty transaction between his soul and God. Now he spake much of redeeming, saving mercy, and the cross was his chosen theme, rejoicing in the Saviour's all-sufficiency. He would often give expression to the sentiment, while sometimes varying the terms: "My hope alone is in the blood and infinite merits of the Lord Jesus Christ." The writer heard him say, with an energy never to be forgotten: "The atonement! without it I should be for ever lost."

His mind was well stored with precious passages of God's word, and he had at ready command all the choicest of our our hymns. The fund he possessed was truly surprising, and from it he was accustomed to draw during the sleepless hours of night, and when at other times his weakness did not permit him to read or to listen when others would have read to him. These were lines, with those which follow them, which he often quoted :—

"Nothing in my hand I bring," &c.
"Just as I am without one plea," &c.
"A guilty, weak, and helpless worm," &c.
"Jesus can make a dying bed," &c.
"On Jordan's stormy banks I stand," &c.
"What must it be to dwell above," &c.

During the severest of his sufferings, which were often very great, no murmuring or impatient word was uttered. "The peace of God, which passeth all understanding," and "the witness of the Spirit," insured filial acquiescence in the will of his Heavenly Father. Though few have more enjoyed the sweets of domestic life, or have been regarded with a more affectionate interest by wife and children, he was prepared to give them up, saying: "I can leave them and all things in His hands. I have but one anxiety, and that is about dear Shortwood." The pastor had recently resigned his office.

As it became more and more evident that the hope of recovery must be abandoned, he calmly looked forward to the time of his departure, often saying: "Going home! going home!" and even when he seemed to be unconscious, the affectionate watchers would hear him uttering the same words. He seemed to delight in the thought of reunion in the better land, to which he was drawing near. Then he was heard to say :—

"We all shall meet in heaven at last;
We all shall meet in heaven."

Invariably adding: "Mind, we do."

On one occasion, as he noticed *her* tears who was about to become his sorrowing widow, he gently rebuked her, saying: "It is very wrong to weep. You should rejoice that I am going home, where God Himself wipes away all tears from their eyes."

As the closing scene drew near, he appeared to be in near and delightful association with objects far beyond the ken of the human eye, and to be indulged with heavenly visions, since he inquired of these around him if they did not see the familiar faces of venerated ancestors and other beloved kindred who had preceded him to glory. The beautiful vision was yet to come, but soon.

It was the writer's privilege (for truly *such* it was) to spend some hours near his dying friend, and in that chamber he witnessed the stability of the foundation which God has laid in Zion. There was the unruffled tranquility, the holy triumph of a redeemed soul, the blessed hope of a dying believer, strong and confident to say: "'Oh death, where is thy sting? Oh, grave, where is thy victory?' Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

In parting with the different members of his household, Mr. Flint addressed them separately, and in each case concluded with the words: "God bless you, and make you a blessing, and cause the light of His countenance to shine upon you, that you may be saved, and give you abundance of peace."

To a kind and sympathizing friend, who had long been a devoted helper in his extensive business, and to whom he was much attached, he addressed appropriate private counsels for his future guidance, and then added: "But first of all, and above every thing else, love God and serve Him with all your heart."

One day, when some one in his chamber alluded to the bright sunlight which was resting on it, he said: "Yes, and the Sun of Righteousness is secretly shining on my soul." About the same time, when speaking of Christ as the Rock of Ages, he remarked: "It is no use speaking of Christ as the Rock, unless we are on it." And being asked if he was safe on it, he replied earnestly, "I am," and then quoted the lines:—

"Firm as the earth thy Gospel stands,
My Lord, my Hope, my Trust:
If I am found in Jesus' hands
My soul can ne'er be lost."

On the morning of the day on which the messenger arrived to beckon him away, his dear and sorrowing wife, anxious to elicit his last testimony, asked him: "Where are you going?" "To heaven."—"Are you happy?" "Perfectly happy."—"What makes you happy?" "Trust in Christ."—Is God comforting you?" He is." This is easily recorded, but the look, the expression, the tone of gratitude and holy joy cannot be conveyed in words. A few more hours, and the mortal life was ended, and the perfect, immortal life of heaven begun. On the 28th of April his spirit entered on the rest above.

The funeral was attended by a large concourse of friends and neighbours, while nearly all the houses in the line of procession presented tokens of mourning. His late pastor was requested to preach a sermon on the occasion, which was done in the morning of the next Lord's Day, from Ps. xxiii. 4.

Correspondence.

TESTS FOR CHURCH MEMBERSHIP.

(*To the Editor of the* BAPTIST MAGAZINE.)

My dear Brother,— I have read an admirable article in the July number of the *Baptist Magazine*, by Mr. Green, of Rawdon College, on "Tests for Church Membership." There are several sentiments in that valuable paper, which, I think, worthy of the serious consideration of Christians and Christian churches. The spirit which he exemplifies, and which he inculcates on his brethren, who are ranged on the different sides of the Communion question, is entitled to peculiar regard. "On both sides," says he, "we must honestly avow our convictions, on both sides faithfully act according to them; but in such matters, honesty and faithfulness are of little worth, unless they can

be manifested in the spirit of love." This sentiment is worthy of being written in letters of gold. It is perfectly possible to blend fidelity with love. Christians holding very different sentiments may be faithful to their principles, and yet dwell together in unity. I know a Baptist minister who has fully discussed the question of Baptism in a local newspaper,—the organ of the Established Church, and yet, is not only permitted to occupy the Presbyterian pulpits, but to officiate regularly for the Presbyterian ministers in the same town. Notwithstanding all that has been said of Irish ignorance, Irish intolerance, and Irish bigotry, I am not sure that you enjoy greater freedom of speech in England than this. Sometimes we complain of the exclusiveness of rival denominations, when, by our imprudent and unkindly demeanour, we ourselves occasion that exclusiveness. Should we for example ridicule the Baptismal font of the Pædo-baptists as a "spittoon," or should the Pædo-baptists sneer at our baptistry as the "dipping-tub," there must be an end of all friendly feeling. When ministers proclaim in the public streets, that Infant Baptism was "hatched in hell," as was once done by an English minister, in a certain town in this country, in the time of the "Irish Revival," it is not to be wondered at, that those who look on Infant Baptism as a Divine ordinance, take it ill; and I am of opinion that, however much the ignorant and superstitious may be terrified into submission by such declamation, it will be a long time before intelligent and sober-minded Christians will be convinced by such argumentation.

But I beg particularly to call attention to the following sentences:—"Some among us," says Mr. Green, "hold strongly to the belief which, until the days of John Bunyan, was the undisputed doctrine of Christendom, and which the mass of professed Christians in all churches still maintain, that Baptism is an essential pre requisite to Church-fellowship." On these important words permit me to make two observations.

First. If "the mass of professed Christians in all churches still maintain that Baptism is an essential pre-requisite to Church-fellowship," it must be very unfair on the part of Pædo-baptists to charge strict Baptists with bigotry, or uncharitableness in refusing to receive into their communion persons, in their judgment, unbaptised, because both parties profess to act on the same principle. They differ about what Baptism *is*, but not about the order in which the two ordinances ought to be observed. Pædo-baptists do not contradict their principles in communing with Baptists, because they believe the Baptists to be *baptised*;—the inconsistency is on the side of the Baptists, and that even on the principle of the Pædo-baptists. I remember once asking communion with an Independent Church. The venerable minister replied, "We cannot refuse you because we regard you as being baptized—the question is, do you recognise OUR baptism? "This, certainly, was an honest way of stating the question, and it made an impression on my mind which I have not yet forgotten. I believe Pædo-baptists generally suppose, that Open Communion Baptists recognize their baptism, at least in a measure. Some years ago, I felt it impossible to convince the curate of our parish that Mr. Spurgeon did not recognize Infant Baptism, from Mr. Spurgeon's view of Open Communion. Permit me now to ask our Pædo-baptist brethren whether they ought to respect those Baptists most, who act most agreeably with their own principles, or those who diverge furthest from them? A conscientious regard to what we believe to be the will of Christ, and bigotry, or blind zeal, are very different things; and I am happy to see that many open communionists have the candour and kindness to vindicate their strict brethren against a charge so unjust.

Secondly, If "the belief that Baptism is an essential pre-requisite to Church-fellowship was the undisputed doctrine of Christendom until the days of John Bunyan," as is *generously* granted by Mr. Green, permit me to ask, ought it

to be disputed now? Ought a doctrine of the New Testament to have been disputed in the seventeenth century that never was disputed before? If Mr. Green's statement be correct, I think the communion question is for ever settled. But in the same article I find something like a saving clause, where he speaks of strict communion as being "an almost catholic tradition," which would seem to imply, that, though the tradition was nearly universal, yet there were some solitary exceptions. Would any of your able correspondents inform us when, where, and by whom Free Communion was introduced into the Churches of Christ?

Yours in Christian love,

JOHN BROWN.

Conlig Manse, Newtownards, Ireland, 9th August, 1865.

DENOMINATIONAL NEWSPAPERS.

To the Editor of the BAPTIST MAGAZINE.

Dear Sir,—I wish to be allowed to say a few words, through the medium of your pages, on a subject of some interest to the denomination at large. You are aware that this is not the first time of my addressing you for the same purpose, but, from a sense of delicacy, and, I am sure, from the most honourable feelings, as I now perceive, you preferred that what I had written should not be made public.

The subject I refer to, is that of a cheap denominational weekly newspaper.

I am quite aware that we have already a really good paper in the *Freeman*, which I read, and have subscribed to from its commencement. I have no desire, therefore, that anything should be done to lessen the circulation of the *Freeman* by a single copy; on the contrary, I should like to know that it had a much larger sale than its present weekly issue.

I should, moreover, think, that with a certain kind of management, somewhat different from that which it has obtained, a considerable increase might be secured for it. It is obvious, though, from its price, that the *Freeman* never can be the organ, to any wide extent, of a religious body like that to which we belong. What I venture to advocate, then, is the starting of a first-class *penny* weekly newspaper, that is, the best that can be possibly brought out, in respect to quality of paper, type, and variety and kind of matter, at the price.

I know, indeed, that there are some gentlemen amongst us who have acquired a thorough distaste for religious newspapers, and who have, consequently, discontinued the reading of them. I will not say that the conclusions they have arrived at on the subject are altogether mistaken, though perhaps the evils those gentlemen have complained of, admit of some remedy short of the extreme resource of amputation.

Assuming, however, that a weekly denominational literary organ is desirable, and that it may, if properly conducted, be of essential service to our friends who hold our views on the subject of baptism, the question to be decided is, how to bring such an organ within the reach of the largest possible number. Then, as to the supposition of its suitableness, the main element of success must be cheapness. In a word, if it is to be read by the million, to use the popular phrase, it must be so brought down to their circumstances as to be within easy reach. And since it is well enough known that they do read penny papers, why may they not be induced to purchase one of a denominational character.

I dare say this proposal will be thought by some to be impracticable, if not chimerical, but until it has been fairly tried, without success, I do not think such notions should be regarded as valid objections. We surely have people enough in the three kingdoms to support such an undertaking, and I see no reason why they could not be induced to incur this small expense weekly, if such good value as that suggested were received for their money. At all events, if many of our friends are not literary enough in their tastes to adopt this course, let those who are able do their best to make them so. If people who are not quite what they

should be are ever to be made better, I suppose means must be employed to produce such a result. But I avow that I do not think the end I have specified could be attained, unless all sections and shades of our disunited body were appealed to, and, in a certain sense, provided for. I mean that, whatever were the editorial opinions and advocacy, and probably a fearless though kindly statement of definite views would be the better course, the pages of the paper should be open for all such parties, within reasonable limits, and in a proper spirit, to express their opinions. A not unfitting title for it, therefore, might be *The Baptist Union.*

And further, something like a universal canvass would be needful in the case, on the part of ministers, deacons, and the influential members of our Churches and congregations. This, of course, would have to be provided for by a brief, pointed, and racy circular, sent throughout the land by hundreds of thousands.

It need hardly be said that where quantities of our projected weekly were supplied—and might not that be the case in most of our congregations?—the expense of postage would be avoided, as the orders would be given to the local booksellers in the regular way of trade. This might point to Friday as the day for publication. Or, at least, if carriage were to be paid for a parcel, the amount would be very small per quarter for each subscriber. The case, then, stands thus, that while a grand religious object is to be served through a business medium, business tact and industry must be called into the fullest exercise. Manifestly, in that point of view, the thing must have a money basis. There must be a moderate capital to start with; and, no doubt, some little risk must be incurred. But what lover of his denomination is there who, having the means, will not lend a helping hand to so hopeful a project? A few gentlemen of position among us will be quite sufficient to interest, as to the pecuniary part of the question, at starting. And as to the matters of editors and noted contributors, there is plenty of talent, no doubt, residing somewhere, and only awaiting a suitable call to step forward and fill the prescribed sphere.

I once read the appeal—"*Baptists, arise, and build;*" and that appeal has been, and still is being, well responded to—and on a much larger scale than was then contemplated. And now, while I change the theme, I would renew the cry, BAPTISTS, ARISE, AND PRINT!

So, Mr. Editor, while I fear I have taxed your valuable space too largely, I will close with the polite formula—"the importance of the subject must be my apology."

Yours very truly,
WILLIAM EVANS.

Downend, near Bristol.

To the Editor of the BAPTIST MAGAZINE.

BAPTIST LIBRARY, LONDON.
August 22, 1865.

My Dear Sir,—Will you kindly permit me to state to your readers that the arrangements for the AUTUMNAL MEETING of the BAPTIST UNION are nearly completed. The Meeting will be held at Bradford, Yorkshire, in the second week of October. The proceedings will occupy two days, Wednesday, October 11, and Thursday, October 12. Besides the ordinary business and the Address of the Rev. Dr. Angus, Chairman of the Union, Papers will be read by the Rev. N. Haycroft, M.A. (Bristol), on "Our Colleges;" Rev. J. Mursell (Kettering), on "Our Associations;" and Rev. W. R. Stevenson, M.A. (Nottingham), on "Religious Beneficence." The evenings will be occupied in devotional engagements, the preachers being the Rev. Charles Vince and the Rev. C. H. Spurgeon. Friends wishing for hospitalities will please to make their wishes known to Mr. T. Stead, Belle Vue, Bradford, Yorks.

I am, dear Sir,
Yours very truly,
JAMES H. MILLARD, Sec.

THE MISSIONARY HERALD.

FINANCES.

AT a meeting of Committee, held April 19th, just before the close of the financial year 1865, the Treasurer called attention to the condition and prospects of the Society; and a resolution was passed instructing the Finance Committee to examine into and report thereon to the first Quarterly Meeting.

Having examined with great care all the estimates of expenditure for the current year which had been sent to the Secretaries, as well as the various documents submitted to them in regard to the expected income, they presented a full report to the Committee, which showed a probable income of £27,245, an expenditure of £30,056, leaving a deficit of £2,811.

It will be obvious at first sight that this statement is based upon an *estimate*. But as the expenditure is pretty well ascertained, and a margin had been left for contingencies, which no one can accurately foresee, that part of the question may be considered as determined, and no great difference, one way or the other, is likely to arise. In regard to the income, the case is somewhat different. The amount derived from legacies and donations, constantly varies, and sometimes very greatly, from year to year. Of that amount, therefore, only an *average* could be taken; and having been taken on the basis of seven years, it will be found sufficiently correct.

Without encumbering this statement with a multitude of details which would perhaps embarrass and render it less explicit, let us deal simply with the result. It will be seen that the anticipated income is not equal to maintain the *present* operations of the Society. If they are to be continued on the same scale as heretofore, at least £2,000 per annum more *must* be raised; and if this be done, there is no room left for any extension whatever. And yet it must never be forgotten that all success entails the necessity for extension. This is inevitable. We have had success in almost every station. Do our friends wish it to be stayed? Must the Committee turn a deaf ear to the cry which comes from all parts of the field for more Missionaries? Not one of our friends would *say* that. But unless a larger income be raised, the Committee must *do* it. There is no alternative.

At the Quarterly meeting held in July, two brethren were present, candidates for mission service. They were deemed highly qualified; they were both ardently longing to enter upon it. One, in particular, had

cherished the desire through his whole religious life. Some brethren thought they ought to be sent forth. Others maintained that, in the face of such a financial statement, it would not be right. The discussion was carried on with the greatest solemnity and deliberation; and at last the Committee felt that no course was open to them but to say to these brethren, "Most gladly would we accept your offer and send you forth to preach the Gospel to the heathen, but want of means forbid our doing so." It was a severe trial to all present. A sense of duty, alone, prevailed over earnest desire on the part of the Committee. Most bitter was the disappointment to both our young friends; one of them seems to feel as if the great hope of his life was crushed out. The Committee, in these circumstances, appeal to the Churches. It cannot, for a moment, be supposed that they will be indifferent to this statement; and, though confident of their sympathy, and in general, of their approval of the course which has been taken, it is trying, to the last degree, to have to communicate a fact so painful. They entreat their brethren through the country to ponder well this appeal; to make it a matter of personal concern; to pray over it; and may the result show that they do not rely on the liberality of the churches, and on their love to Christ, and to the multitudes of perishing heathen, in vain!

INDIA.

MAJOR-GENERAL S. G. WHEELER.

In the last *Herald* a brief notice was inserted of the decease of this devoted and most excellent man. After the mutiny was over, and the Committee had determined to make Chitoura an out-station of Agra, the school and other premises were given up to this gentleman, to enable him to locate there an orphan establishment which himself mainly supported. Since his decease the orphans have been removed to Agra, and are now under the care of the Rev. J. Gregson. As General Wheeler was, during his Christian career, ready to help all good men in the great work of Evangelizing India, and became, through this Orphan Institution, somewhat connected with our mission, a few particulars respecting him, extracted from the *Delhi Gazette*, communicated, as we believe, by our esteemed Missionary the Rev. J. Gregson, will be read with unusual interest.

"In the obituary of the *Delhi Gazette* for last Thursday, there was an announcement which many of its readers would pass over with indifference, but which by some would be regarded with deepest intereset and sorrow. Major-General S. G. Wheeler, of the retired list, Bengal army, died at Chitoura, a small village twelve miles from Agra, on Monday, the 8th May, after a brief illness, in the 64th year of his age. He came out to this country at the early age of sixteen, and for upwards of forty years continued in the army, rising through its various gradations, until he finally retired in 1859, on the brevet rank of Major-General, and a colonel's pension. It is not of his military career that we have now to write, of that we know nothing. We wish rather to make a brief statement of his laborious and self-denying devotedness to the cause of religion. And if to some it should seem that this article is more suited to the pages of a religious periodical than the columns of a newspaper, we trust they will be appeased by the assurance that there are many readers of the *Delhi Gazette* who will peruse with interest and pleasure this brief memorial of unusual worth.

HIS CONVERSION.

"The state of society in this country at the time of young Wheeler's arrival, and the influences amidst which his lot was cast, were little adapted to originate or develop a life of Christian consistency and zeal. They did, however, fully accord with his disposition and his tastes; and he has more than once assured us that he entered, with eagerness and delight, into the gaieties and dissipations of life, and that for years, after his arrival in India, he continued to live troubled with no thoughts of a future life, or a dread eternity. When about twenty-six years of age he was visited with a severe illness which brought him to the very brink of the grave. About the same period the money, which he had been most anxiously accumulating, with the view of speedily retiring to England, was dissipated by the failure of the firm in whose hands it had been entrusted. These two events combined produced a powerful impression upon his mind. He became keenly alive to the errors of an unprofitable and wasted life. The treasures he had so anxiously hoarded, and in which he had reposed so much confidence and hope, had suddenly and unexpectedly vanished; and the labour of his life was gone. All the activities and enjoyments of his past career left him, unfitted to encounter death, and unprepared for a future existence. He awoke to the consciousness that his whole life had been one huge mistake; and that so far as everything really valuable, and great, and enduring, was concerned, he had lived in vain. From that hour he resolved, if spared, to lead a different life. He took the Bible for his guide. Reading its pages, and aided and encouraged by the instructions of Christian friends, he rose from his bed of sickness a changed man; and henceforth his wealth, his talents, and his whole life were freely and unreservedly surrendered to Christ.

RELIGIOUS LIFE.

"We know not, and if we did know, should not have space to record the various steps by which he advanced in Christian intelligence and consistency. No doubt his course, like that of all others who pass through similar experience, was chequered with many fears and conflicts. He did not emerge all at once from the dark and troubled region of sin and worldlinesss, into the unclouded air of light and gladness. Among the papers he has left is a large number of lengthy and elaborate essays, on various religious topics, doctrinal and practical, which evidently formed part of a correspondence, carried on through many years, with some friend to whom he looked for instruction and guidance amid his perplexities and doubts. But, whatever may have been the stages of his mental progress, in his conduct there was an instantaneously marked and striking change. He renounced at once, and for ever, the gaieties and frivolities of life, and entered upon a course of Christian and self-denying activity that has few parallels.

SELF-DENIAL.

"He was large in his bounty. Denying himself of all the luxuries of life, and barely allowing himself its commonest necessaries, he reduced his personal expenses to the lowest possible limit, in order that he might freely devote the entire remainder of his income to acts of philanthropic and religious benevolence. Bible, and Tract, and Missionary Societies received from him large contributions. Sufferers from floods, from famine, and from storms; the widow and the fatherless; the distressed and needy of every kind, and of all classes, were freely assisted, and never, we believe, was an application for assistance, even though presented by the erring and undeserving, brought to him in vain; nor did he wait until his contributions were solicited, but, regarding himself as the steward of God, the almoner of his bounty, he distributed his wealth unsought and unasked, wherever it appeared to him most needed. There was, moreover, a grand Catholicism pervading his benevolence. Though professing to belong to the Church of England, yet we believe his warmest sympathies were felt for men like George Muller, of Bristol, and for institutions like his remarkable orphanage. Colonel Wheeler's largest and most liberal donations were given to that orphanage, and missionary efforts sustained on similar principles; still he was no bigot, and

he likewise assisted the religious efforts of all denominations and Christians. The total amount of the sums thus contributed must have been very large, and, in comparison, all sums spent upon himself would be a mere fraction. And then it may be remarked that all this benevolence was exercised in the most private and unostentatious manner. He always begged that his name might not appear in the acknowledgment of the sums he contributed, and we have known cases in which he has been greatly annoyed at the neglect of this injunction.

HIS LABOURS.

"His labours were as remarkable and varied as his benevolence; he took great interest in the circulation of the Scriptures, and of religious books and tracts, and of the latter distributed large numbers himself. It was also his custom to enclose in an envelope some brief and pithy tract, and to send a copy to all the servants of Government, and other Europeans in all parts of India. He preached constantly to the natives wherever his lot might be cast, going to the surrounding villages, and to the bazaars and public thoroughfares of large towns, as opportunity allowed. He laboured hard among European soldiers, visiting hospitals and barracks, and talking to individuals or little knots of men, according as he could collect them around him; and during the late famine of 1860 he went up to Delhi, and collected a number of orphans, to whose welfare he chiefly devoted the remainder of his life, and finally finished his course in tranquility and peace.

"Such a course could not fail to expose him to obloquy and reproach. Bitter was the opposition, and great the difficulties he had to encounter. His conduct was misrepresented and maligned; he was threatened with loss of his commission, and on more than one occasion suffered personal violence; but none of these things moved him, and he gave himself up to a life of unfaltering devotedness to the service of Christ, in the face of suffering, reproach, and loss.

"Nor did he labour in vain. Many, both natives and Europeans, will venerate and cherish his memory for the benefits received through his kindness and instruction, and we believe that not a few have, ere this, welcomed him to a better world, whose earliest religious convictions, and first impulses towards a better life, they owed to him.

"It may be that some will regard a life like this with commiseration and pity, looking upon it as a delusion and mistake. But they who can do so, are much more in need of commiseration and pity for themselves. Paul himself was accounted mad. And of one much greater than Paul, it was said, 'He hath a devil, why hear ye him?' The world does not understand, and cannot appreciate a life of self-denial and laboriousness like that so briefly sketched. But in that solemn hour to which we are all hastening, when the pomps, the glitter, and the pleasures of life shall for ever pass away, and the world itself shall be dissolved, when before the awful presence and grandeur of eternal realities, our estimate of life's duties and pleasures shall be adjusted by its proper standard, then they, who are most ready to scoff now, will be the most earnest in wishing that they had lived as he lived, and reaped as he has reaped.

THE MISSION IN DELHI.

BY REV. JAMES SMITH.

I send you a few lines to inform you that Mr. and Mrs. Parsons have arrived safely; and I am thankful to say that already I feel the benefit of their presence, for I was almost sinking with the extreme heat and continuous labour. The Lord is doing a great work in Delhi among the lower castes. The inquirers are as numerous in the city as they were in 1860. Every evening our prayer meetings attract crowds of from fifty to eighty and a hundred people; and our city preaching is also producing a good deal of excitement. The Lord does appear to be reviving His work in this seat of Mahommedanism.

We are, too, getting our native assistants well in hand. Our plan for labour is becoming more complete, and we are able to preach, hold meetings, and visit a large

number of places. Our attention is being especially devoted to the development of the talent in the churches, and I see some little glimmering of success.

Fakeera, a member of the Pahar Gunge church, has long resided at Allygunge, and so successful have his disinterested labours been, that the people not only assist him with some support, but are proposing to build a place of worship. Jaggooa, another member, and a shoemaker, resides at Bullubjurh, and, like Carey of old, not only makes shoes, but teaches ten or twelve children, and preaches the Gospel. There are several other scattered brethren besides Subha Chund of Rona, who are labouring disinterestedly for the spread of the Gospel, and I think we are gradually seeing our way to the withdrawal of our agents from the churches of Pahar Gunge and Shahdra. This is the only way to render them independent, for so long as a paid agent of this Society remains among them, he is sure to act as pastor, and they look to, and lean upon him.

I need not repeat that we are as much alive as you can be, to the absolute necessity for independent action in the native churches before a solid foundation can be said to be laid for an extensive spread of the Gospel. We intend building no more native chapels, and paying no more native pastors; our whole paid staff of labourers shall be evangelists.

The school is prospering, and some apparatus is much wanted. We have broken through the caste system that prevails, not only in the Government college, but in the college of the Society for the Propogation of the Gospel. Brahmins, Mussulmans, Chumais, Bunyas, and Christians, sit on the same forms, and very well the boys appear to be progressing. We teach both vernaculars and English, making proficiency in the former a condition of entering the classes of the latter.

I am sorry to say we have no female labourer. My own dear wife is gone; and Mrs. Parsons had to run away to the hills on her arrival, hoping to save the life of her child. This is a sad want, for we have numbers of women and girls who need the kind instructions and encouragement of a godly teacher. I hope we may be able to get a girls' school at work under a native Christian woman, but it will be a difficult task without a lady-superintendent.

CEYLON.

The information supplied by the letters of the Revs. J. Allen and H. R. Pigott will give a good idea of the present condition and working of the mission in the Colombo district. It will be seen that to enable Mr. Allen to give a thorough visitation to the churches in the jungle, Mr. Pigott has taken charge of the Pettah chapel, and though Mrs. Allen has felt it needful to give up her school, which she has conducted so efficiently for many years, Mrs. Pigott has taken up the work, but in a somewhat different form. From Mr. Allen's communication we make the following extracts, which are both interesting and encouraging:—

COUNTRY WORK.

"After Mr. Pigott's return from the hills I took my wife and children, who had not been out of Colombo for four years, to Kandy, for a change, from which, though insufficient in some respects, they benefitted, and we returned to work. Mr. Pigott was fully occupied with the Pettah and other meetings he had instituted, and apparently with considerable success. On my return, knowing that the stations and schools needed thorough visitation, I arranged to give three or four months entirely to them, with a view to carry out, if possible, some of the suggestions contained in your letter. I have been engaged in this work up to the present time, and feel quite disposed to continue it, and leave the Pettah people to themselves, and to Mr. Pigott, who cannot accomplish that which I am doing, especially under present circumstances.

"Considerable success has been accorded us so far this year. The Word of the Lord has been blessed to the conversion of several in most of the stations, and, should we be spared to the end of the year, it will be seen that the additions to

the churches are encouraging. It appears to me, too, that the visitation has done some good—life and energy have been infused or aroused—and I hope it will not prove to be a mere spasm. No losses have been sustained from the Buddhist agitation, which still continues; whilst the people are rather more alive to the fact that they ought to be self-sustaining.

"No church down here, with the exception of Grand Pass, sustains or professes to sustain its pastor, yet all do something towards it. It is more than likely that part of the money received by the Grand Pass minister is obtained from outsiders, and that the minister would come short if it depended entirely on the Church and congregation.

"Whether they are capable of managing their own matters is very doubtful, though they are left for the most part to do so. A case has occurred down here which goes to show that they need guidance. The minister and people at Gonawelle do not get on together. Apparently there was need to exercise discipline a while ago, but instead of pursuing the proper course the minister and one or two more, without consulting the missionary, took upon them to dissolve the Church, and then wrote to the missionary to tell him what had been done, and I have had no small difficulty in rectifying things, and have not done yet.

"Since my return I have changed my residence. My wife has given up the girl's boarding-school mainly from the conclusion at which she has arrived, that it did not answer the purpose of its institution. She has not been able to retain the children long enough. As soon as they arrive at a certain age the parents take them home with a view to get them settled. So, after all the care, expense, anxiety, and training, there is little profit in the shape of schoolmistresses for the Jungle. Mrs. Pigott will, I believe, continue it, whilst we shall try an additional day-school or two for girls. We are living at Mattakooly, in the house which Mr. Pigott had. I have taken it for a year, and find it far more convenient for my work. It may cost a little more in horse-flesh, but that will be more than balanced by the facilities of the place in reference to outside work. The change down here has proved beneficial. We are all in health—I am as well as ever I was, and capable of a good deal of active work. I have many opportunities of preaching to or talking with all sorts of people, as I journey sometimes in a bullock-hackery, sometimes on foot, sometimes in a horse-bandy, and thus spread abroad a knowledge of the Redeemer and his kingdom. There is also a good deal of street-preaching done here, with what result we cannot tell yet. Next month I shall most likely do a good deal of school visitation. Some of our schools are affected, to some extent, by a wild rumour that has got abroad, of kidnapping children as a sacrifice to the railway. It is thought that amongst the labourers there are Thugs. The more probable idea is that the toll and cartmen have conspired against the railway, and that the kidnapping, &c., is only a feature of it. The terror is great, however, in some places."

PROGRESS IN THE TOWN.

"According to promise," says Mr. Pigott, "I must now give a report of work for the last few months.

"Shortly after my return from the hill country, Mr. Allen left Colombo for a change, in consequence of ill-health. I was, therefore, obliged to take up the English work. After he returned, he having expressed a strong desire to visit all the native churches, before returning to his work in the Pettah, I agreed to take all the English work, leaving him his whole time to devote to the native. This arrangement will continue until the end of July.

"The work of God in and about Colombo is in a prosperous state. The excitement, consequent on the late revival, has to a great measure passed away, and with the excitement the religion of a great many so-called converts, but still *very many* continue to this day, and give every evidence of true conversion. We had nine members added to the Pettah Church during the months of April and May, and there are four others likely to come forward very soon. I also baptized one young man who did not join the Church as he was leaving Ceylon; of these

fourteen, six are new converts, five are Englishmen, and nine are Burghers. The congregations are very large, that of the evening is nearly equal to the morning. The prayer meeting is also better attended, and the week-day services are very encouraging still. My present engagements are as follows:—Sunday, Pettah Chapel, preaching twice; Tuesday I preach in the Fort; Wednesday, prayer meeting; Thursday, 4 p.m., preaching at Wellicadde Jail, and 7 p.m., at a house in Marandatin; Friday, preaching in the Fort. These meetings have been greatly owned of God, and they will also exercise a good influence on the natives in Colombo; some of our members are already working in that direction. Some of the Pettah members preach on Sundays at the Civil Hospital, Borella, and at the Wellicadde Jail. I was invited to preach at the hospital, but could not engage to attend regularly, and was glad to find two of our brethren able and willing to work; the Government agent has given me permission to send them to the jail as well. The Sunday School of the Pettah Church had dwindled down to eighteen or twenty scholars. We invited all the members of the church and some of the congregation to tea at our house on Monday week, to consult about the school; sixty-four persons attended. We changed the hour of attendance, and appointed new teachers, &c., and on Sunday last the number present (children and teachers), was about ninety; I hope to see even more than ninety present soon. We send our Singhalese girls to the school, and have a class for Singhalese boys also.

"Mr. James Sylva has had several additions to his church lately, and is doing a good work in Colombo; he attends to hold a Bible class for the school girls at our house every Wednesday, and early next month we intend to establish a Singhalese service for the neighbours; Mr. James Sylva will preach.

"We require a Singhalese evangelist for Colombo; the difficulty is to find a devoted man. I want some one to visit from house to house, and to preach by the roadside, in the coffee stores and houses, anywhere and everywhere, *except in a chapel.* If I find a suitable man, will the committee object to my appointing him? The salary will be about £3 per month *if the man is good.*

"We have, as I stated in my last letter, taken over Mrs. Allen's girls' school. We do not as yet know what funds will be available, so cannot fix the number to be received. I should like to be able to receive thirty. Some of my Irish Episcopalian friends are sending us a box of goods for sale for the school.

"We have made it a rule 'that no girl under ten years of age be admitted;' this will save some years' unprofitable expenditure of money, and will procure the girls at the very age at which the parents generally take them away.

"I was sorry to see the notice of Mr. M'Mechan's departure from China. I feel for him very much, knowing how he had set his heart on missionary work; truly 'God's ways are not as ours.' I am all the more thankful that I am allowed to remain, and that I am kept in such good health. I feel as well now as ever I did at home. Mrs. Pigott also enjoys very good health, and is able to work better now than she has been since our arrival."

WESTERN AFRICA.

The letters of the brethren labouring in this part of the mission field have varied very much in their character during the past few months. For the most part, their tone has not been very encouraging. The death of Mrs. Smith, the illnesses of Mr. Thomson, frequent interruptions of important labours owing to prevailing sickness in Mr. Saker's family, the recent prostration of Mr. Smith, who, at one time, was thought to be in a most precarious condition, threw a gloom over the mission there. Recent accounts are more cheering. Mr. Saker, translating, printing, and doing other work as usual, though still suffering most severely, is better, and his family is almost restored to their wonted health. Mr. Thomson has had good health, and continues zealously at work among the natives at Aqua Town; Mr. Smith, too, has been enabled to resume his labours, and has recovered somewhat from the shock of his wife's sudden decease. At Victoria the

brethren Pinnock and Johnson, the latter now infirm from age, but still holding on his useful and honourable course, write hopefully. The following extract of a letter, written by the former, will be read with interest as indicating the oneness of sympathy and feeling of all Christian Churches, in all lands, towards their brethren who may be suffering from such trials as have fallen on those in Jamaica:—

VICTORIA.

"On receiving by last mail the *Missionary Herald*, containing extracts of letters from brethren in Jamaica, relative to the great distress so generally felt in that island, I felt it my duty at our very first prayer meeting to bring the matter before our friends here. I then read those extracts to them, and requested that they would unite in earnest prayer to the Almighty for His merciful interposition on behalf of the poor sufferers. The reading of those statements so excited their sympathy that many cried out aloud. And those on whom I called to pray poured out their hearts in such a manner before God, as made me feel assured that God would hear and mercifully answer their prayers. I asked, however, no more than their united prayer, both then in the meeting, and at their homes, and so expected no more; but to my surprise and joy, about a week after, the sum of £8 1s. 2d. was put into my hand by one of the friends, with a request that I should send it to Jamaica, as a humble expression of their sympathy with their brethren in that land. I cannot describe to you, my dear sir, with what feeling I took the money from that brother, taking their own circumstances into consideration, together with the fact that this amount was contributed by only the members of the church, which at present do not number twenty in all. This money I shall pay to Mr. Smith, who will send you a bill for the amount, which you will have the goodness to put into any fund which is being raised for the relief of the Jamaica sufferers, or do with it as you may otherwise think best, but so that those for whom it was contributed get it."

SIERRA LEONE.

Mr. Diboll writes under date of May 18th, and the intelligence of his decease, which will be found in a subsequent page, adds painful interest to this communication, the last we shall have to publish from him, for his work, which seemed to be prospering in his hands, is done:—

"Leaving home at 5 a.m., on Friday last, in a hammock carried by two men, I found myself in the midst of the people at 2 p.m., and preached to a goodly number in the evening. Spent the next day in examining the candidates for baptism, and arranging certain church affairs. In the evening I preached in the market to a large and attentive audience. The Lord's-day services began with very early prayer meeting, our first preaching service commenced at 6 a.m., after which we united a pair in marriage. At ten we met again to preach to the candidates, seven of whom were baptized in the river, in the presence of a large concourse of people, who were apparently much interested in the service. It was not yet 1 p.m., and I had scarcely time to change my dress, when I was told that the chapel was full and the people were waiting to hear. After a discourse on the necessity of sobriety and vigilance in order to the avoiding of danger, ten children were dedicated to the Lord by prayer. Our last service for the day commenced at 4 p.m., when, after preaching, the newly-baptized persons were received into the Church at the Lord's table. At seven o'clock ended one of the happiest days of my life.

"We left three candidates unbaptized, whom we expect shortly to add to those already in fellowship. I can no longer resist the importunity of these people, but must send them a teacher. We have a young married man here who is ready to go, and in two weeks I shall send him. I shall take this step under God, relying entirely on the benevolence of friends at home, and hope I shall not be left in the time of need. In Freetown the two churches are now united in one, thereby adding twenty-five to our original number, so that now we have near seventy members, still there will be two congregations, and but one minister. What shall I do about the second (or Regent-road) Chapel? I feel I cannot act in this thing without advice from home.

"A series of united prayer meetings are going the round of the town. To-day at 4 a.m., and 6.30 p.m., they are at our chapel, and we are hoping for good to arise out of them. There has been, and is now, much sickness, several Europeans and many natives have died lately, and numbers more are rushing homeward."

TRINIDAD.

The progress of the mission in the stations in this island has always been slow though steady. It is very seldom that we have any very striking events to record.' Indeed, we do not know why mission work in heathen lands, should be expected to afford a continual supply of accounts usually called "striking." The work is much the same abroad as at home. Our most prosperous churches in this country would not, if their records were published, tell much but what would be regarded as the ordinary results of Christian work. But in foreign lands the opposition is so much more powerful, the disadvantages so much greater, the ignorance and vice which prevail so much darker and degrading, that any success should be hailed with joy. Looked at in this light, the tone of the intelligence taken from the recent letters from our brethren in Trinidad will be better understood and felt.

SAN FERNANDO.

Mr. Gamble, who since the last note has had to accompany his wife in consequence of ill-health, observes—

"You will be glad to hear that, on Monday, the 27th ultimo, I baptized eight believers on a profession of their faith in the Lord Jesus Christ, they were, all but one of them, candidates from Brother Samuel Cooper's church—the sixth company—with whom we have as yet not had very much intercourse. The weather had been dry for almost two months, so that we had to go far into the woods to obtain sufficient water. The quiet of the forest was broken by the songs of Zion, and the waters of the river Oropouche were disturbed by the burial of believers beneath their surface. After the rite had been administered we returned to the chapel and sat down to the celebration of the ordinance of the Lord's Supper.

"On Thursday, the 6th instant, I married a couple, and had our Union Meeting at Indian Walk. Friday we purpose leaving this for town, and as Mr. Brodie is away home to Scotland I supply his place of worship on Sabbath. We have been grieved and annoyed here, in San Fernando, by the putting up of a "calvary," as they call it, that is, a small wooden house, inside of which is a huge cross, and fixed to it is a large cast iron figure, intended to represent the Saviour. All the world, so to speak, were present on Sabbath last at the christening of this image —platform, canopy, cocoanut leaves, oranges, flowers, red cotton, and white fringe, and all the tawdry frippery they are accustomed to bring together was there to please and deceive a deluded multitude. The bells kept up a loud incessant din, the people walked around the church, and many were the genuflexions, and impious the adoration presented to this pira of cast iron. I am happy to say that it so happened I was away at the fourth company, but poor Mr. Proctor, who preached for me, was at his wit's end with the noisy idolatry.

"Last evening the united prayer meeting was held in our place of worship, and as there was a large gathering I took occasion to dwell upon Elijah and the priests of Baal, and denounced with all my strength the abominations of Popery. The Promenade is a nice quarter of the town, but during Lent and on these days of excessive scorn and idolatrous display, our chapel is in any but the right place. Our comfort is that Lent lasts but seven weeks, at other times the Romanists are quiet enough."

PORT OF SPAIN.

To this may be added a few lines from our esteemed friend, Mr. Law, who in his steady, quiet, but earnest and devoted labours, gratefully acknowledges the Divine blessing thereon.

"Through the goodness of God I am in the possession of health and strength, and actively engaged in the Lord's work.

"Besides the meetings more immediately connected with our mission in Port of Spain, there is a good deal of extra work devolving upon me in consequence of the absence of the Rev. G. Brodie, the Presbyterian minister. Then also the absence of Mr. Gamble, requires me to spend three days in the month at San Fernando, and in some of the districts around.

"On the second Sabbath of this month I preached twice in San Fernando: in the Scotch church in the forenoon, and in the Baptist church in the evening. At the close of the last service ten persons sat down to the Lord's Supper, when we had much of the Divine presence and blessing. Although the congregation was not large, yet such progress has been made through Mr. Gamble's labours that I could not but exclaim, "What hath God wrought!" San Fernando is a dark and deadly place, and most discouraging to the Christian missionary.

"On Monday I paid a visit to our Mission Station at the Fourth Company. Very soon after my arrival a goodly number of young people assembled to read the sacred Scriptures and receive Biblical instruction. This class is the nursery to the church. At the close of this service we had a large congregation, to whom I spoke of the marks of a true Christian, and also urged upon all the duty of repentance towards God, and faith in the Lord Jesus Christ. The people have to meet in a very uncomfortable place, their new place of worship is not yet finished; it requires to be floored and boarded. The people have done nobly, and deserve some aid from the friends at home. I think £20 would meet the case. If possible let this sum be granted at once. About twenty years ago, in company with Mr. Cowen, I visited this place. Then there was no place of worship, and only a very few people; but now there is a good day school, a large Sabbath school, a Church of more than sixty members, and a congregation of 150 persons. During Mr. Cowen's time an excellent place of worship was erected, but which was destroyed by fire some time since. The friends in Port of Spain and San Fernando have given some assistance to the new building, but the people really need some more help. Mr. Webb, the native preacher, is a truly good man, and deserves some encouragement.

"In relation to Port of Spain, although there is much to discourage me, yet I have faith in God; *He is always better than my fears.* The meetings last Sabbath were very encouraging, both morning and evening."

DECEASE OF MISSIONARIES.

REV. W. K. RYCROFT.

Two months only have elapsed since our readers were made aware of the death of Mrs. Rycroft, of the Turk's Island Mission, after a short but severe illness. Last month various rumours reached the Mission House that Mr. Rycroft also had died. But as they were so undefined, and did not come direct, it was hoped that they arose from some confusion respecting the death of Mrs. Rycroft. The suspense in which relatives of the departed were kept was most painful, and great concern was excited on account of Mr. Rycroft's daughter, an only child, residing with her uncle and aunt in Northamptonshire, to whom the death of her mother had been a deeply distressing trial.

All suspense was, however, ended by the arrival of the last mail, which brought a letter from the Honourable the President of the Colony, Alexander Moir, Esq., dated June 23rd, in which, after announcing the unlooked for event, he observes "This demise, following so soon after the death of his universally beloved wife, has naturally produced a very solemn impression on all classes of the community, which has been deepened in the respect of those who are aware of the very delicate state of the health of their daughter, and of the proposed early meeting of father and daughter, for the purpose of removing the latter to a West India climate. The very great kindness proffered by Mrs. Rycroft, and thankfully

accepted by Mrs. Moir, on the recent occasion of the loss of a little daughter, has strengthened our desire to extend the hands of gratitude and affection to her child, and should our proposal be agreeable to Miss Rycroft, and her friends at home, I shall be glad to hear from you when we may hope to give her a kind, though it may prove to her, in some respects, a painful welcome to this place.

"It is a subject of much satisfaction to me that my intercourse with the deceased has been at all times most friendly, and I am glad to acknowledge that Mr. Rycroft was ever ready to give me every assistance in any effort put forth for the welfare of the people of this colony."

This testimony to the character and deportment of our departed friend from the Governor of the colony is alike honourable to both.

Mr. Rycroft went out to the Bahamas more than twenty years ago. He and Mrs. Rycroft visited this country three years since, and while doing good service as a deputation to various parts of the country, he was very successful in his appeals for help towards the erection of some new chapels in the out-islands, having collected £350 for that object, a part only of which has been yet expended. On his return to the Turk's Islands he was not only met by the affectionate flock over whom he had presided for so long a time, but the President and officials of the colony, with most of the other inhabitants, attended him to the meeting-house to unite in public thanksgiving for his safe return. Such a tribute to a missionary, and one who, when he deemed it right so to do, never hesitated to express his opinions on the acts of the authorities, could only follow upon a devoted and consistent life. By Mr. Rycroft's decease the Society has lost an honourable Missionary, the Church in Turk's Islands a zealous and efficient pastor, and his daughter a most affectionate father.

Since the foregoing was writen we have received a letter dated July 17th, from the Rev. T. Moon, Wesleyan Missionary, who has kindly taken charge of Mr. Rycroft's affairs, assisted therein by the president's private secretary, in which he states:

"After the death of his beloved wife, Mr. Rycroft was the subject of intense feeling, and would weep on the slightest reference being made to her. On the Tuesday, the 20th ultimo, I arrived from Salt Kay, and being informed he was unwell, proceeded to his house, and found him on the sofa, evidently in great pain. From his appearance I concluded he was suffering from a severe bilious attack, and suggested a remedy, and after praying with him, I left. On the following day he sent me word he was much better, but on Thursday, the 22nd, at noon, a change for the worse took place, and hastening to the Mission House my worst fears were realized. Death was imprinted on his face. The mind, too, was quite prostrate, nor could I obtain from him any directions as to the disposal of his affairs, or any message for his child. About an hour before he died he offered a short prayer, in which he prayed for grace to sustain and comfort him, and shortly after he repeated, with great energy, part of a hymn, having reference to the second coming of Christ. He then sunk very rapidly until two minutes past six o'clock, when he calmly and peacefully fell asleep. Thus ended the life of one who for twenty years laboured in these islands in connexion with the Baptist Mission. I ought to add that on the Sabbath after Mr. Rycroft's death I endeavoured to improve it to an immense congregation, and at the request of the Society I preached a second time, taking for my subject the faithful servant dismissed to his reward.'"

From the communications of Mr. S. L. Kerr, who will, for the present, take charge of the station, we learn that nothing can exceed the kindness of his Honour the President, and the Rev. T. Moon, in whose hands the effects of our departed friend, as well as those of the Mission, will be well cared for. To these gentlemen and their wives, the most cordial thanks of the committee and all our friends are due, for the disinterested kindness they have manifested in these afflictive circumstances.

REV. J. DIBOLL.

We had scarcely written the letters which this event rendered needful, ere the

African Mail arrived, bringing tidings of the almost sudden decease of Mr. Diboll at Sierra Leone, on Saturday morning, July 8th.

Mr. Fuller, his son-in-law, having had leave of absence from Cameroons to visit Sierra Leone, where he had a son at school, was, with his wife, on a visit, and had assisted Mr. Diboll in his various public engagements. He writes, under date of July 18th,

"I am not aware that I can give many particulars of his sickness and death, but I shall just add a few lines to say, that the week previous to his death he seemed more earnest in arranging matters in the church, and was very active in visiting the people; and, from what I saw and heard, he must have applied himself with great energy and fidelity to his work, for he had quite gained the affections of the people, and the confidence of all around him."

On Tuesday, the 4th, he was well all day, and went among his people. In the evening he attended his Bible meeting at the chapel, and came home, full of life and spirit, to close the class which Mrs. Diboll had in the house. About 10 p.m. he complained of a chill, and went to bed. Fever came on and made him delirious during the night. In the morning he was much better, but he soon sank again, and became very low, was conscious, but spoke very little. Towards noon the fever returned, and he gradually sank until Saturday night, when he expired without a struggle. His death was unexpected, and is deeply regretted by all here, and more especially the Christian community, by whom he was greatly beloved and esteemed. For though the weather was most unfavourable on the day of the funeral, there was not a clergyman, nor a minister of any denomination that could get out, but what was present to pay the last token of love and respect. A large concourse of people of all ranks followed, who deeply mourned him.

Painful as this great loss must be, I do sincerely trust that it will not prevent the committee from sending out another to carry on the work. On hearing of his death some may conclude that he has not accomplished much. But I am surprised that in so short a time he did so much for the place; that I have heard from all quarters, and the people wished me to express their feelings as to how much they prized his labours. They join me in saying, that as the Society had begun to raise the people, they hope they will continue the good work.

Mrs. Diboll, I am thankful to say, has been very mercifully upheld, and I am very grateful for the kindness shown to her by all the other missionary ladies. I am only afraid lest they too should go down. But our God will not give us more than we are able to bear.

THE CHURCH AT FREETOWN.

Subjoined is a letter signed by the three deacons on behalf of the church, which, while bearing honourable testimony to Mr. Diboll, urgently solicits the appointment of a successor.

"We, the undersigned deacons of the two Baptist Churches at Freetown, Sierra Leone, having met, desire to apprize you of the melancholy event which has taken place.

"On the 8th instant, 11.20 p.m., our dear pastor, the Rev. J. Diboll, was taken from us by the hand of death. He was greatly beloved by us, and highly esteemed by all around him, and one who was an instrument in God's hand in doing a great work among us. By his energy and faithful labour of love the scattered Church was just being gathered again, and, although but six months among us, many who had left the chapel were returning. Union and love has been established among us, and, by all appearance, God was blessing his labour; but in the midst of it he is called away, and we are again left without one to break to us the bread of life.

"We would now beg the Society to think again upon us and send us another to fill up the vacancy, for we fear that if left alone the work of our dear pastor will be lost to us. We do pray some good servant of the Lord will think of us and come to our help. It was expressly stated in your letter to us that after twelve months we would have to support our own pastor; the time is not expired, but, as you must have heard from our dear minister, we are but few at present

and very poor, we feel afraid we shall not be able to support him wholly; yet we trust our poverty will not cause you to leave us without aid; we shall do our best, and we trust God will help us, begging your kind consideration of our bereaved state, and with best wishes to the Society."

To these simple, but affecting documents, we add a sentence from a letter written by Mrs. Diboll, who, rising above her own sorrow, pleads for the bereaved Church—"I do trust another man of God 'not counting his life dear unto himself,' will volunteer, without delay, to fill the vacant important post. The Church will write to you, and I pray their memorial may be regarded by the Committee."

Mr. Diboll's career, first at Fernando Po, then, when expelled by the Spaniards, at Cameroons, and his brief residence at Sierra Leone, ever showed him to be a man of courage, devotedness, self-denial. Thoroughly imbued with the missionary spirit, he fulfilled his course usefully, and with honour.

HOME PROCEEDINGS.

The meetings which have recently been held in Cornwall, where the Hon. and Revs. B. W. Noel and W. Sampson advocated the claims of the Society, were, as might have been expected, unusually interesting. The friends in that county esteemed it a great privilege to receive such a deputation. The meeting of the Royal Agricultural Society at Plymouth, and other local gatherings, and the visit of the Prince and Princess of Wales to the ancient duchy, were regarded with some apprehension as likely to affect the attendance; the services were, however, exceedingly well attended, and were pervaded by an animated and devout feeling; and this right state of feeling has manifested itself in considerably augmented contributions.

The Revs. T. A. Wheeler, of Bristol, and R. Robinson, of Dacca, have visited the churches in the Stroud district, and the latter has also advocated the Society's interests at Chatham. The Rev. R. Bion has represented the mission at Coseley and other places in Stafford, and, with the Rev. J. Robinson, of Calcutta, has gone over the East Riding of Yorkshire, and the Rev. W. Gamble has attended a public meeting at Lower Edmonton. We are happy to state that all the missionaries at home, with the secretaries and several of our esteemed ministers, are fully engaged for the coming month.

TO THE PASTORS OF THE CHURCHES.

We trust that the brethren will not fail to make known the facts stated in the first article in this month's *Herald* on the FINANCES. In addition to those statements we beg to call the most earnest attention to the following extract from the proceedings of the Committee at their last Quarterly Meeting:—

"July 26.—Mr. Bate, of Regent's-park College, and Mr. Stobo, of the Glasgow Institution, met the Committee in relation to their offer for mission service.

"Resolved—That this Committee would have cordially accepted the offer of their brethren Bate and Stobo for mission service, but they are, to their great regret, precluded at present by want of funds from increasing the number of their agents in any of the Society's fields of labour.

"Resolved—That the Secretaries be directed to send a copy of this resolution to the pastors of the churches throughout the country."

In accordance with the direction of Committee, a copy of this resolution has been forwarded to the pastors of the churches, entreating them to take the earliest opportunity of reading it to the people of their charge. We trust this has been done, and that they have kindly helped the Committee by following up the reading of the circular with an earnest appeal from their own lips. None can speak to the Churches with so much effect as honoured and beloved pastors.

VALEDICTORY SERVICE.

It is not often that we have the opportunity of recording a more interesting service than the one recently held in Wales to commend our friends to the divine

blessing and care, and it is very seldom indeed that we hear of the wives of our missionaries being called upon to take part in such a service. Mrs. Evans's reply to the address presented to her, accompanied by valuable gifts from her "Welsh Baptist Sisters," will be read with unusual interest, as well as the following brief report of the Valedictory Service on the departure of Mr. and Mrs. Evans for India:—

On the 28th inst. a meeting of a most interesting character was held at Aberdare, the object of the meeting being to present Mr. Evans with an address, and Mrs. Evans with a testimonial, consisting of a beautiful Bible, and a purse of money, in all amounting to about £60, and contributed by the Baptist Sisters of Wales, as a mark of their high regard for her and her husband, their esteemed countryman.

The Rev. Dr. Price presided, and, after a few appropriate remarks, called upon the Rev. Mr. Williams Mountain Ash, and other ministers, to offer prayer. The address was beautifully written in old English. Mrs. Joseph, of Ystrad, then presented Mrs. Evans with the Bible and purse; and Mr. Evans, on behalf of his wife, then read the following reply, written by herself:—

"I am glad of this opportunity of thanking my dear friends in Wales for the great kindness and sympathy you have shown me during my sojourn amongst you. It has been very gratifying to me that I have been able to accompany my husband through a good portion of this country, and thus personally to have made many friends, and I thank you for the cordial welcome you gave me, and for your generous hospitality. Coming, as I did, a stranger among you, your kindness was undeserved and unexpected. But I remember that it is from your great love to your countryman, my beloved husband, and for the sake of the great Master in whose cause we hope to be engaged in in heathen lands, that you have thus extended kindly hands, and given me a welcome and God speed. I feel proud to think that my husband belongs to a people that can display such noblehearteduess. Be assured the expression of genuine and generous goodwill shall never be forgotten by me in that distant land where I go. This last and crowning proof of the sympathy and love of the ladies of Wales is, believe me, fully appreciated, and has touched my heart very deeply. The beautiful Bible and Album you have presented me with, will be highly valued; you could not have chosen a more suitable gift. The contents of the purse shall be devoted to purchase some substantial and useful article, and I hope they will go down as an heirloom in our family in memory of the noble reception given me by my husband's countrywomen. May I beg you will continue to follow us with your prayers. Pray that God may prosper His work in our hands, and that we may not hinder your prayers, but be consistent and holy in our lives. I should like to thank you in your own language, but as I am unable to do so, perhaps our kind friend Dr. Price will interpret my feelings to those who have not understood me."

DEPARTURE.

Mr. and Mrs. Evans, with their children, and Miss Page, daughter of our honoured missionary, embarked in the *Shannon* at Gravesend on the 11th. Having accompanied them to the ship, we bade them good bye, sincerely wishing them a safe and prosperous voyage. Since they sailed we have heard from them off the Isle of Wight, Lord's day evening, the 13th inst., going on all well.

MRS. SALE'S SCHOOL.

Though this institution forms no part of the Society's operation, being supported from independent resources, yet, as very many of our friends subscribe to it, they will be glad to hear that it prospers, and that Mrs. Sale cherishes the hope that it will so far succeed as to become, in a few years, self-supporting. A very interesting young person, a teacher, named Chinta, died recently, but she died in the faith Out of the eleven pupils there are eight who promise to do the school great credit, as they are naturally very clever. We hope that Mrs. Sale, and her colleague, Miss Wheeler, will have great encouragement in their important labours.

With great pleasure we call attention to the proposed publication of

"THE MISSIONARY NEWS."

Edited by Rev. Dr. Murray Mitchell; Sub-Editor, Mr. J. R. Phillips, 8, South-street, Finsbury, London, to whom all communications should be addressed.

At the conference on missions held at Liverpool in 1860, a recommendation was made to issue a Penny Weekly Missionary Newspaper, more particularly for the benefit of those of the middle classes who may not be in the habit of reading Missionary publications. It is intended, in accordance with this proposal, to issue, in the month of October next, a Weekly Missionary Newspaper, fully illustrated, and at the price of One Penny.

Its aim will be to record the progress of the Gospel throughout the world, and, in the spirit of Christian love, to make known the difficulties and triumphs of labourers in the vineyard of the Lord;—and undoubtedly worthy, among the schemes of our day, of having a journal exclusively devoted to them.

The paper is not set on foot as a source of profit, but with the view of aiding the cause of God; and it is intended to devote the proceeds to the same object.

It is recommended by the secretaries of the leading missionary and other societies, who have also kindly engaged to contribute articles to its pages from time to time.

NOTICE.

Considerable inconvenience arises from our friends not always remembering the change in the Society's address. It is *not* now 33, Moorgate Street, but

2, John Street, Bedford Row, W.C.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from July 21st to August 20th, 1865.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T.* for *Translations.*

	£	s.	d.
ANNUAL SUBSCRIPTION.			
Bacon, J. P. Esq.	10	10	0
DONATIONS.			
Callender, W. R., Esq., Manchester, *for Rev. J. Kingdon's Chapel, Jamaica*	5	0	0
Davey, Mrs, Norwich, *for do. do.*	2	0	0
Stevenson, Mrs., Blackheath, *for Serampore*	5	0	0
Students at Regent's Park College	11	1	4
Under 10s., *for Serampore*	0	5	0
LONDON AND MIDDLESEX.			
Acton—			
Contributions	4	7	0
Bloomsbury—			
Contributions	42	11	4
Do. Sun. School for *Rev. J. Clark, Browns Town*	5	0	0
John Street—			
Contribs. on account	30	0	0
Newington, Ebenezer Sun Sch —			
Contributions	0	14	4
Walworth, East Street—			
Contribs. Sun. Sch.	1	15	0
West Green, Tottenham—			
Contribs. Sun. Sch.	1	4	6
CAMBRIDGESHIRE.			
Cambridge, St. Andrew's Street—			
Collection	35	8	7
Collection Sun. Sch. *for Mrs. Kerry's School, Calcutta*	6	0	0
Do. Zion Chapel—			
Contributions	30	15	0
Caxton—			
Contributions	7	5	3
Chesterton—			
Contributions	2	5	4
Chittering—			
Contribs. Sun. Sch.	0	19	4
Cottenham—			
Collection	26	0	7
Great Shelford—			
Contributions	7	14	6
Histon—			
Collection	3	0	0
Landbeach—			
Collection	3	3	6
Melbourne—			
Contributions	17	4	0
Swavesey—			
Contributions	6	6	6
Waterbeach—			
Contributions	5	4	2
Willingham—			
Contributions	7	15	2
	159	1	11
Less district expenses	9	11	1
	149	10	10
CORNWALL.			
Helston—			
Contributions	17	12	2
Marazion—			
Contributions	1	14	10
Penzance—			
Contribs. on account	33	0	0
Do. *for Rev. J. C. Page, Barisal*	1	0	0
Do. *for Rev. W. Sampson, Calcutta*	1	0	0
Do. *for Rev. W. K. Rycroft, for St. Domingo*	0	5	0
Truro, River Street—			
Contribs. on account	20	0	0
DEVONSHIRE.			
Devonport, Morice Square and Pembroke Street—			
Contribs. on account	3	10	10
Newton Abbott, East Street—			
Contribs. for *N. P. Delhi*	5	0	0
DURHAM.			
South Shields, Ebenezer Chapel—			
Collection	1	4	2
ESSEX.			
Loughton—			
Contributions	3	6	10
HANTS.			
Beaulieu—			
Contribution	1	1	0
HERTS.			
St. Albans—			
Contributions	46	18	6

KENT.

	£	s.	d.
Chatham—			
Contributions	23	4	0
Do. Sun. Sch. *for Rev. R. Robinson's Sch. Dacca*	2	15	3
Woolwich, Queen Street—			
Contribs. Sun. Sch. ...	2	9	9

LANCASHIRE.

	£	s.	d.
Tottlebank—			
Contribution	5	0	0
Do. *for China*.....	1	0	0

NORFOLK.

	£	s.	d.
Contribs. on account by J. J. Colman, Esq., Treasurer.....	39	10	6
Swaffham—			
Contributions	10	0	0

NORTHAMPTONSHIRE.

	£	s.	d.
Clipstone—			
Contributions	21	3	5
Kettering—			
Contributions.....	44	16	9
Thrapstone—			
Contribution	1	0	0

OXFORDSHIRE.

	£	s.	d.
Caversham, Amersham Hall—			
Contributions	5	5	0

SOMERSET.

	£	s.	d.
Bath—			
Contribs. on account...	25	0	0
Bristol—			
Contribs. on account...220		0	0
Chard—			
Contribution	50	0	0
Weston-super-Mare, Assembly Rooms—			
Contributions	10	6	6

STAFFORDSHIRE.

	£	s.	d.
Dudley—			
Contributions	7	9	3

WARWICKSHIRE.

	£	s.	d.
Warwick, Castle Hill—			
Contributions	1	5	0

WILTS.

	£	s.	d.
Imber—			
Profits of tea meeting (moiety)	1	0	0
Trowbridge—			
Contributions	25	0	0
Westbury, Penknap, Providence Chapel—			
Contributions.....	7	13	5

IRELAND.

	£	s.	d.
Tubbermore—			
Contributions	9	12	0

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from July 21st to August 20th, 1865.

	£	s.	d.
Bristol, by G. H. Leonard, Esq.	16	9	0
A Friend, by Mrs. Jno. Templeton	1	0	0
Clipstone, by Rev. T. T. Gough	5	0	0
Swansea, York Place, by Rev. G. P. Evans	4	0	8
Raglan	0	3	0
Grand Pass, Ceylon, by Rev. Jas. Silva	1	12	6
Makawitta, do. by do.....	0	3	3
Saffron Walden, by Rev. W. A. Gillson	0	5	0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., June 29, 30; Smith, R., June 27, 28; Thomson, Q. W., June 30.,
SIERRA LEONE, Diboll, Mrs., July 19; Fuller J. J., July 18; Weeks, G. S., July 19.
ASIA—CEYLON, COLOMBO, Allen, J., June 30; Pigott, H. R., June 16, 30.
KANDY—Waldock, F. D., July 11.
INDIA—CALCUTTA, Lewis, C. B., April 8, June 17, 22, 30, July 1.
CHITTAGONG—McKenna, A., June 8.
DACCA—Allen, J., June 2.
INTALLY—Kerry, Mrs., May 31.
JESSORE—Hobbs, W. A., May 4.
HUGGER—Williams, J., June 22.
MADRAS—Douglas, H. A., June 30.
MONGHIR—Edwards, E., July 1; Parsons, J., June 26.
PATNA—Kalberer, L. F., July 1.
AUSTRALIA—ADELAIDE, Stonehouse, G., May 27; Wheeler, H., May 27.
EUROPE—FRANCE, MORLAIX, Jenkins, J., July 21.
NORWAY—CHRISTIANA, Hubert, G., Aug. 4.
WEST INDIES—BAHAMAS, INAGUA, Littlewood, W., May 20.
NASSAU—Davey, J., July 1.
TURK'S ISLAND—Kerr, S., June 26, July 9; Moir, A., June 23; Moon, T., July 17.
JAMAICA—BROWN'S TOWN—Clark, J., June 14, July 7.
FOUR PATHS, Claydon, W., July 22.
GURNEY'S MOUNT—Randall, C. E., July 3.
KETTERING—Fray, E., July 22; Knibb, Mrs., July 22.
KINGSTON—Oughton, S., May 9; Phillippo, J. M. July 2; Merricks, Mrs., July 8; Williams, A. July 19.
RIO BUENO—East, D. J., July 7.
SAVANNA-LA-MAR—Clarke, J., July 7.
STEWARTON—Knibb, Mrs.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

Mrs. G. W. Alexander, Reigate, for a Box of Clothing, for *Rev. G. R. Henderson, Jamaica.*
Friends at Camden Road Chapel, per Mrs. Underhill, for Boxes of Clothing, &c., for *Mrs. Sale, Calcutta; Mrs. Luther, Burmah; Rev. J. Jackson, Allahabad; and Mrs. Sibley, Jamaica.*
British and Foreign School Society, for School Materials, for *Rev. J. Diboll, Sierra Leone.*
Baptist Tract Society, per Mr. E. J. Oliver, for Tracts and Paper, for *Rev. J. Silva, Colombo.*
Mrs. Wadman, for a Parcel of Clothing, for *Jamaica.*
Mr. A. Swan, Stirling, per Rev. W. Teall, for ditto.
Friends at Lewisham Road Chapel, per Rev. E. Dennett, for Box of Clothing, for *Rev. J. H. Anderson, Jessore.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac. Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

"IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—*Andrew Fuller to Joseph Ivimey.*

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

SEPTEMBER, 1865.

TREASURER—G. B. WOOLLEY, ESQ. SECRETARY—REV. C. KIRTLAND.

OFFICE—MISSION HOUSE, 2, JOHN STREET, BEDFORD ROW, W.C.

NOTES OF A VISIT TO SOME OF THE IRISH STATIONS OF THE MISSION, WITH SOME WAY-SIDE SKETCHES.—No. II.

Ballymena, July 18.—Under the most favourable circumstances, there is othing very attractive in the mere exterior of a third or fourth rate Irish town, ith its irregular streets of cold, colourless, heavy buildings; but in wet weather, he aspect of such a place is positively dreary. The rain came down freely as I ent from the railway-station into Ballymena, but the reader's time must not be ken up with a description of personal discomfort, nor of depressing reflections on he past and present of this place. It occupies a prominent position in the great wakening of 1859, being one of the earliest scenes of that ever-memorable visita-on, and the centre of an unparalleled excitement for many miles around. Many f the converts were baptized, and formed into a church. It was in the month of anuary, 1860, that I paid a short visit to the town, and preached the Word in he rude and uncouth building which had been fitted up as a temporary place of orship. The night was intensely dark, the fog so dense that hand-lanterns were f little use, and the fine, drizzling rain soon penetrated the thickest clothing; ut with all these disadvantages, a large congregation, about twenty of whom had avelled on foot several miles, met to hear the Gospel. It was a season of onderful enjoyment. There appeared to be the materials of a large and flourishing terest. A commodious, and really attractive chapel was erected, the expense of hich was met within about £200; but circumstances, for which neither the Irish ociety, nor any persons connected with the Denomination in Ireland were re-onsible, transpired to hinder the work, and for a time to disappoint our hopes. owever, by the firmness of a few gentlemen in the locality, the chapel was cured, and put in trust for the use of the denomination. It was a heavy blow, d a great discouragement, but such temporary reverses, and apparent defeat are mmon in all ages of the Christian Church. The Society wisely resolved not to andon the station. Mr. Keen was there for a time; after his departure, Mr. ccles took charge of it, and there are probably few who by experience, knowledge, aracter, kindness, and energy, are better fitted to raise the fallen tabernacle, an our brother. The population is large, and many are well-disposed towards ir principles; and with the right man, the use of wise means, that indomitable ergy which is strengthened by difficulties, and God's blessing, we shall witness e consummation of our hopes, and the answer of our prayers. Dear readers, ay for Ballymena and William Eccles.

After meeting a few friends in the chapel, I went to Ahoghill, the residence of r. Bourn, for the night. (If the reader will try and give the gutteral sound to e g in Ahoghill, it will divest the name of all swinish associations). On the orrow, Wednesday, 19th, journeyed through a glorious country towards the nks of the world-famed Lough Neagh, through which the waters of the Ban are id to flow, without mingling with those of the lake. It is hardly necessary to form our young friends of the dimensions of this inland sea, for a collection of ater twenty miles long, and from six to ten broad, may well claim to be called by

that name. It is curious to see how sober writers sometimes suffer themselves to be imposed upon by fiction. The author of a well-known book on Geology, when describing the encroachment of the water on the land, refers, in support of his assertion, to the submerged round towers in Lough Neagh, and quotes the well-known lines of Moore—

"On Lough Neagh's banks as the fisherman strays,
When the clear cold eve's declining;
He sees the round towers of other days,
In the waves beneath him shining.
Thus shall memory oft, in dreams sublime,
Catch a glimpse of the days that are over;
Thus, sighing, look through the waves of time,
For the long faded glories they cover."

Moore knew that he was giving utterance to one of the popular legends of the locality founded on certain appearances caused by the petrifying properties of the water. But we must not linger on the lovely banks of this lake, but retrace our steps to Lake View House, get a hasty cup of tea, and walk to the little Baptist Chapel at Grange Corner. The place is comfortably filled, a considerable number of the hearers having walked long distances to be present at the service. I cannot convey to the reader anything like a correct impression of the attention and earnestness with which the people listened to the truth. They never complain of the length of sermons if they are pervaded with Christ, and preached with fervour of spirit. For them, life presents but little variety. "Week in, week out," like Longfellow's village blacksmith, they have to toil, toil, toil for a scanty pittance. To such persons, the Gospel appears all the more precious from the very monotony of their existence, and the privations which they have to suffer, and thus, even their condition, wretched as it often is, is not without compensating circumstances. The service over, not one leaves the place without stopping to shake hands with the preacher. The missionary cultivates a wide field of Christian labour, preaching and teaching as frequently as opportunities offer, at nine or ten stations. It may be said of this "little hill of Zion" that it is united and peaceful, but, in common with all others in Ireland, it is frequently weakened by emigration and removals. During two years, the church has lost no less than eleven members from these causes. Such a constant drain on our churches retards their progress, and prevents them from reaching that position of independence of pecuniary assistance which is so desirable.

Coleraine, 20th.—There are few towns in Ulster where the Revival was felt with greater power than in Coleraine. The daily prayer-meeting in the town-hall is still carried on; and there is a solemn yearly observance of "that great day of the Lord," when the excitement seemed to reach its culminating point, "and fear fell on them all, and the name of the Lord Jesus was magnified." Under the pastoral care of Mr. Tessier, the Baptist Church in this respectable and enterprising town is doing well. The congregations are good, and the additions from March, 1864, to 1865 were nineteen. In addition to the services in the chapel, our brother has several out-stations, where he is well received. After preaching at Coleraine, I met the members of the church for conference, and the interview was of a satisfactory character. The state of this Christian community furnishes a living vindication of the Revival of 1859.

Friday, 21st, being a spare day, was spent amidst very different scenes to those which have been described—in listening to the "testimony of the rocks," and reading "sermons in stones" among the grand basaltic formations and magnificent chrystalizations of the "Giant's Causeway." But the "Chronicle" has no space at my disposal for an account of this most interesting episode. I shall therefore dismiss it with a single quotation from Scripture—"The works of the Lord are great; sought out of all them that have pleasure therein."

Saturday, 22nd, to Magherafelt (pro Marafelt) by a provokingly slow train, the speed of which could not have averaged—during some parts of the journey—more than ten miles an hour. In this part of the Island there is a wide region, with

the towns of Magherafelt, Moneymore, Castledawson, Cookstown, Stewartstown, Dungannon, within an easy reach of each other, where we have no station. In some of these places there are Christian brethren who are one with us in all those things which are most surely believed among us, and who could give us welcome. All we want is the means.

Lord's Day morning, 23rd., was calm and inviting. A portion of the Derry mountains, crowned by Slieve Gallion, formed a fine amphitheatre of vast extent, and naturally suggested a number of reflections, as we rode to Tubbermore. Who that has any acquaintance with the clear, nervous, and massive writings of Dr. Alexander Carson, does not wish to visit the scene of his ministerial labours? And who does not realize unusual pleasure in preaching in the old chapel where that wonderful man used to hold his congregation in rapt attention for hours together? The place was well filled by the ordinary congregation, which is gathered from distances varying from one to seven or eight miles. And although the service lasted three hours—from noon till three o'clock—there was no sign of weariness from beginning to end. Mr. Robert Carson, the youngest son of the late Doctor, is carrying on with vigor and success the work which was begun by his honoured parent. Tubbermore was the last station visited. The following *Tuesday* and *Wednesday* were spent in Dublin, where the associated Baptist Churches of Ireland held a series of deeply interesting and profitable meetings, but we have not room for a description of them in the present number. *Thursday*, "homeward bound." Breakfast in Dublin, dinner at Holyhead, tea in London. "Say not that the former days were better than these." To our heavenly Father be all the praise for a safe and prosperous journey.

BRITISH BRANCH.—NEW STATIONS CONTEMPLATED.

The "notes" obliged us to omit from the preceding number of the Chronicle all notice of missionary work and wants in other parts of the British Isles. Henceforth, each branch of the mission will be fairly represented in its pages. The Society aids, by periodical grants, a large number of stations in important places in England and Wales; and the Committee are seriously thinking of extending their operations to other localities. Earnest and repeated appeals for help are coming in from churches whose very existence appears to depend on external aid. Further, there are populous towns and cities where, if assistance were granted on a liberal scale, and the right sort of men employed, self-sustaining churches would be formed in a few years. Cardiff may be mentioned as an illustration of what may be done in other places. But for the grants made from time to time by the Home Mission, it could not—humanly speaking—have struggled through its early difficulties, whereas it is now independent.

Some parts of London present inviting fields for mission work. The following statements refer to a district in the east of the metropolis:—

"The rapid increase of its population may be gathered from the fact that since the last census in 1861 it has increased nearly forty per cent. In that year, the population of the adjoining parish was 24,000, now it is 28,000, being an increase of 4,000 in four years. The total religious accommodation of all kinds, provides only 2,800 sittings, leaving 25,000 persons without any provision for public worship."

In this locality, our denomination is represented by an iron chapel in which Mr. Finch has for some time past exercised his ministry. The building will hold 500 persons. "From the first, the congregations have been most encouraging. A good spirit for hearing the gospel has been manifested. The place is well-attended in the morning, and in the evening it is three parts filled. The sabbath school, which was opened in March last, has now an average attendance of 140."

At the last meeting of the Committee, a list of deserving applications from six or seven places was laid before them, and to grant assistance to these, to the extent of their actual requirements, would involve an additional outlay of from £250 to £300 a-year. The reader may judge of these claims from the following extracts:—

S——.—"There is a large population in and around S., which, were it not for the Baptist Church, would as Protestant Nonconformists, be deprived of the means of grace. The attendances on the Sabbath day are very encouraging, and we are not without hope that the cause will soon be self-sustaining." This application is signed by six ministers of the gospel in the neighbourhood.

C——.—"There is no other Dissenting place of worship in the parish, and there is not the least fear but a good cause might be raised; the only difficulty is the want of funds to support a good minister. Ecclesiastical and other influences around us are so strong that, without a good minister, we fear the Baptist cause will be lost." Strongly recommended by a well-known London minister.

S—— H——.—"Population of this and adjoining parish nearly 4,000, chapel seats nearly 500, and has a debt of £20. Afternoon congregation, nearly 250. When I came it was little over 100. Number of members, 40, the far greater proportion being labourers, who earn from eight shillings to nine shillings a week. A respected minister in the same locality says of this case:—"I do most heartily recommend it. There is a good chapel, and an extensive sphere of usefulness, and I have no doubt, that in a few years, the cause will be self-supporting."

H——.—Population, 45,000. A new interest has been raised here within a short time. There is an excellent opening for a Baptist cause, and the spirit with which this new movement is taken up by the friends on the spot, if liberally seconded by the Mission, gives the promise of a good measure of success. But unless a grant of at least £50 a-year can be made by the Committee, the church has no hope of having a settled minister.

Other appeals must be reserved for our next number, together with extracts from very interesting papers furnished by the missionaries.

Let the thoughtful reader ponder the above claims, and help to place the Committee in a position to make a liberal response to them. To regard the present limited area of missionary operations as fixed, is impossible. The executive dare not suffer the people to perish for lack of knowledge. New ground must be broken up, and the vast regions of formalism, worldliness, and vice invaded by men who are valiant for the truth. One of two courses is open to the Committee—to get the money, and then to begin the work; or to begin the work, and ask Him who says, "the silver is mine, and the gold is mine" to move the hearts of His people to provide the means. They feel disposed to take the latter.

All the Churches in Great Britian will be speedily communicated with; and if any friends wish to hear a statement of the principles and operations of the United Mission, the secretary will be happy to visit them.

CONTRIBUTIONS.

Some of the following sums were unavoidably omitted from the former lists.

	£	s.	d.
British and Irish Mission.			
Bloomsbury Chapel, Collection	11	1	7
Canterbury, W. Cannon, Esq	1	0	0
,, Mr. F. West	1	1	0
,, A Friend	0	1	0
Amersham Hall, E. West, Esq	2	2	0
British Branch (Baptist Home Mission).			
Biggleswade, B. Foster, Esq	1	1	0
Hants Auxiliary, on account, by Rev. J. B. Burt	48	10	0
Do. do.	30	0	0
St. John's Wood, Miss Dutton	1	0	0
Gloucester Auxiliary, on account, Rev. W. Collings	9	3	6
Cambridge, W. Lilley, Esq	25	0	0
Metropolitan Tabernacle	25	0	0
B. B.	1	6	
Cambridge, Miss Metcalf, by Eden Foster, Esq.	[illegible]		
Irish Branch (Baptist Irish Society).			
Biggleswade, B. Foster, Esq.	1	[illegible]	
Clonmel	[illegible]		
Cambridge, W. Lilley, Esq	[illegible]		
Metropolitan Tabernacle	[illegible]		
Margate, F. W. Cobb, Esq	[illegible]		
Beverley, by Mr. T. H. Sample	[illegible]		
King Stanley, by Miss E. King	[illegible]		
Milton, Northamptonshire, by Mrs. Dent	[illegible]		
Clifford, Sheffield, Mr. Josh. Wilson	[illegible]		
Clipstone, by Rev. T. T. Gough	[illegible]		
Dublin, by Miss Curtis	[illegible]		
Kettering, by Mr. T. Wallis	[illegible]		

Parcels of clothing from the following friends have been received, and are acknowledged with thanks:—Mrs. Bird, Canterbury; Miss Coleman, Canterbury; Mrs. Risdon, Pershore; Mrs. A. P. Goodhall, Hackney, and A. Z. We earnestly entreat our friends who have not sent to be prompt in doing so. The winter is creeping on us, and we can very well dispose of fifty parcels at the least.

THE

BAPTIST MAGAZINE.

OCTOBER, 1865.

THE HIGHEST MOTIVE-POWER AND HOW TO GAIN IT.

In an age distinguished for its external activity, men are peculiarly exposed to the danger of neglecting the springs of the inner life. It is, no doubt, the case with many, full of energy, and seldom sundered from work, except when they are compelled to snatch their few hours of much-needed sleep, that they scarcely ever pause for the specific purpose of discovering the state of their mind. We may abstain from inquiring of ourselves what our principles really are, and so come eventually to be destitute of the capacity, as we have not the will, to distinguish them. This is sadly too often the case. Man is frequently like his eye in this respect, that it can see all the objects which are without, but has not the power to see itself. Yet this blind ignorance of self does not make the motive, which we thus hide away even from our own view, less influential in ruling and imparting its own complexion to our life. Wherever there is an action there must be a motive. The outward lives of men are but the expression and embodiment of the motives which lie concealed in the heart. An internal principle is the spring of each word and act. Unperceived by the eye of sense, that hidden principle is an engineer busily at work beneath the surface excavating the road on which the pilgrim is to travel. Or it may be likened to a painter, who sketches the lineaments of the life and sets our portrait before the eye of the world. The affection and thought of the heart and mind, of what sort soever they may be, are the unseen, silently-working powers which trace for us our pathway and impart to us our likeness. To each man certain objects are presented for his choice; and within his breast are lodged contending principles which these objects address and strive to win. The affection of the mind which follows upon this appeal, which rejects one object and lays hold upon another, is the power which bears the sway over our life, and traces the steps of our journey; and whether that motive be the fruit of much serious forethought, or whether it has been allowed to enter and take possession of the soul by indolent indifference—be it the result of a set purpose, a solemn and deliberate choice, or of a mental mood either so idle or so hurried that we dare not dignify it with such a name—we shall find ourselves driven along by our determination, and for its

issue we shall be held responsible by God.

How many hundreds of actions we perform in any one week, perhaps in one day, of our lives! And how very seldom have we contemplated the motives that led to the performance of those actions! Not in one case out of a thousand do we discover ourselves deliberately summoning the motive from its home in our heart and placing it before the eye of our mind, that we may calmly survey it and estimate its real character. Were we compelled to adduce a motive for everything we do, then we should cease to speak or act at all. Ask each individual worshipper in any house of prayer what is the motive that has brought him thither, and even there many would be dumb. They could not tell. Yet the motive is in the heart as surely as the action is in the life. We may be very thoughtless; and yet there is not one who has escaped from the dominion of motive. We may be very heedless of our steps; and yet there is not one who is walking wholly at random. On the contrary, every act, even of the most thoughtless has its starting-point in some principle of the mind—a principle which is all the more commanding just as it comes to act involuntarily and which most signally displays the supremacy which it has secured when it prompts us to speak and act in a certain way without any set purpose on our part at all.

And it is the same with good motives as with bad ones; it is the same within the sphere of faith as in the lower domain to which the worldling's life is confined. It is the odd notion of some men, that that is no motive at all which does not rise up and conspicuously assert its existence in our consciousness. These persons will have it that we must always be looking straight at spiritual things, so to speak, if we are to be spiritual—that we must be constantly in the conscious act of faith, if we are to be worthy of the name of believers. Those who assert this view fly in the face of great fundamental truths respecting the constitution of the human mind, and they forget the facts of our every-day experience. A motive, as the word itself so plainly indicates, is that which *moves* a man: its function is to impart such an impulse as the archer communicates to the arrow in the moment when it starts under his cunning pressure from the string. The barbed messenger continues to fly towards the destination at which he aims though the archer does not go along with it; and so when a motive has projected a man into the right path with a force which moves him along in it, its functions is discharged and all is well. The thing on which these men insist is an impossibility. If, before he could utter a word or perform a deed, a man were compelled deliberately to contemplate and carefully to adjust his motives, what a silent and inactive world this would become!

We are exhorted to do everything "in the name of the Lord Jesus;" but the inspired teacher does not mean thereby that we are to make a set pause at each word and act, and concentrate our thought on the Lord Jesus. On many emergent occasions it may be needful to do this; but it is not always either necessary or possible. Nay, the more profound and abiding a motive may be, the less likely is it to rise to the surface of our thought. The motive may be our master, though it does not always appear upon the scene; a power latent at times, yet sovereign all the while; despotic in its sway, though not always uppermost; a monarch that rules, though not at all times seen. There is a

well-known story of a son of our English soil who was born to the inheritance of a name which had become disconnected from the estates with which it was associated in former times. His young ambition was to bring the name and the fair property of his forefathers together again. To the distant India he departed that he might woo back the fortune which had departed from his house. No doubt, he was oft-times forgetful of the estates at home on the regaining of which he had set his heart; yet, whether thinking or forgetful of them, on he worked—bending the rudest forces that opposed him to his iron will: and at length Warren Hastings stood upon the soil which his ancestors had owned, and which he had once more connected with the name he bore. Thus it ever is with the most profound and abiding motives that guide the actions of men. Frequently they may seem to retire out of sight; but, even when they are thus unseen, they remain no less truly as the springs of action. They may often be unthought-of; but they are none the less potent. The motive is the determining thing, it originates the action, it gives the tone and character to the outward activities, it is the sun round which the life revolves. It is not needful that we should be at all times conscious of our motives, that we should contemplate them, that we should seek consciously to realize them: it suffices that they have found a place in our heart,—whether felt or unfelt, they are guiding every act, and exercising a formative power over our life. What the apostle counsels us to do, is not to make an intentional set pause before we speak or act; but rather that we should see to it that we get a spirit which will lead us to consecrate the whole of our life to the Lord Jesus. The entire current of our being is to set in upon this shore. We are to have a will so renewed by the transforming power of the Holy Ghost, that it will regulate all our emotions, and draw all our feelings after it, and guide us into the constant service of Christ.

The mere special pause would not avail to secure from us the life-service which our Saviour requires at our hands. No single acts of the will could suffice. No solitary wish or determination, if our will be generally set in an opposite direction, can possibly change the great current of our feelings and our outward life. The wicked man may form a momentary resolution to love and serve what is good; and if the mere passing desire to be holy could effect the needed change, then there is, perhaps no wicked man upon the earth who would not have been good long ere now, for we doubt if any man is to be found so utterly depraved that he has never been moved as he has heard the voices of the prophets coming with their harp and their tabret down the hill—that he has never been inspired, for a moment at least, by their lofty strains and wished to join their company. But we cannot be led thus easily and all at once to love and serve what is good. The man who founds his trust on the momentary invocation of a name leaves his nature unaltered, his motive untouched; he may will at this present time, under the passing impulse, to secure the good,—he may even be seen, like Saul, for a time among the prophets—but soon he will be discovered in the act of preferring the evil. The abiding motive will get the better of the transient desire. Hence the apostle does not tell us merely to "say a grace." It does not suffice that we ask a blessing,—that we invoke a name. His words are a solemn warning as to the motive which alone can permanently

regulate a man's speech and life. He would have us obtain and assiduously cultivate a spirit—such a spirit that Christ's love shall come upon us as it were unconsciously, and His temper emanate from us unconsciously in all that we say and do.

It is only by much quiet and earnest meditation that the right motive may be planted in the heart. We must acquaint ourselves with all that "the name of the Lord Jesus" signifies. With strenuous endeavour we shall seek to become familiar with all the features of his character. With no hurried, superficial view of Christ shall we rest content. To "see Jesus," in all the manifold aspects of his beauty; to listen to his words of wisdom, to survey his wondrous sacrifice, to behold his deeds of power, and thus to accept him as our prophet, priest and king; to follow the course of the redeeming work which even the angels "desire to look into" with their pure and piercing gaze—to pursue in thought that amazing ministry on earth which opened in the manger and closed on Calvary—to contemplate "the glory which he had with the Father before the world was," and which he has once more resumed in heaven: it is only as we have done this with patient and loving and childlike hearts that it becomes possible for us to do anything at all in His name. But, if we have done this thoroughly, then we may with perfect safety lay down our life-line as far as it will go. The mere invocation of Christ's name will do nothing towards the salvation of a soul; what we need is to dwell in thought upon His beauty until we have beheld in Him one fairer than the children of men, the altogether lovely, and have been filled with this as the one grand master-passion of the soul—to be fashioned in His glorious image. When that has been accomplished, then involuntarily we shall yield an obedience to the Apostle's behest; apart even from special, particular, conscious intentions, we shall exemplify the Master's spirit; not a whisper will be heard, not the smallest action done, that shall not have at once for it source and its object the glory of His name.

The character and life of the Redeemer must be detained in the mind and dwelt upon with a continuous and constant care. Would you feel the sentiment of friendship? Then you must realize the congenial qualities of your friend,—they must often have presented themselves to your view, and by your frequent thought they must have sunk deeply into your mind. It is the same in the case of friendship with God. Where there is not much thinking on God and much personal communion with Him, there can be no worthy feeling of attachment and love. Never could the Psalmist have said, "Oh how I love thy law!" if it had not previously and for long been his meditation "all the day." The Master's words were sweet unto his taste because they were familiar to his waiting heart. A momentary feeling cannot bid compassion into the bosom apart from the object by which that tender emotion is stirred into life: you must personally enter into the house of mourning or you must rest your thoughts on the bereaved ones there, and then the sensibility will rise and the compassion flow apace. A momentary feeling cannot bid into the breast the feeling of gratitude: the mind must first dwell on the kindness which prompts it, and then the feeling will follow in faithful attendance on its counterpart object. Would you become invested with the gracious power to speak and act at all times "in the name of the Lord Jesus?" Then you must set a stedfast eye upon Him, you must patiently strive to learn all that His

name imports, you must lovingly trace all the features of His glorious character, His office and work as the only Saviour of men you must survey, and so have the holy and abiding motive planted in your breast that will rule the tongue in all that you utter, and guide your hands in everything that you do.

The improvement and application of these reflections will be poor and ineffective, unless we are on our guard against two weakening influences that are operating with special power on the Christian life of the present age.

The first of these is the strong tendency manifested in the Church to regard direct, conscious speaking *about* Christ as the most approved, if not indeed the only, way of remembering His name. It is this pernicious notion that makes so much of our religious life repulsive to the more thoughtful men without, and so unsatisfactory to ourselves. It substitutes the mere vapour of speech for the solid witness of a wholly consecrated life. It leads to the frequent utterance of things that are in excess of the feeling, and with which the habitual tone of our living does not correspond. Direct speaking about spiritual things there must be and ought to be; for "out of the fullness of the heart the mouth speaketh." But the danger is, to let the whole of our religion run into words instead of into life. It is the warm current coursing through the veins that sustains my life; yet, in order to live, I do not need to be constantly feeling my pulse or keeping a register of the beatings of my heart. It is the light which reveals the beauty of the day; but how frequently I look upon that beauty, and rejoice in it without thinking of the light. It is for his family the workman toils from the earliest dawn till the night descends; but he thinks not of them, it may be, till he is enjoying their society at the close of the day. The motive which impels him to his toil at sunrise, and which keeps him hard at labour till the welcome dusk, is a motive that may not present itself directly to his mind for many hours, nay, perhaps, for days or weeks; in proportion to his love for wife and children he will be sure to say little of what he is doing for their sakes—the loud talk on such a theme marking the man whose attachment has neither depth nor delicacy; and yet with the quiet, diligent, and unpretending labourer it is that unstudied and often unthought-of motive, which he is too modest to put into words, that is shaping his life and keeping him stedfast and cheerful in his round of toil. And so ought it to be in the spiritual life; and if some err on the side of reticence, withholding the testimony of the lips which might do good to their own and other hearts as well, there are not a few who need to learn that speaking of Christ is very far indeed from being the only or the best way of remembering His name.

The second weakening influence by which Christians are beset in this age is *the absence of the habit of meditation*. The heightened speed at which men now travel corporeally is reflected in the hurry of the mental and spiritual life. The increase of wealth and luxury, with the intenser strain of competition, leads to a grasping spirit which is ever on the stretch, and too frequently set only on the material good. Thus it comes that no greater an anachronism can be imagined than some English Christians repeating, as representative of their own experience, certain psalms of the sweet singer of Israel, in which he sets forth the meditative habits in which he delighted, and by which his character was formed. To

hear them sing of the survey and consideration they have given to the heavens, who scarcely ever found themselves looking up to the moon and the stars; to behold them proclaiming the blessedness of that man who meditates in the law of the Lord "day and night," who even in the solemn hours of darkness scarcely ever give the meditative spirit leave to intrude; to listen to their meaningless repetition of the old words about waiting and quietness, and communing on the bed with the All-seeing One: all this would be ludicrous if it were not so unutterably sad. The truth is that our outward activity will engender spiritual stagnation, unless we are warned in time. Meditation is the reservoir of the spiritual life; and if it be unsupplied then the stream will be dried up. To be able to speak and act in the name of Jesus implies that we know the meaning of that blessed Name; and we cannot hope to reach this knowledge without much earnest and prayerful thought over the pages of that wondrous book in which He is enshrined—the precious jewel in the casket of God's Word. Hence our spirits, no less than those of patriarchs and prophets and apostles of old, depend for their strengthening upon the still meditative hours snatched from our days of toil and endeavour in the world. O, then, see to it that ye spend many a quiet hour with Christ. Remember His office; interpret His history; stand hard by His cross. Thus shalt thou be enabled to blend thy life with the life of Christ, and be honoured as an instrument for exalting the Redeemer's name. There is no part of your life to which His words and His works, His teaching and example, do not apply. But it is too late to ask what Christ wants you to do when you are in the very heart of the world's temptations, and beset on every hand by its snares. That knowledge, acquired in meditative hours of retirement, you must carry with you into the field whereon you are tried. It is, therefore, in the closet on your knees; it is in the sanctuary, with all its aids to devout study; it is during the tranquil Sabbath's hours that you must lodge in your heart the lessons of that life which you are called to repeat. Then will He go with thee through the week. Then will His presence ever be felt. Then wilt thou, whenever a need arises, discern the way in which your loving Lord would have you go. See to it, then, that the hours redeemed from the world's work and anxiety and care by your Heavenly Father are redeemed by you; and then by a necessity often as unconscious as it is imperative, "Whatsoever ye do in word or deed," shall be done "in the name of the Lord Jesus."

Accrington. W. H. WYLIE.

LYMAN BEECHER, D.D.—SECOND NOTICE.

THE sketch of this American celebrity which was presented in our September number we now propose to work out and expand by selecting a few of the personal narratives with which the memoir abounds, as illustrative not only of the Beecher mind, but of historical Puritanism in New England.

THE FIRST WAR OF INDEPENDENCE.

"The Rev. Judah Champion." Such was the title of the Puritan minister of Lichfield during the struggle with the mother-country. Could Sir Walter Scott have invented a more euphonious or characteristic name? Small chance indeed had the roystering Britishers against revolting Colonists

animated by such a St. Bernard. The prayer is on record which he offered up, in the presence of Tallmadge's dragoons, when that part of the coast was threatened by Lord Cornwallis with a large fleet in 1777—

"Oh Lord, we view with terror the approach of the enemies of Thy holy religion. Wilt Thou send storm and tempest to toss them upon the sea, and to overwhelm them upon the mighty deep, or to scatter them to the uttermost parts of the earth? But if peradventure any should escape Thy vengeance, collect them together again as in the hollow of Thy hand, and let Thy lightnings play upon them. We do beseech Thee, moreover, that Thou do gird up the loins of these Thy servants who are going forth to fight Thy battles. Make them strong men, so that one shall chase a thousand and two put ten thousand to flight. Hold before them the shield with which Thou wast wont in the old time to protect Thy chosen people. Give them swift feet that they may pursue their enemies, and swords terrible as that of the destroying angel, that they may cleave them down. Preserve these servants of Thine, Almighty God, and bring them once more to their homes and friends, if Thou canst do it consistently with Thy high purposes. If, on the other hand, Thou hast decreed that they shall die in battle, let Thy Spirit be present with them, and breathe upon them, that they may go up as a sweet sacrifice into the courts of Thy temple, where are habitations prepared for them from the foundation of the world."

ROXANA'S DEATH, 1816.

"We had been," says Dr. Beecher, "to make a visit to a parishioner two or three miles from the village, had taken tea, and enjoyed a couple of hours with the worthy family. It was a fine winter night, not very cold, excellent sleighing, and a full moon. Soon after we left the house, my wife startled me by saying, 'I do not think I shall be with you long.' When I asked the reason for this opinion, she replied, 'I have had a vision of heaven and its blessedness.'"

In about six weeks she departed. Shortly before closing her eyes on earth, she told her husband that her views and anticipations of heaven had been so great that she could hardly sustain it, and if they had been increased she should have been overwhelmed;—that her Saviour had constantly blessed her;—that she had peace without one cloud;—and that she had never during her sickness prayed for her life. She dedicated her sons to God for missionaries, and said that her greatest desire was that her children might be trained up for God. And she trusted that God would in His own time provide another companion for him that would more than fill her place. She spoke of the advancement of Christ's kingdom with joy, and of the glorious day that was ushering in. She attempted to speak to her children, but was extremely exhausted, and their cries and sobs were such that she could say but little. She told them that God could do more for them than she had done or could do, and that they must trust Him. Mr. Beecher then made a prayer, in which he gave her back to God, and dedicated all that they held in common to Him. She then fell into a sweet sleep, from which she awoke in heaven.

His daughter Harriet afterwards writes:—

"He rarely spoke of the loss that wrung his brave yet fainting heart, that strove to keep up strength and courage by counting its blessings instead of its pains. But years after, one day, pointing to a large basket, he said, 'Henry, there are the sermons I wrote during the year after your mother died, and there is not one of them good for anything.'"

DOWNFALL OF THE STANDING ORDER.

By this term, which refers to a revolt of the Democrats of Connecticut in 1811 against State-paid Presbyterianism or Congregationalism (for the terms are indefinite though hardly interchangeable), Dr. Beecher memorializes the period of his own unconscious emancipation from the thraldom of a vicious tradition in spite of himself.

"Originally all were obliged to support the standing order. Everybody paid without kicking. I remember once Uncle Stephen Benton, a cross-grained sort of man, for some reason or other refused to pay, and they levied on his heifer and sold her. The Democracy, as it rose, included nearly all the minor sects, besides the Sabbath-breakers, rum-selling tipling folk, infidels, and ruffscuff generally, and made a dead set at us of the standing order. Finally the Episcopalians, who had always been staunch Federalists, being disappointed of an appropriation for the Bishop's Fund which they asked for, went over to the Democrats. That overset us. They slung us out like a stone from a sling."

[The son then records.] "I remember seeing father, the day after the election, sitting on one of the old-fashioned rush-bottomed kitchen chairs, his head drooping on his breast, and his arms hanging down. Father, said I, what are you thinking of? He answered solemnly, 'The Church of God.'"

[The old Doctor resumes.] "It was a time of great depression and suffering . . . as dark a day as ever I saw. The odium thrown upon the ministry was inconceivable. The injury done to the cause of Christ, as we then supposed, was irreparable. For several days I suffered what no tongue can tell *for the best thing that ever happened to the State of Connecticut.* It cut the churches loose from dependence on State support. It threw them wholly on their own resources and on God."

[Biographer.] "The great aim of the Christian Church in its relation to the present life is not only to renew the individual man, but also to reform human society. That it may do this, it needs full and free scope. The Protestantism of the Old World is still fettered by the union of the Church with the State. Only in the United States of America has the experiment been tried of applying Christianity directly to man and to society without the intervention of the State."

In after years Dr. Beecher would remark in reference to the action of State religions, "They brought the world into the Temple and turned the Church out."

TOTAL DEPRAVITY OF THE GALLIC GENUS.

"Judge Gould was a man of fine personal appearance, polished manners, extensive acquaintance with the English classics; and in all matters of rhetorical or verbal criticism, his word was law. He was fond of disputing with father in a goodnatured way the various points of orthodoxy handled in his discourses, particularly the doctrine of total depravity; and in a letter written during the last war [the war of 1812], when party-feeling ran high—the Democrats *for*, and the Federalists *against*, French influence—he sent a humourous message: 'Tell Mr. Beecher, I am improving in orthodoxy. I have got so far as this, that I believe in the total depravity of the whole French nation.'"

NEVER FIGHT WITH A SKUNK OR WITH A LIBELLER.

"Riding on horseback from Southampton homeward one evening [this was when he was a young man], with a heavy folio which he had just borrowed under his arm, he saw what he supposed to be a rabbit run across the path, and stop by the roadside. It was moonlight, and he could not see very distinctly, but thought to himself, 'I'll have a shot at you, anyhow.' So, when he came alongside the supposed rabbit, he poised the ponderous folio and hurled it at the mark, receiving in return a point-blank shot of an unmistakable character, which required him to bury his clothes, folio, and everything about him in the earth, in order to become presentable. In after-life, being asked why he did not reply to a certain Mr. ——, who was abusing him through the press, he replied, 'I threw a book at a skunk once, and he had the best of it. I made up my mind never to try it again.'"

DR. DWIGHT'S DEATH, 1817.

"The news of Dr. Dwight's death was brought to father in the pulpit when near the close of the Sabbath services. I was present at the time. A man came in suddenly, and went up into the pulpit and whispered to him. Father turned from the messenger to the congregation, and said, 'Dr. Dwight is gone.' Then, raising his hands, he said, with a burst of tears, as if he beheld the translation, 'My father, my father! the chariots of Israel and the horsemen thereof.' The congregation, with an electric impulse, rose to their feet, and many eyes were bathed in tears. It was one of the most impressive scenes I ever witnessed."

CURE OF CLERICAL DYSPEPSIA.

"In the spring of this year [1822, Dr Beecher's age was then 47], I bought eight acres of land, east of the house; hired a man, bought a yoke of oxen, plough, horse-cart, and went to work every day. I

wanted something to do; I needed to breathe the fresh air. I did not hold the plough myself; I had to experiment to find how much exercise I could bear. Thus I went up. I had the alders down at the bottom of the east-lot cut up, broke it up and planted corn and potatoes. Henry and Charles began to help to hoe a little. I didn't study a sermon all that summer. There is some advantage in being an extempore speaker. Squire Langdon used to say that when he saw me out digging potatoes late Saturday night, he expected a good sermon Sunday morning. Slowly but surely I got up.

"In Boston, where he could not enjoy the luxury of a garden to dig in, he was often puzzled to find means to keep himself in good working order. The consequence was that he sawed all the wood for his own large family; and often, finding that too little, would beg the privilege of sawing at the wood pile of a neighbour. He was as fastidious in the care of his wood-saw as a musician in the care of his Cremona. In fact, there was an analogy between the two instruments. In moods of abstraction deeper than ordinary, it was sometimes doubtful which the doctor imagined himself to be doing, filing his saw or sawing his fiddle.

"Looking out of his study-window one day, he saw with envy the pile of old W—— in the street, and seizing his own tool, he was speedily seen without cravat or coat issuing from the house, and inquiring of the old sawyer if he wanted a hand at his pile. Forthwith he fell to work, and soon proved to his brother sawyer that he was no mean hand at the craft.

"Nodding his head significantly at Dr. Beecher's house, W—— said, 'You live there?' 'Yes.' 'Work for the old man?' 'Yes.' 'What sort of an old fellow is he?' 'Oh, pretty much like the rest of us; good man enough to work for.' 'Tough old chap, ain't he?' 'Guess so, to them that try to chaw him up.' 'First-rate saw that of yourn?'"

"This last remark of the old sawyer touched the Doctor in a tender point. He had set that saw as carefully as the articles of his creed—every tooth was critically adjusted—and so he gave a smile of triumph. 'I say,' said W——, 'where can I get a saw like that?' 'I don't know, unless you buy mine.'—'Will you trade? What do you ask?' 'I don't know. I'll think about it. Call at the house to-morrow and I'll tell you.'

"The next day old W—— knocked, and met the Doctor at the door, fresh from the hands of his wife, with his coat brushed and cravat tied, going out to pastoral duty. W—— gave a start of surprise. 'Oh!' said the Doctor, 'you are the man that wanted to buy my saw. Well, you shall have it for nothing, only let me have some of your wood to saw when you work in my street.' 'Be hanged,' said old W——, when he used afterwards to tell the story, if I didn't want to crawl into an auger-hole when I found it was old Beecher himself I had been talking with so crank the day before.'"

"To the very last of his life," says Mrs. Stowe, "Father was fond of narrating an exploit of his climbing a chestnut tree that grew up fifty feet without branches, slantwise over a precipice, and then whirling himself over the abyss to beat down the chestnuts for the children below. 'That was a thing,' he said, 'that I wouldn't let any of the boys do.' I verily believe that he valued himself more on some of those exploits than even his best sermons."

And—"How unlike a student's his room always was, and what singular ways of studying; Do you remember the gun he used to keep loaded by the door, ready for the pigeons that in those days used to come over by millions? (1833.) Father would sit in his study-chair deeply occupied, and set me by the cocked gun to watch for game. But he would hear the roar of wings as soon as I, and with remarkable jumps for a divinity doctor, would get out of the door, have his shot at the birds, and then go back to his pen."

A DEATHBED SCENE.

When the cholera of 1832 attacked Lane Seminary, about thirty of the students were prostrated simultaneously.

"For ten days," says Mr. Theodore Weld, "I did not go to my room but once to change my clothes, but cannot particularize. The Lord sustained me throughout. I never seemed to myself to possess more energy of body or mind. I had, during the whole time, scarcely a single sensation of fatigue. or the least disposition to sleep, though in more than one instance I was without sleep forty-eight hours in succession. Perhaps you will say this was presumption. Extraordinary providences demand extraordinary labours, and the God of providence provides extraordinary supplies always adequate to the demand.

"George —— was one of the youngest members of the seminary, about eighteen years old, a young man of most extraordinary powers. I have never seen his superior.

He had been religiously educated, had passed through three or four powerful revivals, had been convicted deeply and often, had asked prayers, and attended meetings of enquiry. But he still resisted the Spirit, cavilled, criticised, and started sceptical queries, until the last revival passed away with such a flood of light upon his understanding, that he could paralyze his conscience only by a desperate rush into infidelity. He devoured infidel books, and thought, wrote, and discussed, and hardened his heart with fearful rapidity and to an appalling extent. His principles were known to but few of us. I had frequently talked with him, and in our last conversation, only a day before he was taken, he acknowledged himself in a difficulty, from which he could not then extricate himself. 'But, said he, 'I'll think of it, and rely upon it I'll give you a satisfactory answer, and sustain all my positions, in a day or two.'

"The next day he tested the strength of his principles in conflict with death. He was taken in the afternoon and died the same night, or rather at three o'clock in the morning. I was with him all the time—and such a scene! After all had been done that could be done by the medical faculty, and we saw him beyond recovery, we looked in each others faces in speechless agony;—he was an infidel! but we knew God could save to the uttermost. We consulted with the physician. He said he had never in all his life seen a case of disease so desperate; it was impossible to save him; he probably would live two hours. After mutual consultation it was agreed I should tell him that it was certain he must die soon, and urge on his soul the great salvation provided for the chief of sinners.

"From the commencement he had possessed perfectly all the powers of his rare mind. I told him we had done all we could for him; he must die, and pressed on his soul repentance and faith in Christ.

"'My mind is made up on that point,' said he. 'Let me alone. Infidelity is right after all. Let me alone, I say; I am determined to try my experiment.'

"He was in a rage—thrust me from him with violence. 'Let me die in peace,' said he.

"I endeavoured with the utmost gentleness and tenderness to press the subject at intervals for an hour and a half: but the more affectionate the approach the fiercer did he repel it, till at last he screamed to drown my voice.

His brother threw himself in tears upon his neck, and with a bursting heart cried, 'Oh George, dear George, won't you listen to your brother?'

"'No, no,' said he; 'let me alone.'

"'What shall I tell your poor mother, George?'

"'Let me alone,' he repeated.

"I stepped out to call a brother in the fourth story. While going, I heard George calling my name with frightful energy. I hastened down. When he saw me approaching his bed, he reached out both hands, grasped me convulsively, and cried out, 'Dear, dear Mr. Weld, now I'll hear you, now I'll hear you. Oh tell me—is there an eternal hell? Convince me by sure arguments. Oh! to be damned!—to be damned! Oh, for a light, for a light! Bring me a light—the light of my salvation! No, never—never—never!'

"This word he repeated as many as thirteen or fourteen times, all the while tossing from side to side with an energy which nothing but the death-struggle could inspire. He stopped,—and with a frenzied look of horror, died."

EXAMINATION OF A CANDIDATE BEFORE PRESBYTERY.

The candidate is George Beecher, son of Dr. Beecher; the narrator, Harriet E. Beecher. Date about 1833. Scene not stated, but apparently Cincinnati.

"You never went to a Presbytery? Well, put on your bonnet and go with me and Mrs. Stowe this afternoon. [This was the first Mrs, Stowe, Harriet's predecessor.] First, though, let me introduce you to Mrs. Stowe, a delicate, pretty little woman, with hazel eyes, auburn hair, fair complexion, fine colour, a pretty little mouth, fine teeth, and a most interesting simplicity and timidity of manner. I fell in love with her directly. However, let us walk on to the second church. We will go into the side-aisle: all the body pews are engaged by the Presbytery. Do you see them all seated *en masse*, each one with the Confession of Faith by him, to turn to at a moment's warning?

"That handsome, modest, amiable-looking young man in the chair, in front of the pulpit, is Brother Rankin the Moderator. He was an Old-school man once; for a long time he has been wavering; this Presbytery he was nominated and appointed by the New-school party; and this, together with the abuse received from the other side, has fixed him, and he is now counted on as a vote. At a table sits Brother Graves, the recording secretary. The meeting has not begun; some are walking about, some talking, some reading. At last the Moderator calls the meeting to order. They proceed to business. They are to ex-

amine a candidate. The candidate is Mr. George Beecher, a New-school man; but that is not the worst—a Taylorite.

"Do you see in the front pew a tall, grave looking man, of strong and rather harsh features, very pale, with a severe seriousness of face, and with great formality and precision in every turn and motion? Well, if you see him, that man is Dr. Wilson. His great ivory-headed cane leans on the side of the pew by him, and in his hand he holds the Confession of Faith. [Wilson was Beecher's uncompromising polemical adversary.]

"The candidate sits on the pulpit stairs, so that he may face the Presbytery, and the Examining Committee are called on: 'Dr. Wilson in Philosophy.' Here follows—Mr. Beecher, what is matter and what is mind, and what is the difference 'twixt and 'tween, and what is mechanics, and optics, and hydrostatics, and what is mental philosophy, and what is moral philosophy, and what is right and wrong, and what is truth, and what is virtue, and what are the powers of the mind, and what is intellect, susceptibilities, and will, and conscience, and everything else, world without end, Amen. After this the Doctor's grave face gradually relaxes into a smile, which seems like the melting of a snow-drift as he says that 'he has pursued this branch of the examination as far as might be deemed expedient.'

"'Mr. Moderator,' says one, 'I move that the examination be sustained'—'I second it' says another. The Moderator then says, 'Those who sustain this examination say, Aye'—now hark 'Aye, Aye, Aye.'—'Those of the contrary mind, No.'—No answer. So this is over.

"Next topic is now announced. Theology. Now you may see the brethren bending forward, and shuffling, and looking wise. Over in the pew opposite to us are the students of the Lane Seminary, with attentive eyes. There is Theodore Weld all awake, nodding from side to side, and scarce keeping still a minute together. The examiner in Theology is brother Gallagher. This is the tall son of Anak whom I have written of aforetime, the great Goliath whose awful brows and camp-meeting hymns used so to awe and edify me. He rises very leisurely and gives a lunge forward, precipitating his unwieldly size into a chair without much regard to graceful disposition, and with a deep deliberative voice begins.

"The beauty of it all is that Gallagher is a warm friend to George and of similar sentiments. The appointing him to examine was a friendly notion of the Moderator. I wish I could give you an idea of the mingled coarseness, shrewdness, humour, and the occasional real poetic and enthusiastic feeling which are all combined in this man. When he rises to speak, we all fix our mouths to laugh as a matter of course; yet he always speaks to the purpose, though you would not think he was going to when he begins. It amused me to hear his leisurely questions on a subject where the whole house was awake: he confined his examination merely to the broad and obvious truths of Christianity, and then sat down. But now comes the fiery trial. Mr. Moderator announces that "Any of the brethren have a right to question the candidate." You must have seen before now some of them fidgetting on their seats, and waiting their turn. Then such a storm of questions rains in.—'Mr. Beecher, do you believe in the doctrine of election? Will you please to state your views on that subject. Mr. Beecher, do you believe in the imputation of Adam's sin? Mr. Beecher, do you believe infants are sinners as soon as they are born? Do you believe that infants have unholy natures? Do you believe that men are able of themselves to obey the commandments of God? Mr. Beecher, do you believe men are active or passive in regeneration? Mr. Beecher, do you make any distinction between regeneration and conversion? Mr. Beecher, do you think that men are punished for the guilt of Adam's first sin? Do you believe in imputed righteousness?

"There was George—eyes flashing and hands going, turning first to right and then to left—'If I understand your question, sir—I do not understand your terms, sir—Do you mean by 'nature' thus and so? or so?—In what sense do you use the word imputation? I don't exactly understand you, sir—Yes, sir (to right)—No, sir (to left.) I should think so, sir (in front.)'

It lasted nearly two hours and a-half. The next day the Presbytery were called upon to see if they had any remarks to make upon the examination thus far—Then such a war of words! The way of proceeding is to call over the names of the whole Presbytery in order; and each one, when his name is called, has the liberty of rising and speaking as long as he will. The whole day was taken up in this way. I went only in the afternoon, and what I heard was (apart from moral considerations) sufficiently diverting.

"There are men, one or two I mean, whose minds have been brought up in a catechetical treadmill, who never say 'Confession of Faith' without taking off their hats, and who have altogether the appearance of thinking that the Bible is the next best

book to the Catechism. These men are of course mortally afraid of heresy (or hearsay, as an old woman very pertinently pronounced it), and their remarks on this subject were truly lucid. One of them —[but here we must skip.]

"All the Presbytery had finished their remarks except father and Dr. Wilson who, as the oldest, came last on the list. Father, as first called on, rose and went through a regular statement of what he conceived to be the views expressed by the candidate, and a regular argument to show that they were in agreement with the Confession of Faith. Towards the close of his speech, he intimated that though Presbyteries, Synods, and other legislative bodies should turn out and reject all who held these sentiments, yet they could not stop their progress. 'No,' said he, 'we shall still live; we shall stand on God's earth, breathe his air, and preach his Gospel as we believe it.'

"When father sat down, Dr. Wilson rose up and made a speech of about half an hour, in which he stated that 'he believed the candidate was not a Christian, and knew nothing experimentally about Christianity; and he firmly believed that he and all those who held the same sentiments with him would never see the gates of eternal bliss.' This was abundantly courteous for Dr. Wilson, since he merely shut us out of heaven this time, without pronouncing sentence any more definitely. Many people say that it is altogether the mildest and most temperate speech they ever heard him make. After this speech, the question was taken, though with much difficulty and opposition; and on calling the roll, the examination was 'sustained' by a majority of twenty-three. About twelve o'clock at night we found ourselves once more at home, and in a state of high excitement.

DR. BEECHER'S LAST DAYS.

"Towards the close of his life, though he still remained as to his bodily powers, muscular, healthful, and vigorous, yet the mind was gradually retreating and hiding itself as in some deep mysterious cave, until, for the last year, all the organs of communication and expression with the outer world seemed to fail, and his utterances became little more than unintelligible sounds. Still his eye remained luminous, and the expression of his face, when calm, was marked both by strength and sweetness. Occasionally a flash of the old quick humour would light up his face, and a quick reply would break out in the most unexpected manner. Among the most successful expedients resorted to for amusing him, was the mentioning the names of old friends in connection with their portraits. While looking at Dr. Taylor's, he exclaimed, 'Oh, Lord God, bring my soul to see the man with whom I walked in sweet counsel in this world.' Sometimes even this resource was vain. When Taylor's name was again mentioned during another period of depression, he replied, 'Don't tell me of him now. I cannot always bear it to know that my powers are so far below.'

"'But you will soon be with him, and his equal.'

"'There is that to go through first which I cannot contemplate.'

"'His ruling purpose,' writes one, 'never left him. Since his mental facultics have been clouded, a minister, to try his condition, said to him in the presence of several friends, 'Dr. Beecher, you know a great deal; tell us what is the greatest of all things. For an instant the cloud was rent, and a gleam of light shot forth in the reply, 'It is not theology, it is not controversy, but it is to save souls.' And then the deep shadow came over him again.

"'Twice before his departure,' writes Mrs. Stowe, 'his spirit seemed for a moment to throw off the torpor, with premonitions of approaching triumph. The first was when he quoted those words of Paul, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown, which God the righteous judge will give me in that day.' He added, 'That is my testimony, write it down, that is my testimony.'

"The other was still more impressive. He called to his daughter, thinking it was his wife, 'Mother, mother, come sit beside me, I have had a glorious vision of heaven.' His countenance was luminous, his utterance full and strong as in his best days. He continued, 'I think I have begun to go. Oh, such scenes as I have been permitted to behold. I have seen the King of Glory himself. Blessed God for revealing thyself. I did not think I could behold such glory while in the flesh.' He prayed in an inspired manner for some time, and then soliloquized, 'Until this evening my hope was a conditional one; now it is full, free, entire, oh, glory to God.' . . . For an hour he was in this state, talking and praying. The next day he remarked that he had an indistinct remembrance of some great joy. The last indication of life on the day of his death was a mute response to his wife, repeating, 'Jesus, lover of my soul, let me to thy bosom fly." The last hours of his earthly

sleep, his face was illuminated with a solemn and divine radiance, and softly and tenderly, without even a sigh, he passed to the everlasting rest, 10th January, 1863, aged 87.

"Dr. Beecher's sayings have been more frequently quoted in public and private life in America than those of any other native, Benjamin Franklin alone excepted. Men recorded his dicta, not alone as oddities or witticisms, or corruscations, not for their shining originality, but for their profound wisdom. He was regarded as a deep, broad, comprehensive, and safe man, whom it was wise to trust. His congregations left his preaching presence not in giddy admiration of his genius, originality, and dramatic power, but penetrated by the great truths he had lodged in their memories. He threw around him an atmosphere which his brethren felt to be peculiar. You are at an anniversary in Boston. A hundred clergymen of the first class are on the platform. You know them, respect them, and perhaps admire them. But when Lyman Beecher enters, you have a new sensation. There is mystery and majesty about that plain, ruddy, nervous, old man, which begets awe and reverence. Have we not all felt this in his best days, and had a shading of it on us even to the close of his life? We have felt that, like a great sea or a great mountain, Lyman Beecher had heights and depths of greatness which we had never exhausted. I mean no disrespect to any body when I express the opinion that in massive talent Lyman Beecher stood among his brethren, like Daniel Webster in the Senate—alone."

We conclude by throwing into a group a few illustrative passages :—

"Speaking of his sermons, he once said, 'I have tried two or three times to write a sermon upon the tears that Mary shed upon the feet of Jesus, but I never could, for the text was so much more forcible than anything that I could say, that I could'nt do anything until I tried it in dramatic-narrative style. I preached it at East Hampton, and it melted the whole congregation to tears, and me too.'

"One day in 1841, father rushed up stairs in a great hurry and said, 'Wife, give me five dollars' (one of the students was needing help.) 'Why husband,' was the reply, 'that is every cent we have.' 'I cannot help it,' said he, 'the Lord will provide :' and away he went with the five dollars. The next day, about the same hour, he came in, holding out a wedding-fee of fifty dollars before mother's face, saying, 'Did not I tell you the Lord would provide?'

"At another time, a friend in Boston received from him the following laconic epistle. 'Dear Brother. The meal in the barrel is low, the oil in the cruse has failed. Send me a hundred dollars.—This and no more.'

"Among the reminiscences of his connexion with Lane Seminary is the following :— I considered that to take a man out of the ministry to make him a professor, without a congregation, to keep him up by revival work, he would run down spiritually, as they do here and everywhere else. It would have been so with me if I had had nothing to do but to con over my lectures : so I took up the full responsibility of pastoral duty as if I had nothing else to do.'

"A young man said to him, 'What can I do if I am not elected?' 'When you begin to care about being saved, come to me and I will tell you. But while you don't care a snap about it, very likely God does'nt.'

"Reverie is a delightful intoxication into which the mind is thrown. It is extempore novel-making. I knew a person who was wont to retire into this garden of reverie whenever he wished to break the force of unwelcome truth. I told him he must break up the habit, or be damned.

"A brother minister was making a lame argument in Presbytery. 'Brainerd,' said the doctor, 'I had rather be before that gun than behind it.'

"I once asked him if he found any difficulty in sustaining himself amid the pulpit competitions of great cities. 'No,' said he, 'I have had the hardest race with myself.'

"Too long, quite too long, has the devil held in his exclusive possession the fine arts and what is called fine writing, classical writing, &c., quenching in sermons the power of the imagination and taste, and condemning the most sublime and soul-stirring truths in the universe, which are the themes of saints and angels, to the dry technicalities and endless formal divisions of leaden prose sermons, offering no chance for the soul of the ministry untrammelled to take fire and cry like the Tyrolese, 'In the name of the Holy Trinity of Heaven, let all loose.'

[To a young minister]: "Count the cost, and give thyself wholly to thy work. One calling is enough for such a war ; and half a minister is almost worse than none, for the devoted half is never but little better than a quarter."

"God takes care of the children of His

ministers who serve and trust in Him. Silver and gold have they for their children none; but if they are faithful, their children are beloved for the fathers' sake. God raises up friends who answer instead of capital."

To his son Edward: "However unexpected and wonderful it may seem that a thing regarded so difficult as your conversion, should at last become a reality, you are not the first who has felt so. It is also a feeling which no lapse of ages will ever obliterate from your heart. The reality of the fact will become unquestioned, but the wonder will increase for ever. One of my parishioners at East Hampton, converted after having lived through three or four revivals to the age of fifty, and having given up hope, used to exclaim for several weeks after his change, 'Is it I? Am I the same man who used to think it so hard to be converted, and my case so hopeless? Is it I? Is it I? Oh, wonderful, wonderful!'"

"The 102nd Psalm by Watts has the following verse:—

'He frees the souls condemned to death,
And when his saints complain,
It sha'nt be said that praying breath
Was ever spent in vain.'

"To this Dr. Beecher had been accustomed from his youth, and it was a favourite hymn and stanza; but in the 'Church Psalmody,' the book used in the Boudoin-street Church, it stands thus—

'He frees the souls condemned to death,
Nor, when his saints complain,
Shall it be said that praying breath
Was ever spent in vain.'

"One Sabbath the hymn was given out and read by him. When he came to this stanza, he read somewhat as follows:—

'He frees the souls condemned to death,
And when his saints complain,
It sha'nt [looking at his book more carefully]—shall it—
It sha'nt—shall it—

"I believe he tried the third time without success, when turning to the light and looking closely at the stanza, he braced himself up, and elevating his voice, made a final attack and won the victory" [meaning, that he accepted the alteration].

THREE DAYS IN THE LIFE OF GELLERT.

In a small room of a house in Leipsic, sat one day, (it was during the time when the Seven Years' War brandished its flaming torch over Germany) a man writing at a desk, leaning his head on his hands. His features were pensive; his body weak; a white cotton cap adorned his head, and a chintz calico dressing-gown enveloped his meagre form. It was at once evident that the apartment was the abode of a scholar; for book-shelves ran along the walls, on which stood a great number of books, in rank and file; from the grenadiers in folio down to the duodecimo light infantry. A few books lay on the table; and among them a Bible, which bore the marks of frequent and careful perusal. It was open at the second chapter of the book of Job; and the tenth verse, where it says, "shall we receive good at the hands of God, and shall we not receive evil?" was marked and underlined. The man's eyes rested on a sheet of paper, on which were written some verses that he read over hastily. Now and then he took his pen, struck a word out and wrote another above it, altered the punctuation, and so corrected the manuscript till it satisfied him.

The man was Christian Fürchtegott Gellert; and the verses he was perfecting were the beautiful hymn, "In prosperous hours of life I've drank;" which under the influence of the appropriate passage in the book of Job he had just composed.

It was with Gellert, as with many other honourable men, his income which was never very high, often fell to a low ebb. It was so just now; for he had not a single *kreuzer* left in his purse. Only yesterday he owned thirty *thalers* in ringing hard cash, which he had set apart for the purchase of wood, as the weather was icy cold, rendering a warm stove doubly desirable. His stock of wood, which at the first was only enough for eight days, was nearly consumed. He had no money to receive; his prospects, therefore, were by no means pleasant, and weighed heavily on the heart of the weakly man. The atmosphere of his room had already become cool, and on the windows the ice blossoms appeared, blossoms destitute of fragrance and colour, and otherwise disagreeable to those near whom they flower. But Gellert was accustomed, whenever Satan, armed with anxious care, approached to disturb his peace of mind, to seize another weapon, that always and everywhere vanquishes the foe—namely, "The sword of the spirit which is the Word of God." Hence he had this morning taken God's word, and opening it exactly at the place in the book of Job, had read with a devout and praying heart. Deep was the impression of the sacred word on his pious soul; and filled with thoughts befitting his condition, he had written the admirable hymn, which was an echo of Job's language, and his own frame of mind.

At length he laid the pen aside, rested his head on his hand, and said to himself, "No! it is indeed no regret as to the way in which I expended the thirty *thalers* that makes me sad. Lord, thou knowest what is for the best; thou lookest into my soul! It was only a fit of weakness — a deficiency in trust. Alas! forgive, Lord. See, I believe; help Thou my feeble faith!"

At this moment there was a knock at the door; and, without waiting for Gellert's invitation, a short, stout man walked into the room. Gellert, holding out his thin hand, heartily welcomed him, with the words, "Good morning, dear doctor!"

The little bustling man took Gellert's hand, pressed it warmly, returned the greeting, laid down his hat and stick, rubbed his hands and exclaimed "My dear professor, how cold you are here! This will not do for your state of health; you must have more warmth. Order some wood to be laid on immediately; or this cold will kill you." Gellert smiled sadly, and said, "My wood is nearly finished, I must therefore use economy." "But you are not a miser," said the doctor; "you must buy more." With a sadder look and greater hesitation, Gellert stammered, "my money also is gone; nevertheless—be contented my soul —I shall be provided for."

The doctor, who never dwelt long on any one subject, stooped over the desk and said, in a tone of inquiry, "What! a new hymn?"

Gellert nodded. It was clear, however, that he would have been better pleased if his visitor had not seen the verses.

Without saying anything further, the doctor took the manuscript to the window. Seeing the ice-blossoms, he exclaimed, "Yes, indeed! Ice-blossoms! No! this will never do!" Then he read the verses, while Gellert, with bashful modesty, looked to the ground. After a while he cried out, "Excellent! how fervent! how resigned! truly Christian and pious! Dearest professor! I will take this away with me, and copy it; and in the morning I will bring it back. My dear wife, who so greatly reveres

you, must read it immediately. You have nothing to say against that, I know." Not waiting for Gellert's reply, he pocketed the hymn; then approaching the professor, whose face distinctly showed that this summary proceeding with his composition was most annoying to him, felt his pulse, and said, "No change for the better. You were studying too late again, last night. It is quite against all my orders. You must get out more. This sitting does you harm. You ought to have a horse to ride. That would be the best thing for your health. You must buy one. Do you hear?"

Gellert laughed. "The buying," said he, "must be at another time. Have you no cheap prescriptions in your mind, my esteemed friend? They would be specially welcome to me just now."

"And you must have fire in the stove!" cried the lively doctor; "and when all your wood is used then order more! Adieu! God be with you!"

With these words, he took his hat and stick, made a low bow, and was outside the door before Gellert could even rise up to open it for him.

"A really good clever man," said Gellert to himself; "but if I am to follow out all his prescriptions, I must be in a position to provide myself with as much money as old Neidhardt in the market-place possesses."

The mention of this name gave his thoughts another turn. The sad expression on his countenance disappeared, and was followed by another, which showed that a bright idea occupied his mind. He stepped to the window, and absorbed in his reflections, heard not the noise in the stove, caused by a fresh supply of wood that the doctor had ordered to be put on.

What had become of Gellert's money, the thirty *thalers* which he had set aside for the purchase of his winter-stock of wood, I must now relate.

The First Day.

In one of the oldest and most obscure streets of Leipsic, that from every calamity which had befallen the town had come forth almost uninjured, was situate a small, dilapidated, uncomfortable house. It belonged to a person called Neidhardt, one of the richest men in the town, and at the same time one of the most avaricious. It had been his father's house. He would have disposed of it long ago, had he not reckoned that it would be much more profitable to rent it than to sell it and invest the proceeds. He had not lived in it himself since he was a boy; and resided now in a splendid house in the market-place.

He expended nothing on the preservation of the ruined little house; hence its sad condition. The floors were rotten and broken, the walls damp, and the windows were little more than frames and bars which had once contained glass, but were now filled with rags. It had been rented for years to the family of an old shoemaker, who richer in children than in customers, ate the bread of affliction and sorrow. With difficulty he had been able to pay the rent; especially since the war had greatly increased the price of provisions.

This poor family was honest, upright, and God-fearing. As long as the father could work, things were bearable; but during the last autumn, through insufficiency of food and necessary clothing, he had fallen ill, and was not yet recovered. On that account, he was unable to earn much for the family's support.

Their distress had become very great. Hunger, with iron fist, had knocked them down; and, for the first time, it was determined that the

children should beg. Their rent, which amounted to thirty *thalers*, was due, and they were not able to pay it at the appointed time. The poor people were terrified at the thought that the unfeeling Neidhardt might by coercive measures eject them from the dwelling, and thus bring upon them a still greater amount of misery. The distressed wife went to him, and implored him on her knees to show compassion, and to grant them a little delay; but, with hard words and heavy threats, she was repulsed. At the close of the last quarter the heartless man had told her, in the most decided manner, that if the money was not at his office by the end of a month, he would cause them to be turned out of the house; and he was now about to make his words true.

In despair the poor woman returned home, and her account of the interview with their landlord made such an impression on her husband that he relapsed and grew worse. Who can tell the sighs and tears of the mother and children! nearer and nearer came the dreadful hour, in which the greatest evils threatened them. It was winter. The cold, piercing wind penetrated through the shaking windows into the dark, damp room. It was a place of unfathomable misery. On a wretched bed lay the afflicted father, death visible on his pale features. Six little children stood freezing, shivering, hungry, crying, round the cold stove. Oh heart of a mother! couldest thou endure that!

Wringing their hands, the poor things stood there in their grief. They could weep no more. The sick man raised himself in his bed and, faint and weak, said, "Although there is no more pity on earth, yet there is in heaven, with the Lord, who has said, 'Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.' Come, dear wife! Come, beloved children! we will pray to the Lord; He will not forsake us."

Deeply impressed by the words of the sick man, spoken in such fulness of faith, the wife and the little children fell down on their knees. The father folded his hands, looked in confidence towards heaven, and with fervour and joyful trust prayed aloud. And when he said "Amen," it seemed to them as if he who says "yea and Amen" to our prayers had spoken promise and encouragement to that word of petition; and a faith filled their hearts which opened a door of new hopes. The mother and the two eldest children took baskets to go to a place where some carpenters were making beams for a new house, that they might gather shavings and small pieces of wood for fuel. Three of the children went out to beg bread from door to door. The youngest remained at home with their afflicted father, to render him any service he might require. It was the morning of the day on which old Neidhardt purposed to execute his threat of ejection.

The sky was clear and cloudless. Out of the deep blue the morning sun shone bright on the hard-frozen earth, and the east wind swept with cutting sharpness through the streets. The three who went to gather chips had not tasted food that day, and their clothing was so slender and miserable that they trembled with cold.

It happened that on this morning the noble Gellert was induced to go out for the benefit of exercise in the open air. He was so much better through the warmth of his room, and the morning seemed so fine, that he could not resist the temptation. So he put on his thick coat, took his hat and cane, and went out. He walked in the direction of the place to which the poor woman and her children bent their steps.

The little ones complained to their mother because of the keen cutting wind. "Run forward," said she, "you know the place. It will make you warm." The children ran along with flying feet, so that the mother was not able to follow them. Bowed down with distress and grief, she could proceed but slowly. When her little ones had gone out of her sight, the whole heavy load of her grief fell upon her heart, and the tears, which at home refused to flow, now gushed in torrents from her eyes, and she was compelled to sit down on a large stone, for her legs became too weak to support her.

She was sitting thus when Gellert came up to the spot. Her face was buried in her apron, and, overwhelmed in sorrow, she did not notice that any one was approaching.

The sight of her fettered Gellert's feet, so that he could not proceed. He knew what trouble and sorrow were. He had suffered want in his father's house at Haynichen, where, with a scanty income, thirteen children, with their father and mother, sat at table, and guests also were not few. Since then he knew what it was to pass through the world a poor man, and to endure trial. The old saying was now to be proved true, that the heart of a poor man has more sympathy, and feels a greater readiness to make sacrifices, than that of a rich. Gold has a hardening influence; and here we have the meaning of the Divine word, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

Gellert stood and looked at the weeping woman, and many memories passed through his soul, as the gentle breath of the wind through the chords of an Eolian harp, which thus touched wakens into music.

The morning was so cold that the street was nearly empty, yet in Gellert's generous soul there was such a pleasant warmth, and such sounding strains of pity, that he felt he must, if he could, help this distressed woman.

He approached her gently, laid his hand on her shoulder, and said, as once the Lord said to the deeply-afflicted mother at the gate of Nain, "Woman, weep not!" The woman who in her trouble had forgotten everything around, was terrified by the touch and the voice, and, starting up, looked with tearful eyes on the face of the man who stood before her. Her terror, however, soon passed away; for that face was so mild, kind, sympathising, and trust-inspiring. Still, grief that is sincere and deep, closes with a gate of brass the heart and the mouth, and retires into itself. So rare is warm and cordial sympathy, that experience lays an ice-crust round the heart, which is with difficulty melted; and this poor woman was profoundly learned in such experience. As she continued silent, Gellert spoke to her again, and so tender were his words—so adapted to inspire her with confidence, that involuntarily the poor woman looked at him once more. And now the brazen gate began to open—the ice-crust to melt. She felt as if she must tell this man, though he was a stranger to her, all the trouble that oppressed her soul. She felt a mighty, irresistible force constraining her against her will. Her lips were unsealed, and she related to him the story of her grief from the beginning until now, and how the whole load had fallen upon her heart in that place, and how once more she was able to weep. She felt relieved, and could breathe more freely. She spoke of the cruel trial which threatened them that day. She told how they owed old Neidhardt a debt of thirty *thalers* for rent, and how he had declared that if it was not paid that

day he would eject them. She said they could not pay it, neither had they as much as a *heller* to provide bread for the family, or medicine for her sick husband. "Alas!" cried she, bursting into tears again, "my husband will sink under his affliction, and my children and I shall die of hunger! Oh, that it was over! There is no relief for us but in the grave!"

"The Lord still lives," said Gellert with earnestness, "who turns the hearts of men as streams of water are turned;" and the words powerfully seized the woman's soul. She grasped his hand convulsively, and exclaimed, "Do you believe He will help us?" "I do believe it!" replied Gellert, with greater energy. The power of the Lord was already operating on his heart. He had determined to aid her. True, it was necessary that he should give all the money that he possessed, but that was nothing to him. He thought not of consequences; all he cared about was how he might relieve this distressed family. "Come with me to my house," he said, "and you shall see that the Lord yet lives—the Lord who delivers from death and destruction."

He turned towards home. "Oh sir," cried the poor woman, marvellously inspired with confidence, "just let me tell my children!" and she hastened to the place, where they had already filled their baskets with chips, and then returned, and in silent prayer and hope, followed her comforter.

Joyful in heart, Gellert, on entering the house, went into his room, opened his desk, took out his thirty *thalers*, put them into the woman's hand, and said, "There are thirty *thalers*, and no curse rests on them. Take them."

The woman, in the overflowing of her joy and gratitude, would have fallen down and clasped his knees; but he lifted her up, and said, "Thank the Lord, who has heard your prayer, and sent me to help you; praise Him."

"But," said he, "do not go to old Neidhardt's until the clock strikes eleven. Then be at his office with the money. Mind, remember that!" The woman, now full of happiness, departed; continuing to express her thanks as she went on her way.

Gellert, after she had gone, clasped his hands and prayed—thanking the Lord who had honoured him to fulfil His sacred purpose, and entreating Him to bestow His blessing, that the object he yet had in view might be accomplished.

When he had finished praying, as it was near the hour of eleven, he hastened to the office of old Neidhardt. Never had Gellert walked through the streets of Leipsic feeling more inward happiness and buoyancy than he felt on this morning. He experienced the full truth of the Divine Word, "It is more blessed to give than to receive;" and a conscious blessedness elevated and supported him.

He knocked at old Neidhardt's door; and, upon hearing a sulky, angry "Come in!" entered his office.

The old usurer stood near a table, counting a heap of gold. It was easy to see that Gellert's visit was neither convenient nor welcome; he drew out the drawer of the table, and, sweeping the money into it, pushed it in again, and locked it; and was about to ask his visitor, in an angry manner, what he wanted, when Gellert politely greeted him, and as he did so, more than usual joy shone in the benevolent man's beaming eyes.

Gellert's look banished the old man's rage. He felt that he dared not be uncourteous to a man who was so universally esteemed and honoured, and who was so manifestly good. He therefore asked h-

civily, why he came so early, and to what he owed the honour of this visit; and pressed him to be seated.

Glad that the wrinkles of ill-humour on the stony face of the old man had become smooth, Gellert sat down; and, without any further preliminaries, said, "from you, most worthy Herr Neidhardt, one may learn many valuable lessons. A man whom the Lord has blessed with such wealth as you possess, will surely not neglect to put his riches to the most beneficial use. Do you know the great art of doing good to others?"

Old Neidhardt, whose thoughts were still for the most part with his money, felt queer at this question; and an inward voice, which spake good German, seemed to say to him, "Now, old sinner! what wilt thou answer to that?"

The old fellow changed colour and grew pale. The answer he was going to give dried up his tongue, because it was a lie; and he could not just then frame another. So, in his embarrassment, he muttered something in his beard, which sounded like, "Ah—yes! all right. Hem! hem!"

Whether Gellert, whose heart was growing warmer, did not hear this, or would not understand, I cannot say; but without taking any notice of it, he began to speak, with his own fervour and joy and overflowing blessedness, of the methods and fruits of doing good. And, because he spake from his own rich experience, his words gushed forth with a transporting enthusiasm from his soul; and operated with such overpowering force on the old man that he trembled through all his being. Gradually he became interested in what he heard. The words warmed his cold affections; his heart seemed to turn round within him, and feelings were wakened in his breast, such as he had never before harboured. The sight of this had a reflex influence on Gellert. He became more ardent; his words grew more impressive; and, made mighty through God, they stirred the soul of the usurer.

The clock struck eleven, and with the last stroke there was a knock at the door, and the poor woman stepped into the room, her countenance beaming with joy. She placed Gellert's money on the table, at the same time saying, "Here, I have brought you the money; and I wish you to give me back the note that my husband, who is not likely to recover, wrote you on his dying bed, intreating you not to turn us out of the house."

The old man changed colour again, and his hand, which instinctively he desired to stretch out towards the money, trembled. The presence of Gellert, whose glowing words had made such a deep impression on his mind, made the old man feel the request of the unfortunate woman a humilation and a judgment, the weight of which, in his present mood, was doubly heavy. Shame, regret, vexation raged within him like a tempest. Never had he so felt their power.

At last he attained sufficient composure to be able to say in broken words, "Ah! I wish I had not hurried you. You must not talk so. I did not intend to fulfil my threat. It was only a threat, nothing more. However you had better go away now. You see I have a visitor." As he spake these words his bony fingers clutched the money, and in a moment it was in the side-pocket of his dressing-gown.

Gellert watched him, and knew, from his countenance, every emotion of his breast. Almost unconsciously, he said in a loud whisper, "There go thirty *thalers*, and no curse cleaves

to them." Neidhardt heard the words, and felt a quivering in his very marrow — a shiver that ran through his whole frame, cold as death.

"Yes! yes!" said the poor woman, "now you say there was no hurry, because you are ashamed that this kind, good gentleman should know of your hardheartedness. But it was only yesterday, when I wished to entreat your indulgence, that you would not hear me. You drove me away, saying, 'All your whining is of no service. Money I want, and money I must have; else I will pitch you and all your lumber into the street, without any further delay!' Herr Neidhardt! I would have you know that I have not cursed you. God, who says, 'Blessed are the merciful, for they shall obtain mercy,' saw my distress. For four and twenty hours we had had nothing to eat; and with a sick man to be thrown on the street! It was too much to bear. The Lord hath said, 'With what measure ye mete, it shall be measured to you again.' You cared nothing what became of me and mine. When I returned home from your office, my good husband prayed for us; and he prayed for you, Herr Neidhardt, that God would change your heart — that he would take away the stony heart out of your breast, and give you a tender and merciful heart. I went out with my children to gather some small pieces of wood, for we had no fire, though the weather is so cold; and then unutterable grief came upon me, and I was once more able to weep. Such was my state when this good gentleman found me, and gave me thirty *thalers*."

In vain Gellert made signs to the woman that she should be silent. "It is useless," she said, "to wish me to hold my tongue. I must speak out; else the fulness of my heart will be more than I can endure."

At this moment, Neidhardt turned to Gellert, and looking inquiringly at him, seemed to say, "What does all this mean?" But Gellert, perplexed, cast his eyes to the ground.

"I know very well," said the woman, continuing her talk, "that the gentleman is not rich in money; but he is rich in compassion. May God's best blessing come upon him!"

At length the old man exclaimed with astonishment, "Herr Gellert! is this your doing?" The hand of the Lord had taken hold of him. The benediction of the woman on Gellert deeply moved his soul. His hard heart became soft, and he felt inward emotions to which heretofore he had been a stranger. He went to his desk, took out a paper, and, giving it to the woman, said, "This is the note your husband sent me, and here are the thirty *thalers*. Go, nurse your sick man with the money, and buy bread for your children. Your debt is paid." He took his book, turned to the page where the account was entered, and, with a swift and strong stroke of his pen, cancelled it.

Then, with deep feeling, he grasped Gellert's hand, and exclaimed, "Oh excellent man! you not only utter noble and pathetic words; what is better, you act nobly. May God recompense you! I desire to atone in some measure for my oppression of this poor family. Let me beg of you to go with me to see them. It will be an introduction for me; and afterwards I will go alone."

The woman stood like a lifeless statue. At last consciousness returned; and tears once more streamed from her eyes.

"Now," she cried out, "I know of a truth that 'the effectual fervent prayer of a righteous man availeth

much.' Oh, Herr Neidhardt! forgive me for thinking so ill of you, the blessing of God be upon you!" Then, turning to Gellert, she said, "But you are our good angel, whom our God has sent for our deliverance. How can we sufficiently thank you?"

The three left the house, the woman leading the way. They walked quickly, and soon came to the dilapidated dwelling of the shoemaker; and, entering the apartment where he lay, an affecting picture of human distress appeared before their eyes.

The woman told her adventures to the sick man and the children, and the story was like a gleam of sunshine after a cloudy day. Filled with joy, they all stretched out their hands to their benefactors, and there was no end to their expressions of thankfulness. "Seest thou, dear wife," cried the sick man, "the Lord has heard us! Blessed be His name!"

The gratitude of the poor family so affected old Neidhardt, that the tears ran down from his eyes like rivers. Gellert spake words of comfort to the afflicted one, which refreshed and enlivened him with new hope. He, moreover, promised to send him a properly-qualified and skilful physician, and Neidhardt confirmed the promise.

Neidhardt's kindness to the shoemaker and his family did not terminate here. This first act of charity was followed by many others. He apprenticed the son to a shopkeeper, cheerfully paying the necessary premium; he sent the other children to school at his own expense; he repaired the house, and exempted the poor people from all payment of rent for the future. The father recovered his former health; and Neidhardt assisted him with requisite funds, so that he soon secured a flourishing trade.

From that time the old man remained the friend of Gellert also, and his most ardent admirer, to the end of his days.

Such were the events of the first day; and so it happened to Gellert and his thirty *thalers*. He was poor in purse, but inwardly he was greatly enriched; and in his quiet chamber he thanked that God who had blessed both his word and deed.

(To be continued.)

"DOCTOR, I WANT A SPADE."

A GOOD minister, now in heaven, once preached to his congregation a powerful sermon, founded upon the words of Christ, "Why stand ye here all the day idle?"—Math. xx. 6. The sermon did good to many, among whom was a lady who went to the minister the next day, and said, "Doctor, I want a spade." Dear reader, are you looking for a "spade?" Do you need advice as to *how* you shall work for Christ, and the good of souls? Such advice we will try to give you.

Giving money to the cause of Christ is a good *spade* with which to work. Dr. Coke, an eminent missionary, used to say that every guinea which was given to carry the Gospel to the black population in the West Indies, had been the means of converting, at least, one soul to Christ. What a privilege for rich Christians to give of their gold for the producing this sublime result,—the eternal salvation of human souls! But the *poor* Christian can also work with this "spade." The "two mites" which the "poor widow" cast into the treasury, were accepted

nd praised by the "Lord of the emple;" so now while it is an act f condescension in the Great Being o employ in his cause the "gold nd silver" of the rich, he accepts ith pleasure the offerings of the oor for the carrying out of the plan f salvation, for the eternal benefit f lost souls. "Where are you oing so fast?" said one youth to nother, as they met on Westminter Bridge. The reply was, "I am oing with my father's dinner, for e are building the House of Parliaent." The boy's part in the erecion of the great building was not uch, but he could say, "*we* are uilding" the House, for it was omething to feed those who were ctually engaged in the work; and o every pecuniary contribution to he cause of Christ, however small, ill do something toward the erecion of that spiritual temple, the hurch, which is to be the joy of ngels, the reward of the Redeemer, nd the glory of God for ever!

The *pious instruction of the young* s another "spade" with which it is ood to work. What a noble labour obert Raikes commenced, when he athered together his first class of abbath scholars in the city of Glouester! He is the benefactor not of ritain only, but of Europe and the orld. Haydn, the great musician, aid that he was never so conscious f the meaning of the word *sublime* s when he heard the school children f London sing the Old Hundredth salm, under the dome of St. Paul's athedral. Montalembert, a great rench writer, tells us that he truly nvied Britain her privileges and prospects, when he heard the Sabath scholars of Birmingham sing, n the presence of our Queen—

"Now pray we for our country,
That England long may be
The holy and the happy,
The gloriously free."

What a noble fact it is that more than two millions of children are found in our Sabbath schools, gratuitously taught by more than two hundred thousand male and female instructors. Readers, why cannot you engage in this good work? If you feel the love of Christ glowing in your hearts, go to the Sabbath school, and tell of Him who said, "Suffer the little children to come to me, and forbid them not, for of such is the kingdom of heaven."

Visiting the sick is another "spade" with which to work in the Lord's Vineyard. One does not need great intellect or eloquence, in order to use this "spade." You can surely call upon a sick person, and if he is poor, carry with you a little tea, or nourishing soup, or a nice white loaf, and tell him of the sympathy of Christ and the Infinite Mercy of God. You are guilty of a great neglect of duty if you do not sometimes, visit the afflicted. What does the Apostle James say?—"Pure and undefiled religion before God and the Father is this, to *visit the widow* and *fatherless* in *their affliction*, and to keep himself unspotted from the world." Oh, ponder well the words of Christ,—"A cup of cold water, given to a disciple, in the name of a disciple, shall in no-wise lose its reward." "I was sick, and ye visited *me*." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Distributing Religious Tracts is another useful "spade" for us to work with. A pious servant once resolved to become a Tract Distributor. She did so, and persevered in her work. One day her mistress came into the kitchen, saw the tracts, and began to converse concerning them, and the people among whom they were lent; the result of the conversation was that she became deeply interested

in the spiritual condition of the population around her, and prevailed upon her husband to spend several thousand pounds in the erection of buildings for the religious instruction of the young! We know the statement to be true, and it proves what great good even a servant-girl may accomplish.

Another spade is *inviting people to attend the House of God.* A young man was standing on a Sabbath evening at a corner of one of the London streets; he was invited to go to a neighbouring sanctuary; he went, become converted, gave himself to Missionary work, and became famous through the world as the "Martyr of Erromanga." About 100 years ago a young man entered a place of worship in Birmingham. When the service was over a person who sat with him in the same pew said a few words concerning the sermon, and invited the young man to come again. Pleased with the politeness of the stranger, the young man went again; he received spiritual good, became a member and an officer of the Church, and had the privilege, later in life, of paying for the publication of Dr. Carey's Address upon Missions to the heathen, which many look upon as one of the first steps in the sublime career of the Christian Church in modern times, which is to end in the conversion of the Pagan world.

Dear reader! Try to work for Christ; strive to be something like HIM of whom it is beautifully said, "He went about doing good," and who most truly said, "It is more blessed to give than to receive." Jesus has done much for you, then say to Him with a loving teachableness, "Lord, what wilt thou have *me* to do?" Remember that in religious matters, as in temporal affairs, "where there is a will there is a way." Oh let us consecrate ourselves afresh to His service, "who gave Himself for us, that he might redeem us from all iniquity, and purify unto Himself a peculiar people, *zealous of good works.*"

"Bought with Thy service and Thy blood,
We doubly, Lord, are Thine;
To Thee our lives we would devote,
To Thee our deaths resign."

WHERE AND WHAT WAS CALVARY?

TRADITION says that Calvary was a hill or "mount," situated within the city of Jerusalem, an opinion which the majority of painters and poets seem to have adopted. The members of the Romish and Greek Churches appear to feel certain concerning the exact situation of Calvary. A church is built over the supposed spot; it is looked upon as the most sacred place in Palestine or the world; and those of us who remember the Crimean war have not forgotten the diplomatic struggles between France and Russia for the possession of the "holy keys" of the Church of Calvary, and which struggles of the pen are believed by many to have been one of the causes of the far fiercer warfare which raged for nearly twelve months before the "august city," Sebastopol. We believe that tradition is quite wrong in its teachings concerning both the *situation* of Calvary and the *nature* of the spot.

First,—As to the *situation* of Calvary. It could not have been *within* the ancient walls of the city, for the words of the Apostle, in writing to the Hebrews, are conclusive upon

that point. "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned *without the camp*, wherefore Jesus also, that He might sanctify the people with His own blood, *suffered without the gate*:" Hebrews xiii. 12. Compare with this important passage the words found in Exodus xxix. 14: "But the flesh of the bullock, his skin and his dung, shalt thou burn *without the camp*: it is a sin offering." There can be but little doubt that the practice, which was begun while the tabernacle was standing, continued when the temple stood upon Mount Zion, and that the "sin offerings" were burned outside the sacred city, as they had been outside the camp in the wilderness. On this spot "would be found many unconsumed remains of the larger bones of the sacrifices, especially of the *skulls* of the victims." The word "*Calvary*" is the Latin term for skull, which in the Hebrew language is "Golgotha;" and it seems probable that the name had been given to the place where our Lord was crucified because the bones and skulls of the slain beasts were burned there. 'It is a fair inference from the Apostle's words that where the *typical* sin offerings were consumed, on that identical spot the great *antitype* Himself expired." As we have proved we think) that the death of Christ ook place "*without*," that is, *outside*, he city of Jerusalem, we now may sk—Did the Saviour suffer to the orth or south, to the east or west, f the metropolis of Palestine? reference to Leviticus, i. 11, ears upon this point; "And he hall kill it on the side of the ltar *northward* before the Lord." Ve think, then, that the Divine edeemer expired in some spot *orthward* of the city; and that ot must have been near some high ad, for we read in Matthew xxvii. 39, "And they that *passed by* reviled Him, wagging their heads." The scene of the crucifixion, then, must have been on the *north-side* of Jerusalem, by the side of the road leading to Shechem, Sychar, now Nablous, at that time, as now, the one great highway leading to the "Holy City." The "Tombs of the Kings" are situated not far from this highway, so that the scene of the Saviour's death took place near to the sepulchre of his illustrious ancestor, David.

Secondly,—As to the *nature* of the spot called Calvary. Tradition feels certain that it was an *elevated* spot; hence, "*Mount* Calvary" is its usual designation, and yet no word of the kind is found in either of the accounts of the crucifixion contained in the four evangelists. Matthew says (xxvii. 33), "And when they were come unto a place, called Golgotha, that is to say, a place of a skull." Mark's words are (xv. 22), "And they bring him unto the place, Golgotha, which is, being interpreted, the place of a skull." Luke records (xxiii. 33), "And when they were come to the place, which is called Calvary, there they crucified Him." John's language is, "And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha." The tradition, therefore, is entirely groundless which speaks of Calvary as a "mount" or "hill." It *might* have been a hill, a valley, or a level spot of ground, but which of the three it was, the Scriptures do not tell us, and apart from the declaration of the Divine Word, we have no means of correct information. But though the place of the crucifixion is left in doubt, there is no doubt, blessed be God! concerning the fact and purpose of the death of Christ. "He died, the just for the unjust, that he might bring

us to God." He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. The Jews believed that Jerusalem was situated exactly in the centre of the surface of the earth. They were wrong, but we are not wrong in supposing that the cross of Calvary is the centre of all moral and spiritual truth. The sufferings of Christ and the glory that shall follow, are the things into which the *angels* desire to look. Calvary meets all the demands of Sinai: there the law was honoured, the divine government glorified; and just as the staff of Moses, when it struck the rock in Horeb, caused streams of water to flow through the desert, so the cross of Christ caused a fountain of mercy to flow forth, which shall slake the thirst of a perishing world. We will conclude with the lines of a poet, who though he has probably committed a slight geographical error, yet has uttered sentiments as scriptural, in fact, as they are beautiful in form.

When on Sinai's top I see
God descend in majesty,
To proclaim his holy law,
All my spirit sinks with awe.
When in ecstacy sublime,
Tabor's glorious steep I climb,
At the too transporting light,
Darkness rushes o'er my sight.
When on Calvary I rest,
God in flesh made manifest
Shines in my Redeemer's face,
Full of beauty, truth, and grace.
Here I would for ever stay,
Weep and gaze my soul away;
Thou art heaven on earth to me,
Lovely, mournful, Calvary.

HISTORY OF CIVILIZATION.*

THE Apostle Paul, in his memorable address on Mars hill, proclaimed to the polished and cultivated Athenians the startling fact that the UNKNOWN GOD, whom they ignorantly worshipped, hath made of ONE BLOOD all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations. The devout people of God recognize in all races of men, let their colour, their place of abode, or their amount of civilization be what it may, the descendants of one common parent, the offspring of Adam, the great head of the whole human family. They may find it difficult to account for existing differences in habits, appearance, and mental power; the refined European, in his pride of birth and intellect, may be unwilling to allow his common origin with the Hottentots or Esquimaux, or to believe that his ancestors were once as rude or savage as the New Zealander, and may eagerly snatch at any arguments by which it may be proved that they spring from completely distinct sources; for such arguments science and history may be in turn invoked, and all the illustrations they seem to afford may be paraded with great show of learning and sounding of trumpets; and frequently the Christian may be unable to refute them or detect their sophistry;—but still his faith in the Bible as the inspired

* Researches into the Early History of Mankind, and the Development of Civilization. By Edward Burnet Tylor, Author of Mexico and the Mexicans. Murray.

Word of God, of the divine origin and truth of which he carries within him indisputable and convincing evidence, binds him to a belief in the common parentage of all mankind, and leads him to reject every opposing theory and argument, fully confident that the developments of time, research, and science will eventually remove every difficulty, and surround with noon-day brightness all the revelations of Holy Scripture. During the present century the battering rams of science have assailed the fortress of divine truth again and again with fearful violence, and made its defenders to quail, but when the first shock has subsided the strength of the fortress has been manifest, and also the feebleness of the weapon brought to bear against it. Chronology, discovery, and geology has each impugned for a time the veracity and authority of the divine oracles, but each in turn, in its advancement and growing certainty, has become a witness to their truth, and strengthened our confidence in their teachings. Every year the secrets of the past are being brought to light, and additional illustrations found of the correctness of the records found in the Bible, which are in fact the only reliable records of the early ages of the world. Philology has of late contributed much in proof of the common origin of man, and universal language in its derivations reveals to us the universal prevalence of similar ideas in the earliest times, and of ideas such as the Bible would lead us to expect. Increased acquaintance with the different countries of the earth, dissimilar in the colour of their skin and the shape of their skulls, and remote from each other, with their history, their legends, their religion, their inventions and habits, has afforded so many illustrations of similarity of mind as to render it most probable, if not absolutely certain, that the great differences in their physical and spiritual condition are merely differences of degree and development, and that they all are possessed of the same natural faculties, belong to one family, and descend from one parent.

In the book before us there is a large collection of facts bearing on the languages, the names, the superstitions, the myths, the customs, and the arts of the inhabitants of every part of the globe—Europe, Asia, Africa, America, and Australia. These facts are systematically arranged, in order to show the similarity, notwithstanding shades of difference, which marks the inhabitants of all these portions of the earth. At the same time care is taken to discover whether this similarity is the result of mental uniformity, or merely of transmission from people to people. In the latter case, however, it is noticeable that the small change any importation from another people has generally experienced, is evidence of the similarity of the soil into which it was transplanted to that whence it was taken. The proofs grouped together in this volume of the mental uniformity marking the human family in its remotest branches are deeply interesting, and must startle the reader, whose attention is drawn to it for the first time. It is difficult to find any item of art or knowledge, any custom or superstition among any uncivilized race, to which something closely analogous may not be found among some other race of utterly different physique, and living thousands of miles distant. This is true even concerning the Australians, who are perhaps the most peculiar of uncivilized men. They raise scars on their bodies, like African tribes; they circumcise, like the Jews and Arabs; they bar marriage in the fe-

male line, like the Iroquois; they bewitch their enemies with locks of hair, and pretend to cure the sick by sucking out stones through their skin, as is done in so many other regions; their spear, their fire-drill, their stone hatchet, their nets, baskets, and canoes are similar to those found among other uncivilized people. In civilized communities relics of former superstitions are continually turning up, which link their past with the present of uncivilized countries, and indicate the similarity to our mental constitution; and which also tend to prove that the law of communities has been GROWTH, and that the superstitions of the heathen are not the mutilated and misunderstood fragments of a higher system of belief and knowledge. One illustration may be found in the ear-rings now worn in this country by ladies, and on the Continent by men also. No reason for this custom can be found in existing circumstances; it is not a product of our own times; it is a relic of a ruder mental condition, and reminds us of the rings and bones and feathers thrust through the cartilage of the nose; the weights that pull the slit ears in long nooses to the shoulder; the wooden plugs as big as table-spoons put through slits in the under lips, and the teeth of animals stuck point outwards through holes in the cheeks, with which the uncivilized races are familiar. The rattle, so thoroughly enjoyed by our infants, is shaken before a Siamese prince on his way to receive the dignity of manhood, to remind him that until the ceremony is performed he is still a child. The savage magician among the Red Indians, the South American tribes, and in Africa, uses the rattle, a bunch of hoops tied together, a blown bladder with poison in it, a calabash with stones or shells or bones inside, in curing the sick, as the accompaniment of his medicine songs and the symbol of his profession. The drum is similarly employed by the sorcerer in Lapland and Siberia, and among some North and South American tribes; and is often painted with magic figures.

The language of signs which has been aptly called by a deaf and dumb man "a picture language," is an interesting illustration of the mental similarity which pervades the whole human race. The real deaf and dumb language of signs must not be confounded with the deaf and dumb foreign alphabet. They are as distinct as the picture and its written description. The mother tongue of the deaf and dumb is the language of signs. It is not learned in the first instance from the teacher, but originates in the mind of the deaf mute, who himself fixes signs for objects. It has no grammar, but the deaf mute strings together the signs of the various ideas he has to connect in what seems to him their natural order, *which is the same among the mutes in all countries.* But the gesture language is not the language of deaf mutes only. Men who do not know each other's language are to each other as if they were dumb. When men who are thus dumb to one another have to communicate without an interpreter, they use *all over the world the very same method of communication by signs,* which is the natural language of the deaf mutes. Humboldt states that among the Indians of the Orinoco, in districts in which isolated tribes speak languages which their nearest neighbours do not understand, he and his company travelled as mutes, and used the language of signs. Captain Burton, a great traveller among the Indians of North America, says that a skilled deaf and dumb talker would understand an Indian interpreter, and be himself understood with scarcely any

difficulty. Among the Cistercian monks there exists, or existed, a gesture language. Avoiding speech in order to mortify the body, they communicated with one another when necessary for the purposes of life by pantomimic signs, which to a great extent are such as the deaf and dumb would make. The stage performance of the professional mimics of Greece and Rome is another development of gesture language. Lucian tells a story of a certain barbarian prince of Pontus who could follow the performance, and asked the gift of a player who might be an interpreter to the neighbouring tribes who spoke different languages. *Any savage* from *any country* could with ease and certainty understand the pupils in a deaf and dumb school, and be understood by them. A native of Hawaii, taken to an American Institution, began at once to talk in signs to the children, and tell them about the country from which he came, and his voyage. A Chinese, melancholy for want of society, is quite revived at the same place, where he could talk signs to his heart's content. This similarity in the gesture language, in every part of the world, is a sure proof of the similarity in the mental processes everywhere; and as it is not specifically affected by differences of race, climate, colour, or shape of skull in those who use it, it is strong presumptive proof against specific differences among the various races of men.

The history of picture writing affords like testimony. The conditions which cause the use of gesture language and picture writing are very similar, and the natives of North America excel in both. Picture writing is found among all savage races, and apparently its principle is every where the same, showing that the uncultivated mind works in much the same way in all times and countries. In the transition from picture to phonetic writing in Mexico, Egypt, and China, we have yet more forcible illustration of the uniform processes of the human mind. Pictures principally representing objects came to be used to express simply the sound of the name of the object, and a number of objects, used for so many sounds, to indicate words or things which are represented by such sounds. The puzzles now found in children's books exemplify the earliest instances of phonetic writing. There is sufficient variation in the transition from picture to word writing in the three countries above-named to prove that they acted independently of one another; but sufficient similarity to show kindred mental processes in each case, and thus to indicate a oneness of nature.

Many of the superstitions which have obtained among the uncultivated in all times and places, may be traced to the idea universally found among such of a *real* connection between an object and the image or picture of that object. That there is *some* connection is evident. To the civilized man it is *subjective* only, that is, in the mind of the observer; but to the mind of the uncivilized man the connection is *real*, and the possibility of communicating an impression to the original through the copy is undoubted. A doll may help us to understand this mental phenomenon, to us so absurd and almost incredible. To the child the doll represents some imaginary object, and is very much more than a piece of wood or wax. It would be difficult to convince the child that the doll, if not alive, is altogether unaffected by its caresses and care. By a somewhat similar mental process, the image becomes a reality to the uncivilized. Among the Bechuanas it is the custom for married women

to carry a doll with them until they have a child; and in Africa a rude doll is often kept and nursed in remembrance of a deceased child, to which the affection of the mother is in some degree transferred. Traces of this erroneous belief may everywhere be found, and even among persons of high civilization becoming fainter and fainter as education advances. This confusion of the subjective and objective relations of the image to the original, is the prime cause of most of the delusions of idolatry, and shows the wisdom of the second commandment; for God would soon be degraded in the mind of the worshipper to the level of that which in worship is regarded as His representative; and, further, the worship of this image itself would soon result through such belief in the real connection between the image and that which it is made to represent; for whilst the more refined may preserve the distinction and worship the original through the image, the image would with the more rude and sensuous soon become the sole object of worship. Hence it has often happened that figures of saints have been beaten for not answering the prayers of the worshippers.

This belief in the real connection between the image and that which it is intended to represent, will explain very much in sorcery and magic that would be otherwise unintelligible:—for instance, the natives of Australia, in one of their imitative dances, were accustomed to make use of a grass figure of a kangaroo to acquire power over the kangaroos in the bush. In North America the Algonquin wizard makes a grass or cloth image of the animal he wishes to kill, hangs it up in his wigwam, and shoots an arrow at it; if he strikes it he expects to kill the animal the next day. In North America, in Peru, in Borneo, and in other places too numerous to mention, they melt, dry up, shoot at, or stick pins into the image, to secure some injury to the party it is intended to represent. In many cases they conjure the disease or the evil spirit of the disease, of a person into his image, that he may be cured.

The supposed reality of the connection between the image and thing or person represented is apparent in all these cases. A belief in a similar connection between the *Word* and that which it represents has also obtained, and we do wonder at it. The German who expressed his astonishment that the French called bread *du pain*, and when reminded by his companion that he (the German) called it bread, replied, "*But it is bread, you know,*" only illustrates the connection which is felt by most men between a thing and its name in their native tongue. Many notions and practices concerning *names*, analagous to those mentioned concerning images, have obtained; for instance, it is thought that the utterance of a word ten miles off has a direct effect upon the object which the word stands for, and that a man may be cursed through his name. The sorcery and magic in our own country in the dark ages may thus be accounted for, and also the custom of the Romans of putting to death any one who should divulge to the enemy the name of the tutelary deity of their city. So strong is the conviction of the connection between the name and the thing that a Chinese physician will, if he has not the drug he requires, write its name on a piece of paper, and let the sick man swallow its ashes, or an infusion of the writing, in water.

Another development of this same mental phenomenon is the connection that is believed to continue to exist after their separation between objects once united; for instance, in many

places they suppose that what is done to the hair, nail parings, or even spittle, is felt by those from whom they came. At the present day in Italy a man does not like to trust a lock of his hair in the hands of any one lest he should be bewitched against his will. The most curious result of this notion is the *convade*, or hatching, as it is called in Europe. In many countries when a child is born the mother goes to her work, but the father begins to complain, and takes to his hammock or bed, abstains almost entirely from food, and for many months avoids various articles of diet that the child's stomach may not be injured. It is thought in some parts that if the father should eat turtle the child would be deaf and have no brains, like that animal, and so forth. With some modifications and differences, the convade has been found in the West Indies, South America, West Africa, Eastern Asia, the Eastern Archipelago, the Chinese province of West Yunnan, and indeed in nearly every quarter of the globe; a striking proof of that similarity of ideas and practices which indicates the one origin of the human family.

It would be interesting to trace the resemblance in the myths that have obtained in various parts of the earth. Few of us imagine how many versions of "Jack and the Bean-stalk" are found throughout the world. But we must forbear. What we have written will, we doubt not, induce many of our readers to study this interesting volume. We hope that the subject, comparatively new, will be pursued further by Mr. Tylor, and that others will enter on the field here opened, in the firm belief that it will furnish many diversified and collateral proofs of the veracity of that blessed book, which is our only safe guide through the journey of life, and alone can conduct us to the heavenly paradise.

A VALUABLE BIBLE.

SOME years ago there lived an honest tradesman in one of the Eastern counties of England. He appears to have been an original and versatile genius. A certain bard once boasted that he had written a poem of which twenty thousand copies were sold on the day of publication, and that he had snuffed a candle at fifty yards distance; our honest tradesman prided himself upon the accomplishment of two things, namely, the invention of an improved plough and the composition of a good poem. The plough seems to have pleased its inventor much, for he resolved to send one to the now lamented Prince Albert. The plough reached the palace, and a letter was promptly sent acknowledging the receipt of it, with thanks. As the plough seemed to have given so much pleasure at the palace, the poetic ploughman then resolved to send his poem to the husband of his gracious Queen. It was sent, arrived safely, and a second letter of thanks, in the Prince's name, was forwarded forthwith. The loyal heart of the poet was delighted with the politeness of the Prince, and still more with, what he believed to be, the royal appreciation of his poem and his plough. Time passed on, and our friend saw fit to purchase a new family Bible; the blank-leaf of the volume, he thought, must be

headed by some good name, and he resolved that that name should be Prince Albert's. He started for London, reached Buckingham Palace, and knocked at one of the doors, with the Bible under his arm. "Whom do you want to see?" said the porter. "I want to see Prince Albert," said the poet. "Prince Albert!" rejoined the janitor, "you cannot see him—who are you?" "You go to Prince Albert, and tell him that Mr. —— who sent him the plough and the poem wishes to see him." The porter seeing that the man was "an original," and knowing the kind disposition of his Royal Highness, secured for him the much desired interview. The good man referred to his plough and poem, and then requested the favour of the Prince's handwriting. The autograph was duly inscribed upon the fly-leaf, and then his Royal Highness said, "Perhaps you would like to have also the handwriting of the Queen," I should very much like to have it" was the ready reply. The Prince took the Bible into the Queen's apartment, returned with it having the royal signature, delivered it into the hands of its gladdened owner, and bid him cheerily farewell. Time passed on and the owner of the Bible died, and *he* also died of whom England's Queen has said, "He was such an one, that I could have walked with him barefooted through the world." May Infinite Goodness comfort her stricken heart! The valuable Bible became the property of the son of its previous owner, and as the Prince of Wales has bought an estate, and sometimes resides in East Anglia, he resolved to follow in his father's footsteps, and see what a visit to Sandringham House would do to increase the autographs on the fly-leaf of the Bible. He "came, saw, and conquered." The Prince placed his signature beneath that of his venerated father, he asked the Princess to place hers beneath that of his mother, and said to the owner, "Take care of the book, for it is the only one in the world which contains those four signatures." We need not say that the injunction was carried into effect. It *was* taken care of, but the owner also took care to make a good use of his treasure. He attended a large Missionary Meeting, told the story of the signatures, and charged a shilling for a sight of the fly-leaf. Many shillings were willingly paid, which were as willingly cast into the treasury of the Lord. We have good reason to believe that the above anecdote is in *substance* quite true, and we record it with pleasure, as a proof of the kindheartedness of the Royal family, and as an illustration of the many means which are within the reach of all who are desirous to do good. "I wisdom dwell with prudence, and find out knowledge of witty inventions."

SHORT NOTES.

THE CHURCH IN THE COLONIES.—The decision of the Judicial Committee of the Privy Council in the Colenso case is beginning to bear its fruit. It is reported that, owing to legal difficulties, no successor to the Bishop of Hong-Kong, who has resigned, is to be appointed, so that, as one of the organs of the Establishment avers, the entire mission work of the Church is endangered as represented by the colonial episcopate. What reception bishop Colenso will receive in his diocese re-

mains to be seen. His clergy have held solemn assembly, and have resolved to reject his oversight. They are urgent on their metropolitan to ascertain whether their refusal to receive the Bishop of Natal, and the choice of a new bishop by themselves, will separate them from the Church of England, and if not, how they are to set about the election. We can have no doubt about the matter. The Church of England is a law-made church, and bishops chosen without, or contrary to law, can have no connection with it. If the Queen cannot by law issue letters patent, then most surely the church will be shorn of this bishopric, and many more, unless it please Parliament in its Erastian omnipotence to ordain otherwise. Missionary bishop-seem, therefore, nigh unto extinction.

GEOLOGISTS IN ANTAGONISM TO ONE ANOTHER.—As a geologist no one has a higher reputation than Sir Roderick Murchison. In his opening address, as President of the Geological Section at the meeting of the British Association, Sir Roderick has seen fit to enter his protest against the fundamental views on which are based the theories of those geologists who are represented by Sir Charles Lyell, as well as against the development theory of Mr. Darwin. With reference to the latter, he declares that the foraminifera of the lowest known deposit were "a *beginning*," which was followed through long periods by *creations* of higher and higher animals successively. "There was a *beginning*," he adds, "as well as a progress of creation," which fact all the researches of thirty years, by many geologists, have been unable to invalidate. So then Darwin's hypothesis, according to this eminent geologist, has no foundation in the facts of the earth's history. The earth and its inhabitants are a creation, as the Bible says they are, and not a development, as false science would have them to be. In a similar way Sir Roderick dismisses the theories of Sir Charles Lyell. "I reject," he says, "as an assumption which is at variance with the numberless proofs of intense disturbance, that the mechanical disruptions of former periods, and the overthrow of entire formations, as seen in the Alps and many mountain chains, can be accounted for by any length of action of existing causes. I cannot subscribe to the doctrine that the ordinary action of deep seas, remote from coasts, can adequately explain the denudation of the old surface, even by invoking any amount of time. I do not believe that the wear and tear due to atmospheric agency could, even after operating for countless ages, have originated and deepened any of the valleys and gorges which occur in countries as flat as the tract in which we are now assembled." This he further illustrates by reference to the gorge of the Avon at Clifton, that of the Severn in Coalbrookdale, and other places. It will be time, then, for Biblical scholars to discuss the results of geological discovery on the interpretation of Scripture, when geologists can indisputably establish the fundamental principles of the science they pursue. Meanwhile, with these glaring differences among its most eminent Professors before them, observers are disposed to doubt whether geology is yet a science at all, and to think that humility befits inquirers into the history of the earth's crust much more than the dogmatism which escapes from so many of them when the teachings of the Scriptures come into view.

THE SIGH OF THE SCEPTIC.—Few things are sadder than the career of M. Scherer. A professor of theology

in Geneva, he yielded to the free-thinking spirit of the times, until he has abandoned all faith in God, all hope in the future. As an honest man he left the ministry which he could not, like some German professors, conscientiously serve, and is now a literary writer, and a member of the staff of the Parisian newspaper the *Temps*. Critic and sceptic as he is, he is no scoffer. Rather he looks regretfully back on the past, and sighs for the faith he has lost. "Alas!" he says, "blind pioneers, ever striving to overthrow the past, we are effecting a work of which we know nothing. The terrible dialectic, whose formula we are arranging, bruises and crushes ourselves as well as our adversaries. Yet when for a moment the strife ceases, when the thinker relapses into the man, when he looks behind him and sees the ruins he has made, and listens to the groans he has drawn forth; oh! how rough and wild does his way appear, how gladly would he renounce the enjoyment of his conquest for one of the sweet flowers of piety and poetry still blooming on the path of the humble!" What an affecting picture of the blank that scepticism leaves, of the desolation that unbelief brings upon the soul!

EPISCOPAL VOLUNTARYISM IN NEW SOUTH WALES.—The Episcopalians of our colonies seem to be thoroughly learning the lesson of voluntaryism. In New South Wales, where the Establishment has been cast adrift by the Legislature, a section of them introduced a bill into the Legislative Assembly to give the force of law to certain constitutions of their Synod. It was opposed and failed. But the most remarkable opponent of the measure was one of the bishops, Dr. Tyrrell, Bishop of Newcastle. Both by the press and by petition he did all he could to secure the rejection of the bill. Thus admirably he writes: —"The Church of England is a spiritual body; its highest functions are spiritual, ministering spiritual blessings to its members. Its highest discipline is a purely spiritual discipline, and its highest punishment is the loss of spiritual privileges by expulsion or excommunication. It is thus, in its highest character, a voluntary body, every member remaining in it of his own free choice, for the sake of the spiritual blessings which he there enjoys." This is indeed a very idealized picture of the Church of England; but the bishop has a clear eye for the cause of its failure to realise itself; for he adds, "whenever any branch of the Christian Church has accepted the aid of the State to enforce communion with her —either by conferring special civil privileges on those in communion with her, or by imposing special civil disabilities on those not in her communion—the result to her has not been strength, but weakness; she has then invariably become fettered in the exercise of her highest spiritual functions." We wish Bishop Tyrrell would come to England and preach this doctrine to his colleagues of the episcopate here.

THE BISHOP OF LONDON AND THE RITUALISTS.—The refusal of Bishop Tait to consecrate St. Michael's, Shoreditch, until the flowers were removed from the altar, the painting behind it erased, and the priests denuded of their rich vestments, has brought upon his head abuse and cursing only to be equalled by similar utterances from the priests of Rome. The bishop's conduct is stigmatized as "disgusting and irreverent." He is called an "ecclesias-

tical bully," and the "Presbyterian-minded bishop of London." He has shown himself to be "as narrow-minded a bigot, and as unchristian a gentleman as ever disgraced a bishopric." He is said to be "craftily" preparing to alter the rubrics, and the clergy are exhorted to "defeat the sneaking attacks" on their liberties which bishop Tait, and such as he, are meditating. One of these hot-headed ritualists declares that the time for "worldly (?) courtesy is past, and the time for plain-speaking is come," and gives an example in describing the bishop thus:—"He is a tyrant to the weak and a sycophant to the strong." An old joke is revived "about Tait becoming *Tête montée*," and unpleasant comparisons are made between him and Baron Bramwell. Such are some of the amenities scattered over the columns of the *Church Times*. They are very fair illustrations of the spirit of a class of churchmen who observe the forms of godliness, but deny its power.

Reviews.

Manual of Political Economy. By Henry Fawcett, M.A. London: Macmillan & Co., 1865. Second Edition; pp. 596.

Since the adoption of free trade, first advocated in this country by Adam Smith, the principles of political economy have become much better understood. The removal of restrictions on commerce, the diminution of taxation, the abolition of monopolies and of many other obstructions to the free interchange of the products of human industry, have simplified many of the difficult problems of the science, and given great impetus to its study. Touching as it does in various ways the gravest questions of our social state, political economy ought to be studied by all classes, but especially by those whose duty or position requires them to be leaders of men, or instructors of the community, In our judgment it should find a place in the curriculum of our colleges. Ministers of the Gospel are of necessity brought into contact with individuals of every class. It behoves them to understand those laws which affect the material well-being of their flocks, and which are not without a very intimate bearing on the prosperity of those institutions by which the Christian Church hopes to elevate the social state in which it is found. A poverty-stricken people cannot maintain the educational establishments so essential to the training of the young, nor support the institutions of religion by which a community is rescued from the absorbing pursuit of mere material wealth, and prompted to the attainment of a higher life in the present as a preparation for the life to come.

To many, at first sight, the truth of this opinion may not be apparent. They may wonder what a science which professedly confines its investigations to the laws that regulate the production, the distribution, and the exchange of wealth, can have to do with the success of the ministry or the prosperity of religion. They have perhaps been told that political economy is hard-hearted and selfish, and is therefore in antagonism with the first principles of Gospel charity. But let it be considered for a moment what are the subjects that the political economist strives to elucidate. He endeavours to ascertain the just rate of wages, the effects of competition, the proportions in which the proceeds of labour should be distributed between the capitalist and his workmen. He examines the remedies which are proposed for low wages, and the sources from which the labourer may look for an improvement

in his condition. He weighs the advantages of a division of the land among small proprietors as against the absorption of the soil in the hands of a few large landholders. He investigates the origin and results of combinations to raise or diminish the remuneration of labour, and considers the working of co-operative institutions on the comfort of the shareholders and on the advancement of society. The economic effects of slavery do not escape his notice, and he finds slavery to be as unprofitable in a commercial point of view, as morally it is a crime against the best interests of our race.

These are but a few illustrations of the bearing of political economy on the condition of society. It is obvious that it touches questions of the utmost moment, the right or wrong decision of which must deeply influence the well-being of all classes of the community. But we may go farther. We may say that the Christian minister will sometimes find an explanation of the decay of the institutions of the Church, in the active operation or neglect of the laws of political economy by the people about him. We have known for instance, a flourishing country church reduced to feebleness by the absorption of the numerous small holdings, which formerly furnished the main portion of the congregation, into one or two large farms. The cheaper labour, again, of one district has attracted the trade from another, and thereby brought to decay the religious institutions provided for the spiritual necessities of the population now irretrievably gone. The process in many cases is a slow one; it is nevertheless irreversible. Meanwhile many a good man has sighed over the loss, and broken his heart with the apprehension that the diminished congregation and the failing cause was his fault. Had he known the laws of political economy, and been able to estimate the true origin of the decline creeping with slow and stealthy steps on the institutions he has cherished and prized, he would have been saved many a pang, and foreseeing the evil in its birth, have prepared for the inevitable result. We have known chapels erected, and costly enterprizes entered upon, in situations where a very little knowledge of the laws of political economy would have convinced the parties that the population would be obliged ere long to abandon the locality. Changes were already in progress which rendered it certain that their well-meant efforts would prove a costly mistake.

It is often said, and with some truth, that the churches have lost their hold on the working classes. We were assured a short time ago by one who had given much attention to the subject, that not two *per cent.* of the working men of London ever enter a place of worship, and that this is also very near the truth with regard to the same class in the hives of industry in the north. Whatever deduction from this statement we may make, enough will remain to give ministers of the Gospel and all good men great anxiety for the future of our country. It is undoubtedly true as a general statement that our skilled artisans are not church-goers, while large masses of the inferior labourers are stupid and ignorant to an inconceivable degree. Now and then we are startled by some gigantic combination for an increase of wages, or for securing some advantages of time or modes of labour. We hear with wonder of successful associations of workmen, based on the co-operative principle, like that of the Rochdale Pioneers, possessing a large capital, and securing for themselves both the wages of labour and the profits of the capitalist. The men are working out step by step, often with sad disappointments, the laws which govern the relations of capital and labour, wages and profits. These combinations are increasing in importance every day. With the vast accumulations of capital going on in this country, and pressing in all directions for employment, the labouring classes are assuming an unusual importance, and they are urging claims to a larger share of the profits of their toil. Some capitalists, wise to see what is coming, have already admitted their men to a share in their business, and have thereby secured their skill and their permanent toil.

Now, we think that ministers of the Gospel ought not to be unobservant of these movements, nor ignorant of the principles that govern them. We venture, with all deference, to suggest whether the slight influence the clergy of all denominations have over the working classes, is not the result of standing aloof from subjects which so deeply agitate the minds of working men. If our ministers understood these questions, went into them with intelligent and warm interest, even at times took the lead in the social and economical questions of the day, they might probably attach the artisan, the mechanic, and the skilled labourer to their ministry, bring the truths of the Gospel into closer living alliance with the thoughts and movements surging around them, and not unfrequently save the working men from blunders and misfortunes, which their well-meant but ignorant efforts for their own advancement sometimes bring upon them.

A very interesting chapter of Mr. Fawcett's volume, is devoted to the question of the advantages of peasant proprietorship in the tenure of land. It is well known that peasant proprietors exist in great numbers in Flanders, Norway, France, and some other countries; but that in England land is rarely cultivated by its owner. The farms in England are generally large, and by the continual absorption going on of smaller ones are becoming larger. The old independent yeomanry of England, the ancient freeholders, have passed away, and peasant proprietors cannot be said to exist at all. Our agricultural community is made up of landlords, tenants, and hired labourers. It is very seldom that we meet with a man cultivating his own land with the assistance of his family, which is the real definition of a peasant proprietor. There is no doubt that large farms have some advantages over small ones, in the ability to use costly machinery, in the economy of labour, and in its better distribution, and generally in the greater productiveness of the soil from the use of expensive manures and the larger employment of capital. This of course does not prove that a nation is more benefitted by large farmers than by peasant proprietors. For if we admit the truth of this representation, there may be social results from the latter that more than counterbalance the advantages of the former. As for instance it is certain that pauperism is not so wide-spread, or so bitter in its fruits in countries with peasant proprietors as in England. As a class peasant owners of land on the Continent live in more comfort, have better houses, and enjoy a better education than the hired clodhoppers of our purely agricultural counties.

It is, however, by no means to be readily admitted that large farming is the most productive. The evidence drawn from Flanders, Norway, and Switzerland, by Mr. Fawcett, seems to establish the contrary. Nothing can exceed the results of the spade cultivation of the small proprietors of these countries, every particle of manure is carefully husbanded, and the constant toil of the owner and his family, at all hours of the day and night, realizes a production in excess per acre of the best cultivated farm in England. Cases abound where the possession of the land as his own, has an almost magic effect on the proprietor, in leading him to cultivate the most unpromising soil, turning even the sand dunes of the sea-coast into gardens, fertile with vegetables and fruit.

Mr. Fawcett discusses the question of the possibility of reviving peasant proprietorship in England. Though he has a very favourable opinion of peasant proprietors, he thinks that owing to our system of entail, the extreme ignorance and poverty of our labourers, the high price of land, and the probable economical advantages of large farms, the system cannot be revived; certainly it must not be attempted by compulsory legislation. Mr. Fawcett, however, seems to us to overlook the most important of those influences which lead to the destruction of small holdings and prevents their revival. We hold that the Poor-laws are the chief cause both of the destruction of our peasant proprietors and of the impossibility of their restoration.

Where there are no Poor-laws, the people must of necessity cling to the land for their support. They hold with a desperate tenacity the plots of ground they cultivate, and without which they would have no help in sickness or old age but must lie down and die. Since the introduction of the Poor-laws into Ireland, and the increase of the rate of wages from depopulation, the grip of the people on the soil has sensibly diminished, and they are rapidly being brought into the condition of hired labourers, with no means of support but wages or the Union.

Similarly in Bengal, as there are no Poor-laws, every attempt of its great Zeminidars to obtain an absolute ownership of the land, has been baffled by the tenacity of the Ryots. A change in the tenure of the land can only be brought about at the risk of an agrarian revolt, and this the Government of India dares not face.

Jamaica presents to us a very interesting example of the formation of a peasant proprietary. At emancipation the planters drove the people from the estates on which they had been born and had lived as slaves. They offered the freedmen the most inadequate renumeration for their labour, and made no provision for their support when the means of subsistence failed them. The sale of numerous mortgaged estates enabled the the friends of the negro to purchase land at comparatively low rates, which was divided into small lots and re-sold at cost price to the freedmen. Some sixty thousand of these small freeholds have, in the course of time, been created, and the emancipated negro has been enabled to hold his ground against the oppression and neglect to which he has been exposed from the planting interest. Hitherto the negro peasant proprietary have been to a great extent unable, from want of capital and skill, or from the discouragement brought to bear upon them by their former masters, to enter into the cultivation of the staples for exportation. But under the guidance of their ministers, and stimulated by the prospect of the wealth that foreign rade opens to them, they will ere long become producers of sugar, coffee, and other articles, in such quantities as to ensure the social and political position hitherto denied them. The present effect is to render them largely independent of hired service, to provide them with comfortable homesteads, and with the means of education for their children, and the support of the ordinances of the Gospel. But they need some sort of industrial training, and to have their energies directed to the cultivation of suitable produce, in order to reap all the advantages within their reach. At present they are too well satisfied with growing the provisions they need, and their methods of culture are rude and unskilful. Their little freeholds have, however, saved them from a serfage only less bitter than actual slavery, to which the action of the planters would have reduced them, or from the cruel extermination with which the malignity of the planters of the Southern States threatens to destroy the freedmen who have escaped from their bonds.

Our space is exhausted; but we cannot close without heartily commending to the study of our readers, Mr. Fawcett's excellent exposition of the science of which he is so eminent a professor. It is clear in thought, lucid in style, and abounding with striking illustrations of the doctrines he enforces and explains.

Nichol's Series of Standard Divines. Puritan Period. The Complete Works of Stephen Charnock, B.D. Vol. iv. Edinburgh: J. Nichol.

This volume includes the remainder of the sermons on the Attributes of God, together with a number of miscellaneous discourses. It is in all points equal to its predecessors in this unrivalled collection of puritan theology.

Nichol's Series of Commentaries. Hardy on 1 John. Edinburgh: J. Nichol.

Hardy on John is one of the rarest of the Puritan commentaries, and although only a fragment (for the learned author never pursued his design beyond the second chapter), it has been always held in

high repute for its evangelical sentiments and earnest persuasive tone. Nathanael Hardy was a thorough Episcopalian, and occasionally used vehement language in denunciation of his nonconforming brethren, but his exposition is more free from this objection than some others of his productions. We repeat all that we have said in former notices in commendation of this invaluable series, and trust that many of our readers will avail themselves of the rare opportunity of enriching their libraries, which Mr. Nichol's scheme affords them.

Words of Wisdom for the Sons of Toil. By GEORGE W. CONDER. London: Elliot Stock.

Mr. Conder thoroughly knows the way to the hearts of working men. He has addressed them in a manly, unaffected, and attractive style upon the great interests of the soul. We hope to hear that this little book will be circulated by many thousands amongst the artizans of our country, who are, for the most part, sadly indifferent to their highest interests.

How to be Saved. Watch-Words for the Happy. Light in Dark Places. London: Hamilton, Adams & Co. Price 6d. each.

Three little thumb-books, glittering in colour, and golden in their contents.

The Little Things of Nature Considered in Relation to the Divine Benevolence. By LEO HARTLEY GRINDON. London: F. Pitman. Price 1s. 6d.

The Vitality of Seeds—the Sleep of Plants—Insects—Exceptions—Chemistry—the Dispersion of Plants—Disclosures of the Microscope—are the subjects which the author of this book has selected to illustrate the truth that *little* things in the natural world yield striking evidences of the Divine Love and Wisdom. The subject is a fascinating one to all who seek out the works of the Lord, and it is so ably treated that we only regret the author's plan was not more extensive. Thoughtful young men will be rewarded for the trouble of obtaining and perusing this book.

A Book of Public Prayer, containing Liturgical Services for Four Sundays. London: Jackson, Walford & Co.

In the preface of this work it is stated, "There are many in all sections of the Church who regard the use of a Liturgical Service as conducive to the solemnity and interest of the worship." We hope there are not many in the section of the Church to which we have the honour to belong, who are advocates for forms of prayer, and that there are many who do not consider the *interest*, i.e., amusement of the congregation, as the legitimate end of worship.

A Treatise on the Teeth, with a New System of Treating and Fixing Artificial Teeth. Fourth Edition. By F. A. ESKELL, 25, Hanover-square, London.

This little book contains some very sensible and simple advice on the treatment of the teeth.

Sabbath Storing: The Need and Method of Sabbath Storing for God. By HENRY T. ROBJOHNS, B.A. *The Obligation and Advantages of Sabbath Storing for the Lord.* By Rev. G. FLETCHER, Bury, Lancashire. London: S. W. Partridge.

The writers of these two essays have been selected from forty competitors to receive prizes of £30 and £20, generously given by a gentleman who was anxious to give publicity to Scriptural teachings on Systematic Beneficence. The importance of the subject, and the complete, albeit concise manner, in which it is discussed, leads us to hope that the usual fate of Prize Essays, viz., not to be read, will not fall upon these pages. In no respect are we, as a denomination, more wanting than in the prevalence of enlightened views and in the conscientious practice of regular well-sustained consecration of money to the service of God. Our ministers could not do better than procure these essays, and the celebrated tract by Mr. Arthur, "*The duty of giving away a stated proportion of our income,*" and forthwith indoctrinate their congregations with the salutary counsels they contain. The incomes of our pastors, our colleges, our schools, and our societies, are all impoverished for want of more light on this subject.

Spiritualism and other Signs. By E. S. London: Simpkin, Marshall & Co. Price 3s. 6d.

Every effort to unmask the delusions that are so rife in connection with religious belief in the present day will be esteemed as a valuable contribution to the best interests of society by those who love God's truth and the interests of their fellow-men. One of the most appalling signs of the times is the prevalence of a blind credulity which is committing its ravages, not in benighted hamlets far from the centres of civilization, but in the very highest circles. The lying

wonders of the Church of Rome and the jugglings of spirit-rappers have found their converts, not in the village ale-houses, but in the gilded saloons of the West End of London. Highly educated, and even well-known literary persons, have fallen victims to the strange fascinations and superstitions which are recruiting so actively among the upper ten thousand. The disclosures made by the writer of this book of the absurd horrors of spiritualism cannot fail to be useful as a warning to the unwary. An immense number of facts are condensed in a comparatively brief space, and quotations from numerous sources strengthen the author's position at every stage of the argument. The larger portion of the work is devoted to an exposure of the stealthy efforts made by the Romanists for the conversion of Britain. The author has been at great pains in collecting the details with which this work abounds. It is written in an earnest Christian spirit, and we trust will be extensively blessed.

Precious Truths in Plain Words. London: The Religious Tract Society.

A very excellent book to give to those who have not very abundant opportunities for reading. It is quite worthy of its title

Stories for Sunday Scholars. No. VIII. *Idle Dick's Fall.* Elliot Stock, 62, Paternoster-row. Price 1d.

Cycla, the authoress of this tale is well-known by our juvenile readers. Sunday School teachers will do well to procure the whole series, each number of which contains a complete story, illustrative of divine truth. All of them are admirably adapted for reward books.

Extracts.

Great Christians.—How little adventurous independent piety! Bold thinking, but tame mimic religion. We feel and do as others feel and do; reproduce their diaries, rehearse their prayers, and catch the fashion of their awakenings. To be a great Christian, would be to become very unlike the men around us; hence great Christians have been in solitudes, in missions, or among persecutions. Sometimes I think we are more tied down to a conventional piety than the very Romanists. Their great saints went astray, and are not to be imitated; but they did not adhere to the old, hereditary ways; they broke out in a new direction. Are not yearnings after better things among God's ways of producing them? Are not strange trials, pains, fortifications, and humblings, among God's ways of training the soul? Should not such junctures be faithfully seized upon, for making higher reaches of experience? Have not special seasons of devotion, with long continued prayers and praises, been remarkedly owned of God? Can eminent piety be reached without them? We are presumptuous in figuring to ourselves the type of piety which we ought to attain. Perhaps God is forming us to a different type. Perhaps God intends a type unknown in any other; for the inward countenance of man is as peculiar to the individual as the outward. It is only by waiting in comparative quietude, than we can discern which way this divine tendency guides, and there is danger of running whither we are not sent, and even of grieving the holy Spirit of grace. It seems to me that in our day we take the pattern and measure of our religion too commonly from what is popular, that is from what is bustling, outward, and full of *eclat*. But it may appear in another world, that some of the mightiest influences have proceeded from souls of great quiet. No book, it is supposed, of human composition, has had greater influence than the Imitation of Christ, by Thomas a Kempis. Some of the greatest characters have been formed in secret, as some of the wonders of nature are wrought under the earth. No man knows what God has made him for. Some men, for all we know, may be sent into the world chiefly to form other men. The grand act of a servant of Christ, for which God has been preparing him for many years, may be to give an impulse to some other man, and this may be accomplished in a moment, and when neither of the two suspects it. No man knows when the great act of

his life takes place. No man knows when he is doing the greatest good. The old monk who directed young Martin Luther, possibly did nothing so important in his life. Sometimes it is a child, and whom would a Christian more joyfully influence than the son of his bosom? It is for him we labour, pray, suffer, and live. How do we know but the chief purpose for which God has spared our lives is, that we may form an instrument for his work in our own family? Thus the flowering plant dies when it has matured a fruit full of seed. How insignificant was Jesse, or Obed, or Boaz, compared with David; or Zacharias and Zebedee, compared with the two Johns and James. A due sense of what God demands of our sons, and an insight into his method of planning and bestowing for a series of generations, would make us importunate for gifts of the Spirit in our character as educators, and gifts on those who sit as loving learners at our knees. Philip the Evangelist probably preached no sermon like that in the chariot. We may, therefore, err by forcing matters. The guard must be set here against inaction, under pretence of spiritual waiting. But after a certain point of experience is attained, we readily distinguish humble waiting for God's influences, from indolent, carnal sloth. The more we believe in a direct influence of the Holy Spirit in sanctification, the more ready shall we be to expect this influence in ways which are uncommon. We have no pledge that we shall be operated on, after the rubrics of other men; nor that the ways in which we may be led shall always be pleasing to other men, even of the household of faith. Our tendencies are not to be necessarily of the Spirit because they seem so; they are to be tried by the word; and they are most apt to be so, in and over the world. Earnest prayer for so vast a blessing is all-important. There is no promise more explicit or more precious, than that of the Spirit. It is sealed by the reference to our beloved children, and the gifts which we, though evil, give to them. It is all things in one. Therefore it is not wonderful that so much is made in the New Testament of the Spirit; the contrast being painful between this and the popular theology. After all, if God did not work in us, beyond our knowledge and our seeking, we should come to nothing. O, give us thy Holy Spirit.—*Dr. Alexander's Thoughts on Preaching.*

Consecration of Learning.—To consecrate all that one has to Christ is the ruling purpose of every Christian. In the esteem of the Master, it is this purpose or this abiding tendency of soul, which is the thing regarded. Is it a draught from the well, an alabaster box of ointment, or a gift of funeral spices? it is received. Is it a visit to the prisoner or the invalid, or clothes to the naked? it is accepted as done to Christ. The rich disciple bestows his gold and the scholar may bestow his learning. These are as frankincense and myrrh. The great point is, that he who has aught must make a free-will offering at the beloved shrine. The accumulations of learning and the refinements of taste may be withheld, even after voluntary designation, and thus the sin of Ananias and Sapphira may be repeated in a matter more precious than goods and lands. But when all the fruits of study are made over with a full and ready mind, science and literature may be truly said to be laid in the temple. These are the votive treasures, which will be more numerous as better days dawn on a more enlightened and holier church. Then it is that erudition ceases to be idolatrous and selfish, when their choicest fragrance exhales towards heaven. The carved work of the Sanctuary, the chasing of Bezaleel, and the graving of Aholiab, the music of Heman, and the song of David, were as welcome offerings as the beasts which smoked in the courts of the Lord's house. There is such a thing as reaping in the fields of classical entertainment, and then suffering the sheaves to perish on the earth, instead of garnering them up for God. When we feel the inspiring influence of books, when we are lifted on the wings of ancient genius, we should

jealously avoid the perversion of the gift. The children of this world have their research and accomplishment, and enough is done for pleasure and fame; but the Christian scholar will rebuke himself, unless he finds it in his heart to be more alive in devotion to heavenly things, at the very moment when he has breathed the aroma of poetry and eloquence. Such a disposition of mind will keep him from being puffed up by his attainments, from resting in the transient satisfaction, from forgetting God amidst his favours, and from sacrificing to gain or ambition what he has gathered from the labours of study. The transition in a Christian disciple from worldly literature to the Scriptures is not violent. He feels the immeasurable disparity, and rises to a new level when he follows the guidance of prophets, of apostles, and of the Holy Spirit himself. Attainments of learning made in such a temple are sacred, however remote the subject may seem to be from biblical research. These gains are for eternity. They are not only not lost in this world, amidst the wreck of fortune and health, but as belonging to the spiritual part in which God's image chiefly resides, they abide and survive the dissolution of death, and emerge in the better state, only to be the germs of new development in that unexplored world of everlasting progress. Powers strengthened by all the most effective discipline of earthly schools, are dedicated to the greatest and holiest work. High as the intellect may soar, it will never cease to have above it the august scope of heaven; human philosophy will never exhaust or even reach the greatness of divine ideas. These mysterious objects, like the starry heavens, are liberally offered to every eye, and the poor man, the slave, and the very infant gain and enjoy something from the celestial wonders, which Pascals and Newtons lose themselves in vainly attempting to comprehend. Yet the tribute rendered, by different capacities, though equally sincere, is not equally great. When God bestows genius and cultivates talent, and enlarges by providential culture the opening reason, he does this in order to draw from such natures a service far vaster than that of common minds, however pious. Education is, therefore, a fearful gift, bringing tremendous accountability; it should lead to humility, thanksgiving, activity, and devotion. When these are wanting, a godless prostitution of the powers is the result; offensive to God in the proportion in which the subject of these qualities is raised above the vulgar population of the globe. Witness the extreme cases of a Voltaire and a Byron. When such instances are numerous, giving character to a nation or a generation, we have the spectacle of Atheistic France, and apostate Germany. The Christian scholar should pray with every breath, that he be not high-minded, but fear. In proportion as he rises in attainments, he should sink in veneration, and dissolve in love; striving to increase his simple devotions as he increases his mental discoveries. Is there not reason to think, that many learned persons feel somehow absolved from the private daily duties of religion which they would themselves enjoin on humbler minds? that they pray less, read God's Word less, and sing God's praise less, while they are filling up every hour with eager pursuits of knowledge? To live thus is to belie our own professions. We declare our belief that truth concerning God in Christ is the summit of all truth, and that cold science is insufficient; that these glorious objects are to be tasted by faith, and kept constantly before the mind by devotion. Thus believing, we should not grudge the time bestowed on closet exercises. If these are animated by the Spirit of grace, they are the most sublime engagements of the mind, this side of heaven. And as religion in general is the highest science, so those truths of religion which are cardinal, are the noblest eminences of the mighty range, The plan of Grace, the Incarnation, the Person of Christ, the Atonement, the Paraclete, the Second Coming, are the local points on which the spiritual mind will be fixed, exercising itself according to the degree of its previous culture.—*Dr. Alexander's Thoughts on Preaching.*

Intelligence.

MINISTERIAL CHANGES.

The Rev. E. Manning, who has laboured during the last forty-nine years at Gamlingay, Cambridgeshire, has announced his intention, in consequence of increasing infirmities, to resign the pastorate.—The Rev. A. W. Heritage, of Naunton, Gloucestershire, has received a unanimous invitation from the church at Canterbury.—Mr. John Downie, jun., from the Baptist Association of Glasgow, has accepted a call to the pastorate of the Baptist Church at Eyemouth, Berwickshire.—The Rev. W. Lionel Green, of Regent's Park College, has accepted a unanimous invitation from the church at Middleton-in-Teesdale.—The Rev. W. B. Bliss, of Pembroke Dock, has accepted the invitation of the church at Hemel Hempstead, Herts.—After more than eleven years of faithful pastoral labour amidst much affliction, the Rev. J. Lea has resigned his charge at Moulton, Northamptonshire, and accepted the unanimous invitation of the ancient church (the oldest but one in the county), at Weston-by-Weedon.

RECOGNITION SERVICES.

HOLYWELL, FLINTSHIRE.—On the 26th and 27th of August, special services were held on the occasion of the settlement of the Rev. Owen Davies, of the College, Llangollen, as pastor of the Baptist Church. The Rev. R. Jones, of Llanllyfni, delivered an address on the "Nature of a Christian Church;" the Rev. Dr. Prichard, of Llangollen, put the usual questions; the Rev. Ellis, of Llanefydd, offered the ordination prayer; the Rev. Hugh Jones, classical tutor of Llangollen, preached on the duty of the minister, and the Rev. Dr. Prichard on that of the Church.

RAMSEY, HUNTS.—Sept. 5th, Recognition services were held here in connection with the settlement of the Rev. T. Baker, B.A., late of Ridgemont, as minister of the Great Byte Chapel. The chair was taken by J. Foster, Esq., Huntingdon. Mr. Ibberson, the senior deacon, stated the circumstances under which the Church had decided on inviting Mr. Baker to become their pastor, and Mr. Baker declared the convictions and sentiments with which he was prepared to enter upon his work. The Rev. J. H. Millard, B.A., of Huntingdon, the Rev. T. Lloyd, of St. Ives, and the Rev. T. T. Gough, of Clipstone, spoke of the mutual obligations of people and pastor.

MILFORD, HANTS.—On Tuesday, Sept. 7th, services were held in the Baptist Chapel in this village (the scene of the first ministerial labours of the Rev. J. Harrington Evans), on the occasion of the public recognition of the Rev. Francis W. Monck (formerly a student at the Metropolitan Tabernacle College), as pastor of the Church. In the afternoon, the Rev. J. Collins, of Southampton, read the Scripture and offered prayer. The Rev. Francis Wills, of Andover (formerly pastor of the Church), asked the questions. He offered the recognition prayer, and delivered an address to the pastor. The Rev. W. A. Blake, of Shouldham-street, London, closed the service with prayer. In the evening the Rev. Francis Wills presided. The Rev. E. Turner, of Lymington, read the Scriptures and offered prayer. The Rev. W. A. Blake, delivered an address to the Church. Addresses were afterwards delivered by the Revs. J. Collins, W. C. Jones, of Lymington, F. W. Monck, and the Chairman.

TREDEGAR, MONMOUTHSHIRE.—August 21st and 22nd, services were held in connection with the ordination of the Rev. T. R. Edwards, Baptist College, Llangollen, to be the pastor of Siloh Baptist Church. On Monday evening two sermons were delivered by the Rev. W. P. Williams, of Bedwas, and the Rev. R. Williams, of Hengoed. On Tuesday morning, the Rev. W. Roberts, of Blaina, delivered an address on the "Constitution of the Christian Church;" the Rev. Dr. Pritchard, of Llangollen, put the usual questions to the young minister; the ordination prayer was offered by the Rev. R. Williams, of Hengoed; the Rev. S. Williams, of Nantyglo, preached on the duty of the church, and the Rev. Dr. Pritchard on the duty of the minister. Sermons were preached in the afternoon by the Rev. J. Williams, of Nantyglo, and the Rev. W. Roberts, of Blaina; and in the evening by the Rev. R. Williams, of Hengoed, and the Rev. Dr. Pritchard.

USK, MONMOUTHSHIRE.—On the 4th of September, Mr. D. Morgan, of Pontypool College, was ordained pastor of the church

at Usk. The services usual on such occasions were conducted by the Revs. J. Jones, of Llangwm; C. Griffiths, of Merthyr; Dr. Thomas, of Pontypool; J. Lewis, of Tredegar: and G. Thomas, of Usk.

ÆNON CHAPEL, WEDNESBURY.—August 11, a Recognition Service was held in connection with the settlement of the Rev. W, Turner, as pastor of the church assembling in the above place of worship. The Revs. J. Jackson, of Bilston, B. C. Young, of Cosely; W. Lees, of Walsall; R. Nightingale, of Princes End; J. P. Carey, of Wolverhampton; J. Onely, of Wednesbury; and G. Marchant, of Birmingham, gave interesting addresses, welcoming Mr. Turner to his new sphere of labour. Mr. Turner studied at the Metropolitan College, and for some time was engaged in missionary work at St. John's, Newfoundland.

WOKINGHAM, BERKS.—The Rev. P. G. Scorey, who has been the pastor of the Baptist Church in this place for nearly six years past, has just resigned that charge, in consequence of his acceptance of an invitation from friends at Ashford, in Kent, to labour amongst them. On Lord's day, September 3rd, he preached farewell sermons, and in the afternoon administered the Lord's Supper. The congregations were large, and the sermons and address to the communicants at the Lord's table were solemn and appropriate. On the following Wednesday a devotional parting service was held. Several brethren having engaged in prayer, Mr. Scorey concluded the meeting, delivering an affectionate farewell address. During. Mr. Scorey's pastorate at Wokingham a new chapel has been erected and paid for. He leaves the church in a progressive state, and the separation of minister and people is amicable, and a token of esteem was presented to him on his leaving.

GILDERSOME, YORKSHIRE.—On Saturday evening a meeting was held in the Baptist School-room, Gildersome, to celebrate the third anniversary of the settlement of the Rev. J. Haslam as pastor; Mr. George Webster in the chair. After devotional exercises, Mr. Sargent, of Turton Hall, presented Mr. Haslam a purse containing twenty guineas.

WISBEACH, CAMBRIDGESHIRE.—The Rev. T. Watts having resigned the pastorate of the Baptist Church, Ely-place Wisbeach, and accepted an invitation from the Baptist Church, St. Albans, a farewell meeting was held on August 28th. Mr. Alderman Wherry, the senior deacon of the church, presided, and in the name of the friends, presented to Mr. Watts a handsome gold lever watch with chain attached, a purse containing twenty guineas, and a beautifully bound pocket Bible, as expressive of their regard and affection. Mr. Watts, on receiving the testimonials, replied in a very impressive manner, after which addresses were delivered by Rev. J. Smith, Wisbeach; and Rev. J. T. Wigner, Lynn, wishing Mr. Watts God-speed in his new field of labour.

MISCELLANEOUS.

BIRCHES-LANE, DERBYSHIRE. — August 14, the corner-stone of a new Baptist Chapel at Birches-lane, was laid by Richard Harris, Esq., of Leicester, assisted by the Rev. Thomas Lomas, of Leicester; the Rev. G. Needham, of Ripley, and J. Baxendale, of Derby. A Public Meeting was held, when Mr. Bembridge, of Ripley, took the chair, and addresses were delivered by the Revs. T. Lomas. G. Needham, J. Baxendale, and Mr. Lomas, of Swanwick. The day was favourable, and all the proceedings were very encouraging to the friends.

GOVAN, NEAR GLASGOW.—At a *soiree* held at Govan on Friday evening, August 25th, the Rev. T. W. Medhurst, of North Frederick-street Baptist Church, Glasgow, was presented with a gold watch, as a testimonial for his free evangelistic labours in that village. Mr. Medhurst has held a Friday-evening service at Govan during the last two years. The testimonial was subscribed for solely by friends in no way connected with his own church. Addresses were delivered by the Revs. Messrs. Hay, Paterson, M'Kenzie, Glover, and Baillie Thompson, J. Wilson, Esq., of Trinidad, and Mr. Robert Brash.

ILFRACOMBE, NORTH DEVON.—The opening of the new Schoolroom (the want of which has been long and deeply felt), in connection with the Baptist Chapel in the above town, took place on the 23rd of August. Service was held in the afternoon, at which the Rev. J. R. Wood, of Barnstaple, read the Scriptures and prayed; and the Rev. R. P. Macmaster, of Bristol, preached. A Public Meeting was held in the chapel, presided over by T. Blackwell, Esq., of Barnstaple. After prayer by the pastor of the church (the Rev. J. E. Taylor), a statement was made, from which it appears that the expenses of erection were £300, towards which amount there remained to be raised £130 by the opening services and efforts yet to be put forth. The Revs. W. F. Clark W. Davey, T.

Brooks, J. R. Wood, and R. P. Macmaster, of Bristol, then delivered interesting and profitable speeches.

RAMSBOTTOM, LANCASHIRE.—September 9th, a most interesting Meeting was held at the Baptist Chapel, Ramsbottom, in connection with the completion of the seventh year of the Rev. R. Maden's Pastorate. A Public Meeting was held, presided over by the Rev. J. Smith, of Bacup, who after giving an appropriate address, called upon the Rev. P. Prout, of Haslingden, to make a presentation to Mr. Maden. The testimonial consisted of a beautiful time-piece of the value of fifteen guineas, bearing the inscription :—"Presented to the Rev. R. Maden as a token of esteem for his character, and appreciation of his labours, by the members of the Baptist Church, Ramsbottom, on the seventh anniversary of his connection with them as pastor." Mr. Maden, in acknowledging the kindness of his flock, expressed his devout thankfulness for the peace and brotherly affection and success which they had enjoyed during the seven years of their connection as pastor and people. By the blessing of God upon their efforts, a handsome and commodious Chapel and School had been built, the congregation and Sunday School had greatly increased, and a hundred and one had been added to the Church by baptism. Stimulating addresses were delivered by the Revs. P. Prout, W. H. Knight, G. Hall, T. Cain, and F. Carter.

OLD WELSH ASSOCIATION.—The ministers and delegates of the churches composing this Association met in conference at Presteign, on June 6th and 7th. The Rev. W. H. Payne, pastor of the Church, was chosen moderator. The following resolutions were adopted :—1. That the Baptist Colleges be allowed to collect through the churches, and the College at Llangollen be included, and cordially recommended to the sympathy and support of the churches. 2. That an account be given in the Circular Letters of the expenditure of all moneys sent to the Association. 3. That the languid state of the churches throughout the Association demands deep humiliation, faithful scrutiny of our own hearts, earnest prayer for the restoration of the Divine favour, and self-denying exertion on the part of every church-member; and that the first Sunday in August be set apart as a day of special prayer for the outpouring of the Holy Spirit, and a collection then be made towards the Widows' Fund. 4. That all moneys sent to the Widows' Fund be inserted in the statistics of the Association. 5. That this Conference earnestly request the churches to make contributions towards the Bible Translation Society. 6. That the churches at Kington and Lyonshall be cordially admitted into the Association. 7. That no minister shall be recognized by the churches of this Association without letters of recommendation from the Association or colleges from whence they come. 8. That the next Association be held at Caersws the first Wednesday and Thursday in June, 1866. 9. That the Rev. H. Rees, of Talywern, be cordially received into this Association. 10. That the Circular Letter read by the Rev. W. H. Payne, "The importance of individual effort for the souls of others," is heartily approved, and ordered to be printed in English and Welsh. 11. That a portion of the afternoon's collection be appropriated to the expense of printing the letter. Local agents were appointed in each county for organized efforts to obtain extra assistance to the Baptist Missionary Society. The Revs. J. Nicholas, of Caersws; D. Davies, Nantgwyn; G. Phillips, Evenjobb; D. Evans, Kington; the Rev. J. Jones, of Malsyrhelim; the Revs. T. Havard, of Franksbridge, and C. W. Smith, of Kington; the Revs. G. Llewellyn, of Erwood, and D. Davies, of Nantgwyn; the Rev. J. Jones, of Rock; Rev. I. Edwards, of Llanidloes, and the Rev. J. George, of Gravel; the Rev. H. Rees, of Talywern; T. T. Phillips, of Paincastle; D. Davies, of Dolau; the Rev. D. Davies, of Mochdref; the Rev. M. Morgan, of New Wells, took part in the services.

PEMBROKE CHAPEL, LIVERPOOL.—Aug. 2nd, a meeting was held in the rooms of Pembroke Chapel, to present a testimonial to Mr. S. B. Jackson, on his retiring from the office of superintendent of the Pembroke Chapel Sunday Schools, which he has held for the last 25 years. The chair was occupied by the Rev. C. M. Birrell, and Mr. R. S. Blease, on behalf of the subscribers, presented the testimonial, which consisted of a fine timepiece, and a pair of exquisite vases. Mr. Jackson made an interesting response, in which he reviewed his personal history in connexion with Sunday-schools during the last forty years. He was followed by several gentlemen formerly connected with these schools, and now resident in different parts of the country.

DRUMMOND-ROAD, BERMONDSEY.—Aug. 4th, the foundation-stone of the Baptist Chapel, Drummond-road, Bermondsey, was laid by the Rev. C. H. Spurgeon. It is

intended, with side galleries, to hold about 600 persons, and is being built under the auspices of the Rev. C. H. Spurgeon, who has engaged to provide £500 towards its erection, £500 more being contributed by friends connected with the Metropolitan Tabernacle. The total cost of the Chapel complete will be £1,500, so that the sum of £500 will have to be provided by the friends who will be gathered there for worship. The contributions and collections amounted altogether to about £850. The Rev. J. Offord, of Kensington Palace-gardens Chapel, and the Rev. J. A. Spurgeon, addressed the meeting; and prayer having been offered by the Rev. B. Davies, of Greenwich, the company adjourned to tea at the Metropolitan Tabernacle. In the evening, a public meeting was held in the Lecture-hall of the Tabernacle, presided over by Mr. Spurgeon, when addresses were delivered by Mr. Cowdy, of Arthur-street, Walworth; Mr. Varley, of Notting-hill; Mr. Davies, of Greenwich; Mr. Genders, of Wandsworth; and Mr. John Olney.

BRAMPTON, HUNTS.—On May 24, the foundation-stone of a new chapel was laid by C. Tebbutt, Esq., of Bluntisham, in the presence of a large assembly of friends. In the summer of 1863, the Gospel was preached on the village green by the Rev. W. Pole, of Buckden, the Rev. J. H. Millard, B.A., of Huntingdon, and others. In July, 1864, a Sunday-school was commenced, which now has upwards of seventy scholars and fourteen teachers. The whole work has been conducted with the assistance and under the direction of the Rev. J. H. Millard. The congregation meeting in the new chapel will be united with the church assembling at Union Chapel, Huntingdon. The village contains 1,270 inhabitants, and the new building will be constructed to accommodate 350 persons. The Rev. Mr. Aveling, of London, preached in the afternoon. A Public Meeting was held, when numerous addresses were given. The cost of the chapel and site is £730; the amount subscribed is £427 11s. 3½d.; leaving £300 to be collected.

STALHAM, NORFOLK. — The Baptist Church at Ingham in Norfolk have celebrated the entrance of their pastor, Mr. Venimore, on the fortieth year of his ministry among them, by a handsome testimonial, expressive of their esteem for him, and their sense of the value of his services. The presentation, which had been delayed by the illness of the pastor, took place on Wednesday, August 2nd, in the Lecture Hall, Stalham, at a tea-meeting of the subscribers and friends, presided over by John Silcock, Esq., one of the deacons of the Church at Ingham. After singing and prayer by Mr. Bi[illegible], another deacon of the Church, Mr. Silcock, in a feeling and appropriate address, presented the testimonial which amounted to 130 guineas. This munificent donation was warmly acknowledged by Mr. Venimore, who attributed the long continuance of his ministry at Ingham to the fact that, for all the thirty-nine years of its duration, he had been favoured with a succession of right-minded and unselfish deacons, only anxious to promote the well-being of the Church by cordial co-operation with its pastor. He likewise gratefully owned, as tending to the same result, the uniform affection of the Church and congregation, who received him as an angel of God when he came among them a raw, inexperienced youth of twenty-two and a-half years old, and had proved the continuance of their regard by a long series of kind actions of which this testimonial was to be regarded as the climax. Mr. Venimore further stated that the number of members added to the Church during his ministry was 195, of whom 105 remain; and exhorted these survivors to stand fast in the Lord. He concluded by earnestly beseeching young friends who are still undecided to give him a further testimonial of the usefulness of his ministry, by devoting themselves unreservedly to Christ. Robert Cooke, Esq., another of the deacons, then presented Mr. Venimore with a book containing a list of the subscribers to the testimonial, and further addresses were delivered by Mr. T. Slipper, who has taken a very active part in this proceeding, as well as by Rev. Joseph Ha[illegible] of Neatishead, and Messrs. G. S. Ba[illegible] of Sutton; S. C. Cooke, of Horstead, and S. B. Cooke, of Dilham. The pastor closed this gratifying and pleasant meeting with prayer and benediction.

RYE HILL, NEWCASTLE-ON-TYNE.—Recognition services in connection with the induction of the Rev. T. Harwood Parson as minister of the above chapel were held recently in the school-room below the chapel. The room was tastefully decorated for the occasion with flowers, natural and artificial, furnished by the ladies of the congregation, while on the walls, at intervals, were placed some fine pictures. At five o'clock a large number of the members of the congregation and their friends sat down to tea. After tea a meeting was held, presided over by

S. R. Pattison, Esq., of London, the father of the new minister. The meeting having been opened with praise and prayer, it was announced that several gentlemen who had been expected to give addresses—among the rest the Rev. W. Walters, Bewick-street Chapel; the Rev. Mr. Pringle, the Rev. Mr. Rees, of Sunderland, and Dr. Angus—had sent letters apologizing for their absence. The chairman, in the course of an able address, expressed the satisfaction it had given him that his son had selected the ministry in preference to another honourable and lucrative profession in which he had abundant prospects of success. Addresses were also delivered by the Rev. George Bell, the Rev. Mr. Hanson, the Rev. J. W. Lance, the former pastor of the congregation, the Rev. Dr. Bruce, and Councillor Benson, in the course of which reference was made to the spiritual destitution of some parts of the town, and to the necessity for an increased supply of ministers, and kind wishes expressed for the success of the young minister in his future career. After a suitable address from Mr. Pattison, in reply to the kind wishes that had been expressed on his behalf, and in which he referred to the flourishing state of the congregation, and the unanimity that prevailed amongst the members, the meeting was brought to a close with praise and prayer.

BAPTISM OF AN INDEPENDENT MINISTER.—The Rev. J. S. Wardley, of Bootle, Cumberland, was baptized on the 13th inst. at the Baptist Chapel, Coniston, Lancashire, by the Rev. George Howells. Mr. Wardley, on the occasion, made a clear and forcible statement of his convictions, and the process by which he arrived at them—viz., the reading and study of the New Testament. He also preached an appropriate sermon from Acts viii., 39. Mrs. Wardley was baptized with her husband. Mr. Wardley is now open to an invitation from a vacant Baptist Church.

RECENT DEATH.

ISAAC TAYLOR.

On July 5th, after many weeks of great suffering, borne with Christian resignation, the author of "The Natural History of Enthusiasm" closed a long career of usefulness at the advanced age of seventy-seven.

Originally trained as an artist, Isaac Taylor, at an early age, abandoned his profession for that literary career in which so many members of his family had attained distinction. His father, the Rev. Isaac Taylor, of Ongar; his uncle, Charles Taylor, the learned editor of "Camlet;" his sisters, Ann and Jane Taylor, the joint authors of "Original Poems" and "Hymns for Infant Minds;" his mother Ann Taylor, and his brother Jeffereys Taylor, have all written works which have attained a wide popularity.

In 1818 Mr. Isaac Taylor first became a contributor to the *Eclectic Review*, in conjunction with Robert Hall, John Foster, and Josiah Conder. His first independent literary venture was a small volume entitled "Elements of Thought," published in 1822. This was succeeded by a translation of the "Characters of Theophrastus," with clever original illustrations, etched by the author; by the "History of the Transmission of Ancient Books to Modern Times," the "Process of Historical Proof," the "Memoirs and Correspondence of Jane Taylor," and by a new translation of "Herodotus." None of these early literary ventures had achieved any very eminent success. Mr. Taylor at last discovered the true vein in which his genius lay. In 1829 the "Natural History of Enthusiasm" was published anonymously. Coming out at a time of great political and religious ferment, and offering a philosophy of the problems of the day, the book was received with extraordinary favour by the public, and rapidly ran through eight or nine editions. With the object of giving continuity to the philosophical and religious theories which he has advanced in the "History of Enthusiasm," Mr. Taylor in the course of the next seven years published that series of works on which his fame must rest, "Fanaticism," "Spiritual Despotism," "Saturday Evening," and the "Physical Theory of Another Life," works which have all had and continue to command an extensive sale.

The publication of the last of these works led to the reluctant surrender of the author's *incognito*. The unknown writer received an urgent request from the late Dr. Chalmers to stand for the Chair of Logic in the University of Edinburgh, in opposition to the late Sir William Hamilton, who was elected by a small majority.

In 1838 Mr. Taylor gave to the world the thoughts which had suggested themselves while a large family was growing up around him in his country seclusion at Stamford Rivers. This work, "Home Education," has had an extensive popularity, and has induced many parents to endeavour to promote the enjoyments of

children—to educate rather than to instruct.

In the following year Mr. Taylor was induced to take part with the Rev. Robert Traill in bringing out a new translation of "Josephus." This costly and magnificent work was accompanied with numerous illustrations engraved by some most ingenious and elaborate machinery, the invention of which had been the amusement of Dr. Taylor's leisure hours. The inopportune death of Dr. Traill at the eve of the publication of this work brought upon Mr. Taylor ruinous pecuniary responsibilities, from which for many years he was unable to extricate himself. The engraving machine was patented in England, Scotland, and America, and, though productive of small benefit to the inventor, has realised large returns in the hands of others.

About this period the "Tracts for the Times" were creating an unexampled excitement in the religious world. Mr. Taylor had long made himself familiar with the whole range of patristic literature; he felt that the writers of the "Tracts" were giving an essentially perverted view of the tendencies, doctrinal and ritual, of the early Church. As a layman, standing clear of any secular embarrassments of an ecclesiastical kind, Mr. Taylor felt himself impelled to come forward and state the results to which his independent and unbiassed study of the Fathers had led him. This he did in a work entitled "Ancient Christianity," a work which was virulently attacked, and as warmly defended, by the respective partisans in the great controversy which was then shaking the English Church. Some of the leaders of the secession which ensued have acknowledged that the facts and reasonings of this work did more than anything else to drive them over to Rome.

After an interval of seven years, Mr. Taylor published essays, partly philosophical, partly historical, on the lives of Loyola and of Wesley. Shortly afterwards a volume on the Christian argument was published anonymously at Cambridge, entitled "The Restoration of Belief." Two volumes of essays—"Logic and Theology," and "Ultimate Civilization"—a series of lectures, originally delivered in Edinburgh, on "The Spirit of the Hebrew Poetry," and a series of autobiographical papers published last year in *Good Words* were the last occupations of his declining years. To the end his mind retained all its power, He leaves, we believe, a large family.

THE MISSIONARY HERALD.

WHAT HAS BEEN DONE, AND WHAT IS TO BE DONE.

THE statement contained in the circular forwarded to the pastors of the churches, with a copy of the resolution declining the offer of service by Messrs. Stobo and Bates, and the article on "Finances" in the last number of the *Herald*, have, as might be expected, awakened much concern and inquiry. Some of our friends say that the Committee ought to have had more faith in God, and ought not to have declined these offers of service. But they must not forget that the Committee are acting for others; that they hold the funds committed to their charge as a trust, necessarily limited by the measure of the liability of those who confide these funds to their care. Moreover, there is always great difficulty in removing debts when once incurred; and in this case there are many who would have said, and not without a good show of reason for saying it, You knew your position, and to increase your expenditure without first apprising us of the fact, and then to expect us to discharge the debt consequent thereon, is scarcely fair, certainly is not the courteous treatment we had reason to expect from the Committee of the Society. Surely then it was more becoming to make the facts known to the constituent body, respectfully urge them to consider those facts, and await the issue of the appeal so made. We think, too, that there should be the freest communication between the constituency and the executive. Mutual confidence and mutual reliance are essential to harmonious zealous co-operation; and if any of our esteemed friends still feel that another course should have been taken, they cannot but respect the motives which led the Committee to decide as they did.

As far as we are able to judge from the various communications we have received, only one feeling prevails on this subject—one of the deepest regret. But we are happy to state that the feeling does not rest there. Lamentation over a disaster is useful, in some respects, and is natural; but when the first emotions of sorrow are passed away, the question, what is to be done, naturally arises, and the determination that what is needful to be done shall be done, soon follows. One friend writes—"By your circular I learn that two brethren have offered themselves for mission labour, and have been approved of; that everything connected with them, and also the openings for such service, render it desirable; that they should be engaged, want of funds alone prevents. Is there not danger of the Great Head of the Church

withdrawing His favour from us, not only in respect to our missionary efforts, but also in regard to the comfort and advancement of our churches at home, should we refuse to be faithful to such called in His providence for advancing His truth in the earth? Deeply impressed with the thought that *immediate* action should be taken, I hereby pledge myself to give a donation of £20 yearly, for three years, as one of so many as are necessary to sustain these two brethren for three years. I shall be happy to know that the proposal is approved of, and shall allow the offer to lie with you for two months." We know the writer of these few earnest lines well, and are able to state from that knowledge that it is a self-denying, generous proposal. If thirty more of our friends make a similar offer, these brethren would be accepted at once, and, at the proper season, sent forth. It will be a grievous disappointment to our friend if his challenge be not accepted. To suppose there are not thirty in our denomination like minded—for a larger number of them possess the ability—would be a sad reflection indeed, and one which we would not presume to cast upon it.

Another friend writes—"I received the circular and resolutions of the Missionary Committee, and made the case the *foundation of a discourse* last night. God moved our hearts to help the cause to the utmost of our power. We are going to hold, on Thursday night, a special prayer meeting. If you have any books for collecting, send them, as they are being inquired for. May God bless the mission." This warm-hearted epistle indicates a method of proceeding which may be adopted with vast advantage. And whatever may be said about other methods of bringing the churches into closer connection with the mission, most assuredly few can be better or more effectual than this.

From another letter we subjoin a brief extract:—"I read the circular respecting the finances of the mission, and also the resolution concerning the two candidates, to our district committee, and a feeling of profound sorrow was evoked. It is a sad reflection on the Churches, though, I fear, a too correct one, that the Committee in London dare not, after past experience, trust them to respond to an appeal to send out two new men into the field. Should this state of things continue, it must be displeasing in the sight of God."

Another friend writes to the secretary of the Auxiliary to which he subscribes, as follows:—"Mrs. B. and I have held our small committee. Its practical result is the inclosed cheque for £4 4s., which, added to the 21s., will make five guineas, which sum we intend to be our annual subscription to the Baptist Missionary Society; in addition to which we shall be happy to hand a donation of five guineas as a 'thank-offering for recent mercies,' on the condition that the offer of the two candidates for mission service in July be accepted and their services immediately secured. No statement respecting Missionary work ever touched my heart, and, I think, my conscience, as the first statement in this month's *Herald*. We have been praying for men more than money, and now that God has given them,

we must not, we dare not, say we cannot get the money. With many it is their 'one talent,' and at such a crisis it must not be hid in the 'napkin' of a good balance at the bankers, or held back for some profitable investment which may prove a bag full of holes. Do try and move our friends at head quarters, so that both our friends may be sent forth to preach the Gospel among the heathen."

We might add many more such extracts if it were needful. These will give our readers an idea of the tone of feeling which the documents issued by the Committee have excited; and we deem it to be deep, serious, and prayerful. May the result prove that it has led to self-examination and personal effort; for it is not so much to Churches in their collective capacity that we appeal, as to the disciples of Christ individually. It was to them, and to each of them, that He said, "Go ye into all the world, and preach the Gospel to every creature."

As an intimation of what is likely to be done in many districts, as well as an intimation to our friends who have not yet determined on their plan of action, we have great pleasure in placing before our readers a resolution passed by the brethren in the Portsea district, on the motion of the Rev. J. H. Cooke, seconded by the Rev. E. G. Gange.

> "That the Secretary be requested to call a Meeting of the Pastors, Deacons, Superintendents, and Secretaries of the Sunday Schools of the following Churches:—Kent Street, St. Paul's, Lake Road, Ebenezer, Herbert Street, Forton, and Emsworth, for a free Conference upon the subject of rendering more efficient aid to the Baptist Foreign Missionary Society."

We are constantly reminded of the fact that the country is growing in prosperity. Our number, as a denomination, is surely increasing, and we are enjoying our share of the general weal. Unless, therefore, our interest in Christian missions is becoming languid and feeble, our Churches ought to be making considerable advance in their contributions. If the feeling of interest be not declining, what can be the cause of the slow advance in the amount contributed? We know how largely our friends are engaged in chapel building, erection of schools, and other important local efforts. In the rural districts our Churches have enough to do to hold their ground in the face of the active opposition and powerful influences engaged against them. But in the large towns and cities these opposing influences are scarcely felt. Our Churches are too numerous and too powerful to be materially affected by them. In spite of the almost universal prosperity of the country, in which all classes have shared, the income of our Missionary Society—and in this respect it is not, unhappily, singular, for the same thing may be said of nearly all societies—does not keep pace with that prosperity. In a letter we have just read there is this remark—"It is to be feared that one great hindrance to our enjoying more largely the luxury of giving to the cause of the Lord, is to be found in our omitting to record our gifts to

the work among the items of our household expenditure, and looking at our family maintenance as that *alone* which we are to provide for. This, with the striving after appearances, is a sad hindrance to personal religion, and robs the mission treasury of much which I fear, in the sight of God, belongs to it, and is sadly at variance with what we profess as being the Lord's." These are solemn words, and they deserve to be pondered.

In attending a missionary meeting some months ago, in the Western district, the pastor, a young brother just entering on his first charge, discoursed with great earnestness and force on the fact that giving to the cause of God was, or should be, *an act of worship*. It was not the first time we heard this idea broached. The Rev. T. Binney, we believe, many years ago, with his usual eloquence and force, maintained the same doctrine. But the effect on the meeting in question was very obvious, and we could not but augur well for that young pastor and that Church when such principles were enforced. We can only now cherish the hope that all who read these lines may lay the case here presented to heart, and ask, as in the presence of Him who searcheth the heart, "Have I done what I could, and what, therefore, I ought to have done?" If this inquiry be seriously put and faithfully answered, we shall have no fear of the result as it regards the mission.

AN APPEAL FOR MORE MISSIONARY AGENCY IN INDIA.

Addressed by the Members of the Calcutta Missionary Conference to Ministers, Students, and all such as desire to be engaged in the spread of Christian truth.

We are convinced that India has paramount claims on the sympathies, prayers and services of the Church of Christ, and therefore it is that we plead in her behalf.

There are many engaged in the ministry of God's word, who would be willing to labour in India, did they but see that God was opening up their way. There are others eager to spread the Gospel, who are waiting to learn where best their services can be rendered. It is to all such we speak.

We ask from missionary societies, from the whole Church of Christ, and from persons whose hearts God hath touched, a large increase to the Missionary agency now employed in India. There are cogent reasons why we should ask this, and why it should be granted.

We plead, not for a country but a continent; not for a nation but an empire, composed of numerous tribes and many nations. We plead for races richly endowed with those qualities which give power and influence to men, and who in the aggregate form one-seventh part of the whole population of our globe. We plead for a people far more numerous than Africa and America united possess. We plead for regions which in extent, richness of resource, productiveness and population, are equal to Italy, Austria, Spain, France, Germany, Prussia, Scandinavia and England united. Whatever indeed, in the form of dread superstition, vast demoralization, and great power and capability, is supposed to constitute a reason for the exhibition of Christian zeal, love, pity and beneficence, we can show in behalf of India.

And this magnificent empire, greater than Persia, Babylon, or Rome ever ruled, is open to every form of legitimate Christian effort. Schools are wished for, and may be established almost everywhere without the risk of failure; Christian publications are seldom rejected, and usually welcomed; and the Gospel may be freely preached in every bazaar, city, and village, stretching for more than 2,000

miles from the Himalayas to the sea. There is, indeed, no heathen, Mahomedan, or Roman Catholic country in the whole world so open to missionary effort.

The mere fact that in such an empire there is perfect liberty to the missionary, the schoolmaster, and the colporteur, and that it is now the prey of the darkest and most demoralizing superstitions, should induce the most zealous efforts for its evangelization; but our obligation to seek its conversion is indefinitely enlarged by the fact that it is possessed by England, whose power is a pledge that Christian enterprise need dread no political catastrophe, and whose Protestantism guarantees alike freedom of effort and of thought. On British Christians, especially, does there rest a responsibility which words fail to describe; for never yet amidst all the vicissitudes of states and empires, have so many myriads of our race, so utterly destitute of God's best gifts, come beneath the dominion of another people, so richly endowed with them, and so competent to impart them to others.

Yet up to this time Christians have failed to conceive of the exceeding grandeur of the work of India's conversion, or to use efforts at all commensurate with their own accountability, or the magnitude of the work to be accomplished. There are about 525 European and American missionaries now labouring in India. They are aided by 140 ordained native missionaries and 1400 catechists, whose services are invaluable; but the aggregate gives a number deplorably inadequate to the wants of the country. The increase of native agents is urged by missionaries to the utmost extent, but beside looking to the Indian Church for aid, we naturally turn to Protestant countries for a larger supply of intelligent, learned, and devout men. At present we have but one ordained native or European missionary to every 300,000 of the population. Imagine eight ministers labouring in London, assisted by seventeen Scripture readers and City Missionaries; or seven of the former labouring in all Yorkshire, with fifteen of the latter; or one of the former with two of the latter in Northamptonshire, or Nottinghamshire, or Leicestershire, as the entire Church agency for the conversion of the people, and then you will have but a very inadequate conception of the paucity of Christian labour in India.

The result of this is greatly to be deplored.—Long established missions are with difficulty sustained in a condition of efficiency. Many devoted brethren are left to labour alone. Promising openings for the introduction of the Gospel are unoccupied; and vast regions, containing millions of human beings, are left without one single witness to protest against superstition and sin, and to point the people to the Saviour of mankind. The limits of an appeal of this kind are too confined to give anything like a description of the extent of the field unoccupied, but we point to the fact, that whilst no town or province in India has an adequate supply of Christian labourers, there are several states larger than Wales, scores of districts larger and more populous than English counties, and an equal number of towns and cities containing from 25,000 to 300,000 inhabitants, without a Christian teacher of any description.

But the field is full of promise, as well as large. As Missionaries we can settle where we please without molestation, and travel without danger. The mass of the people receive us without any strong political prejudice, and with a respect which at least secures attention to the message we have to deliver; we have to deal with races most disposed to religious reflection and converse; and whilst few meet us with bigoted opposition, there is in many places a large and a growing number who are prepared to listen to Christian truth and to consider its claims. There is indeed much to fill us with heart and hope, for our prospects of success are as undoubted as they are vast.

Whilst too we feel justified in commending India as a sphere of labour so great, important and promising as to be worthy of the life-long efforts of the noblest, the most devout and most richly endowed of God's servants, we are unconscious of any valid cause why India should be avoided or dreaded. We receive from our missionary societies at home, an amount of kindness, respect, sympathy and aid, which greatly sustains us and leaves us little we could wish to see altered.

Let us say a word to mitigate the prejudice existing against the climate. We are convinced that it is more healthy than is usually supposed in Englaud. There are indeed constitutions unfitted for a tropical region, and disease here often does

its work with great rapidity, but the greater proportion of Europeans with regular and temperate habits, may expect to live in India almost as free from disease as in England.

A misconception exists in reference to the kind of men required in India which we are anxious to remove. Our greatest want indeed is men who unite to the highest devotion to their work and the greatest intellectual endowments, a large and varied amount of culture and learning. But for others less richly gifted there are fitting and noble spheres. The reformer like Luther, the thinker like Calvin, the preacher like Whitfield, the organizer like Wesley, the lecturer like Chalmers, the teacher like Lancaster, the writer like Paley, the pastor like Neff; and men of humble pretensions, who with loving hearts will be content to talk with the poor and humble by the wayside or at the cottage, may all find here "set before them an open door."

Need we say more? The deepest, most yearning desire of our hearts goes out in the cry—"Come over and help us." "The harvest truly is great, but the labourers are few;" we therefore not only pray "the Lord of the harvest, that He would send forth labourers into His harvest," but we appeal for help to such as are willing to labour where superstition has wrought its most disastrous effects, and the noblest triumphs are to be won for Christ. If we could use words of the most persuasive eloquence, and arguments of resistless weight, we should feel them most fittingly employed in pleading with you to become missionaries in India. We ask your aid in behalf of 180,000,000 of our race who are almost as far away from God and His truth as they can be: we ask you to give yourselves to the noble and honoured work of seeking to lead these wanderers to Christ, that they may be saved.

George Pearce, Baptist Missionary Society.
Thomas Lessel, London Missionary Society.
John Wenger, Baptist Missionary Society.
Timothy Sandys, Church Missionary Society.
C. H. Blumhardt, Kishnaghur, Church Missionary.
James Ogilvie, Church of Scotland Mission.
Edward Storrow, Minister of Union Chapel.
William Fyfe, Free Church of Scotland Mission.
Edward Stuart, Secretary, Church Missionary Society.
John Beaumont, Free Church of Scotland Mission.
J. Vaughan, Church Missionary Society.
R. P. Greaves, Church Missionary Society.
John Trafford, Serampore.
Samuel Dyson, Church Missionary Society.
I. Stubbins, Orissa Missionary.
John Sale, Baptist Missionary Society.
Geo. Kerry, Baptist Missionary Society.
Lal Behary Day, Free Church of Scotland.
J. Welland, Church Missionary Society.
William Johnson, London Missionary Society.
Modhu Sudun Seal, Kishnaghur, Church Missionary.
A. McKenna, Baptist Missionary Society.
Surjoo Coomar Ghose, London Missionary Society.
K. Macdonald, Free Church of Scotland Mission.
James E. Payne, London Missionary Society.
H. G. Highfield, Wesleyan Missionary Society.
J. H. Broadbent, Wesleyan Missionary Society.
Edward Dakin, Serampore.
R. J. Ellis, Barisal, Baptist Missionary Society.
J. D. Don, Free Church of Scotland Mission.
J. Robson, M.D., Free Church of Scotland Mission.
C. B. Lewis, Chairman of the Conference.
J. Mullens, D.D., Secretary to the Conference.

Calcutta, March 7th, 1865.

SYMPATHY FOR JAMAICA, IN CEYLON.

BY THE REV. JAMES SILVA, PASTOR OF THE NATIVE CHURCH IN GRAND PASS, COLOMBO.

Having read in the February number of the *Missionary Herald* about the distressed condition of our Christian Brethren in the island of Jamaica, I sympathised with them in their distress. I preached a sermon and made an appeal to the members of my Church and congregation on behalf of them. The collection made on the occasion is £1 12s. 6d., to which 3s. 3d. was added from the brethren and sisters of Makawitta, in all £1 15s. 9d., which sum I have delivered to the Rev. H. R. Piggott to be remitted to you.

I beg you will kindly forward that amount to our brethren and sisters who are in that island, as an expression of our sympathy, and we pray that this affliction may be sanctified by God for their spiritual good.

[The above letter is a very gratifying proof of the Christian sympathy felt by some of the native Christians of Ceylon for our suffering brethren in Jamaica. The Committee receive with no common pleasure this expression of interest and love.]

MISSIONARIES AMONG SAVAGES.—WESTERN AFRICA.

Mr. Smith has furnished a long account of one of those fierce and bloody conflicts which so often occur between the tribes in and about the Cameroons. It will give our friends some idea of the perils to which our brethren are exposed in that land. But it will also show that not only are they willing to incur any risk in their endeavours to do the savage people good, and to induce them to give up their contests and live in peace, but that when they go among them in the height of their rage and fury, they exercise, unarmed though they be, a strange and powerful influence. These devoted missionaries constantly and earnestly beg an interest in the prayers of the Churches at home; and well they may, when we think of the dangers which surround them. The fact that not one who has laboured in Africa has fallen a sacrifice to the violence of cruel men, is a great encouragement to continue in prayer on their behalf. Without any protection whatever, except the watchful eye of Providence, they have hitherto been wonderfully preserved.

"To show you more of the character of the people around us, and the ever-protecting presence of the Almighty over us, I will copy the account from my note-book:—June 6th.—What scenes and mercies we have been called to witness to-day. About half-past six o'clock this morning some of Qunn's and Aqua's people stopped a canoe with a puncheon of oil in it, opposite our mission house, belonging to King Bell's people. In the struggle a number of paddles were broken over each other's heads. Some of the men became very daring, and drew their country swords, which was a signal for a general engagement. Bell's people fell back about a quarter of a mile to their own ground, and were separated from their opponents by a narrow stream. Each party was soon strengthened by their allies from other towns, equipped, after their ideas, for war, and carrying their long spears and longer fishing darts, a terrible looking weapon, four or five yards long, with an end resembling an English toasting-fork, but made of strong iron, with cuts in it to tear the flesh as it is drawn out. Each party left their guns in the background, a law having been made that whichever party uses a gun first in a palaver shall pay a heavy fine. The fighting was chiefly carried on by stones sticks, and swords, and a few arrows, except when either party made a charge. About nine o'clock it became terrible; I think nearly four hundred persons were engaged in it. About this time a poor fellow fell to the ground, when the opposite party rushed upon him, cutting and spearing him in a frightful manner. It is a miracle how he was saved from immediate death. His party made a desperate rush to inflict the same punishment in return, but were driven back.

Feeling an unwavering confidence in God's care, and knowing that it is my duty to try and restore peace and save bloodshed at any cost, I started for the scene of conflict, and soon met an influential man coming to seek my assistance. On passing along the bank, I met a number wounded and severely cut, with stones; and women of all ages, and children, were very busy digging up and carrying stones, holding guns, &c., for their friends. Thus their youthful minds are early impregnated with envy and bitter hate. Having got John Aqua's (the chief of the one party) sanction and promised assistance to stop the palaver, I took boat and went to King Bell, whom I found quietly nursing one of his children on the steps of his house. After conversing with him, he refused to accompany me back, saying he did not want to be seen there, and his people had begun fighting without his consent. Nevertheless, he gave me authority to act, and sent one of his chiefs with a white handkerchief for a flag of peace or truce. Looking to God, and feeling we were in the path of duty, I began to pass through the people towards the centre. The chief refused to go further, saying it was too dangerous. It was certainly a trying and dangerous time; but all was well. My white coat was hoisted on the top of a long stick and carried by a native teacher. We passed into the centre, where stones and sticks were being hurled in every direction. Having got Bell's party back a little, and shouted to the other until I had lost my voice, I felt compelled to run into the small stream to a number of men who seemed resolved to have the last blow. In several cases I had to use, or threaten to use, my heavy walking-stick to drive them back; and to Him who subdueth the passions of such heathens, and who leadeth them, as it were, by a child, to His power and glory we speak, within fifteen minutes each party had turned their backs on each other, and were returning to their homes; not a few in a sore and bleeding state. Many appeared thankful that we had interposed, for the fight had continued over three hours, a long time for the Duallas. Through much mercy none of the mission party was struck nor injured in any way. My good brother Thomson was very prominent in using his influence among them.

When it was over, from previous ill-health, I seemed to retain scarcely enough strength to return home. When I did so, I retired to bed, and after an hour's rest, I arose to assist brother Thomson in attending and dressing the many wounded who came around my doors. Over two hours were spent thus, after which we visited Bell Townn to attend the wounded, and show our disinterestedness. Very soon our meeting-house was filled, and presented the appearance of an hospital. I suppose from 100 to 150 were wounded. In the evening we went to see the poor fellow who had fallen down. He had a large sword-cut some six or seven inches long down the back, and another in close proximity to it. His head and eyes were cut and speared in a shocking manner. We did our best for him. Day by day I have attended him, until now his sight is restored and he is able to move about a little. Thus, through our care and ministrations in the time of need, we seek to reach the heart. Some have paid us more attention and respect since then. The people's superstitions and follies are very manifest on such occasions. One young man especially came boasting before us that he had been made proof against every evil by applying certain medicines to his skin. I fear many of them think that white men take medicine which makes them invulnerable. After re-dressing several of their wounds, I found them carrying away the dirty pieces. I inquired why they did so. Several said if a dog or pig devoured them, their sores would never heal up. May the dear friends in England pray for and help us, that the day may be near when these envious tribes throughout Africa shall love each other, and live under the peaceful influences of the Gospel of the Grace of God."

THE BRAHMISTS OF DACCA.

BY THE REV. ISAAC ALLEN.

Just after my arrival here, emboldened by the advent from Calcutta of some stray student of the Bhowanipore Institution, who to avoid entering a profession, as his father desires, idles about the country on 50 rupees per month as Brahmo lecturer, the Brahmists commenced a regular attack on Christianity, Their first attack was a lecture entitled "The Christianity of Christ *versus* The Christianity of the Churches," their object being to prove that *they* alone were the true Christians, and all others wrong. The materials from which they gathered their means of attack being—first, Parker's books; next, Channing's sermons; and last, Colenso's bulky addition to the literature (!) of infidelity. To their first lecture I lost no time in replying; but as they shrank from a public discussion, *viva voce*, and refused us the loan of their meeting-place, contemptuously pointing us to the streets as the proper place to reply in if we desired to do so, we met at the Normal School next evening, and there cut up their balderdash at such a rate that one student said to another in passing out—"Well, if I were that Kali Prosonno, and had been cut up like that, I'd throw myself into the river." The lecturer happening to overhear this, was so enraged that he said next day he "felt like returning at once and pitching into me;" but "discretion was the better part of valour." One of the representatives of our most Christian government here, sent an order forbidding the further use of the schoolroom for any such purpose as the investigation of religious truth, or the defence of Christianity!

With their usual Bengali cunning, the Brahmists then deferred all attempt at reply until the last evening of the college term, when, the students leaving for the vacation month, my silence would of course be secured for a month, which they would take care to use as capital, affirming that its cause was, not the absence of the students, but inability to reply. Very shrewd, you see; but on the evening in question, Mr. A. and myself attended, and though forbidden to speak in reply, noise and uproar meeting my every attempt, I succeeded in compelling him to read certain texts here and there amid the garbled extracts he was making of the Scriptures, in order to prove that Jesus Christ never claimed to be God, never claimed the attributes of Deity, neither did his disciples for him. Of these two or three passages I gave him, he of course could make nothing, and his only reply was to the text, "Before Abraham was, I am"—Oh, Jesus had the notion that He was the Christ whom the Jews expected, but He was mistaken there. Pressed for a definition, he said He was "an enthusiast!" yet in other places eulogizing Him as possessed of "immeasureable wisdom." To the passages—"God manifest in the flesh," "God our Saviour," "In the beginning was the Word . . . and the Word was made flesh," his flippant reply was—"Well, if John and Paul believed that Christ was God, we don't, and you may if you like: we will take only the words of Christ himself;" thus flying back and forth, yet compelled to concede the whole point he set out to establish, a fact of which I shall not be slow to use. They followed up the advantage of the vacation which their cunning had given them by two attacks in the Dacca *Prokash;* one on the discussion, affirming, of course, that their champion had cut all my arguments to pieces, but conveniently forgetting that he had conceded the whole point which he raised with us; the second, on Colenso's apparent victory in the recent suit before the Privy Council, inferring therefrom the speedy accomplishment of their wish—"It is plain, therefore, that Christianity will shortly breathe its last, and the true religion (Brahmoism!) universally prevail." To the latter I have already written a reply, to be printed in one of the native papers if the *Prokash* refuses to print it; to the former I wish to reply in lecture form, if it be possible to procure a place to speak in.

The Calcutta Tract and Book Society have kindly granted me whatever number of English tracts on the subject I wished to distribute; but in regard to Colenso, it must be a newspaper battle, as I shall thereby have a larger audience, and use the Hindoos against the Brahmos, or the Brahmos against themselves, as the case

may be; bringing the truth of Christ to bear on a much wider space than would be otherwise possible. Oh that the prayers of brethren in England may be earnest in behalf of the many young men here obtaining an education and soon to go out and take their place in life as teachers, or officials, or landowners—the middle class of India, in fact,—that they may carry away from hence seeds of life which shall be planted and bring forth an abundant harvest amid the ignorant millions around.

A MISSIONARY TOUR IN THE NORTH-WEST PROVINCES.

BY THE REV. JOHN WILLIAMS.

Imam Masih and myself started from Delhi on the 9th of February last, and reached a village called Bahadurghar on the 10th. We stayed here for nearly a month, and daily preached in the bazaar. Large crowds assembled together. They listened well, received many tracts, and seemed to be much pleased with what we proclaimed. Occasionally some good discussions would happen between us, which seldom failed in producing some good effects in the minds of those present. The Duffeedar of the village paid me many visits, and candidly confessed his convictions of the truth of the Gospel. He told me more than once that he was a Christian at heart, and truly believed in the sufficiency of the Saviour to save him, though, as he expressed himself, he was too timid to come out manfully and make a public profession. We trust this man will by-and-bye work out his convictions, and show to his fellow countrymen that he is a true disciple of Christ.

About the commencement of March we left this place and moved on towards Rona, where we remained a whole month. Here our beloved brother Sabha Chund heartily joined us, and often accompanied us to distant villages, in order to make known to his friends and the heathen around the way of life. As this neighbourhood consists of many large and adjacent villages, we determined not to lose time, but to do our best to visit them all. We did so, and were exceedingly pleased by the accommodating manner in which the people received us, and the good attention they gave us.

THE YOUNG PUNDIT.

One day at Rona we met a young pundit who was exceedingly clever in his knowledge of Hinduism, and the philosophy of this country. He knew Sanscrit well, and was thoroughly acquainted with the Vedantic system. He, instead of opposing us, as many of the people thought he would, sat down quietly and listened calmly until we finished our addresses. He opened not his mouth in opposition, but came forward and humbly asked me where my tent was pitched. I told him. "Then," said he, "I shall see you to-morrow, if you will kindly allow me to come over." "By all means," said I, "and bring some of your friends with you." "All right," he replied, "we shall come early." He kept his promise, and visited me. On his arrival I invited him into the tent, gave him a chair to sit upon, and told him to take it and enjoy himself in it. Having glanced for a short time at the common affairs of life, I asked his opinion concerning the nature and attributes of God, the nature and consequence of sin, and the way to obtain eternal happiness beyond the tomb. He readily complied with my request, and candidly stated his views respecting these points. The result was, that a good discussion took place between us, which lasted nearly five hours. But as we were about closing our debate, he assured me that he was perfectly convinced of the truths I tried to defend, and faithfully promised to visit me again, which he did three or four times during my stay in the place. The last time he visited me he told me he believed our religion to be far superior to his, as its truths were plainer and more suitable to the moral and spiritual state of man. He said that the doctrine of mediation was perfectly strange to him, and that he had not the faintest idea of it before that day. He promised to think more of this wonderful truth and come to me again. I have some faint hopes of him, and truly trust God will, in his due time, have compassion upon him.

CHRISTIANS IN SECRET.

There are three or four men at Rona who, I believe, are true Christians at heart, though they do not possess that degree of moral courage which is required in this land to make an open profession of Christ. They have twice or thrice been persecuted on account of their being found in the company of Christians, and because they attend their services; and I am happy to say that they bear their troubles nobly. The head man of the village is very much against them, and undeservedly vexes them; nevertheless they cleave to their convictions and often join Sabha Chund in reading the Scriptures and in prayers. One day they told me that their hope for salvation was in Christ alone, and that without faith in him none can be saved. They have lost all their confidence in Hinduism, and are truly convinced of the necessity of following the Lamb whithersoever he goeth. I trust this, in a short time, will actually be the case.

APOSTOLIC LABOURS.

In April we left this beautiful neighbourhood for Rhotuck, where we intended staying during the hot and rainy seasons. We spent a whole month here, preaching daily in the bazaars to large crowds of people, who listened attentively to the truths proclaimed. At first we got a few oppositions from a certain class of the Mahometans called Wahabis, who are great enemies to the Christian religion, and were determined to vex us as long as they could. But as Imam Masih, my fellow labourer, was superior to them in point of learning and in his acquaintance both with Arabic and Persian, we got the victory over them, and thenceforth were allowed to go on with our work without much interruption. Many of the inhabitants of Rhotuck seemed deeply impressed by the truths spoken, and were desirous to know more about the way of life. Since, I had the pleasure of administering the Lord's Supper here to four individuals besides myself, three of whom were native Christians, and one European, who is the assistant-superintendent of police of the station. He is the son of our beloved brother the Rev. D. P. Broodway, and is exceedingly zealous for our mission, and does his best to make our native Christians happy. Here I beg leave to express my sincere thanks to the few Europeans at Rhotuck for their sympathy, and the great kindness they have shown me.

As we could not get a suitable place here to dwell in during this trying season of the year, and as the heat was increasing daily in its intensity, we were obliged to leave the place for Kugger, where we shall probably stay until the close of the rainy season. The Gospel has been seldom preached here, but I am happy to say that the people give us good attention. We visit the bazaars every day and get good attendance.

MAHOMMEDAN ADVERSARIES.

For a few days at the commencement we were rather vexed by some of the Mahometans, who determined to oppose us as long as they could. But, having exhausted their reasoning powers, they calmed down and were appeased. One of the party knows the whole of the Koran by heart, and on that account is called hadji. He has a very large and retentive memory, and can relate any part of the Koran whenever he pleases. Having been defeated in the bazaar, he and one of his friends came to me one day in order to have a good talk concerning the Koran and the Gospel. Having commenced our debate and carried it on to a certain length, he began to feel the danger of his position, and confessed that he was not sufficiently acquainted with the Gospel to be able to refute it. Thus he politely gave up the debate, and asked me for a copy of the New Testament, which I presented him with, sincerely requesting him to read it without prejudice and for the sake of getting at the truth, and he faithfully promised to do so. My impression is that the man is, to a certain extent, convinced of the truth of Christianity, but is not persuaded to receive it until he can see more about the matter. I hope God will guide his thoughts, and influence his heart so that he may be converted unto him and be saved.

RAM DASS, OF FUTTICKCHERRY.

BY THE REV A. M'KENNA, OF CHITTAGONG.

Our friend and brother in Christ, Ram Dass, of Futtickcherry, has ceased to live. The circumstances of his death have been very horrible too; the only consolation we have respecting him, a great one indeed, being, that he was eminently fitted for that Master's service in heaven, whom he served so well on earth. He is, undoubtedly, with the Lord. He was attacked by Dacoits in his house at Futtickcherry, and left for dead on the 29th of November. On the 18th of November I took leave of him at Futtickcherry, to go further north, circumstances having compelled me to leave him earlier than I had intended. We had the Lord's supper together, all of us, on the 19th. I re-passed his place on the 26th, but did not stop, as he was not there. On the 30th he lay in his blood beyond all recovery. It may be questioned whether the attack was not intended at least to include me, as it was fully expected that I would put up again with Ram Dass, on my return, and there are one or two circumstances which had, in the light of events, given strong colouring to that supposition. I may mention that Ram Dass' farm or talook of Andermanick touches the east side of the western range of Chittagong hills, occupied by Tipperahs, and other hill tribes, who, like savages all the world over, can never really be depended on, whatever may be said to the contrary. It was hoped, through Futtickcherry (a hope now, I fear, extinguished), that we should have been able to reach those people, and Ram Dass had frequently tried to do good amongst them. They knew him and his house well. When I was there he had visitors from amongst them, whose ailments were looked to, and to whom the Gospel was preached, perhaps some of the very men who were afterwards guilty of Ram Dass' blood. At dead of night of the 30th, some forty Tipperahs descended from the hills, bound Ram Dass, his wife, and relations, took away everything they could lay their hands on, set fire to his house and buildings, and then, seemingly because he tried to get here, beat him with dhars (hand-axes for cutting timber) and clubs, as they thought at the time, and as the event has since, alas! proved, to death. He was, after some delay, brought into the station some days after, late at night, and there died.

According to his own account, and the tradition of the oldest of his neighbours, he was in the 97th year of his age, and was, whatever his *exact* age may have been, unquestionably a very old man. Physically and constitutionally he was a really wonderful man. With the exception that he was slightly bowed, and had been toothless for many years, it was difficult, at first sight, to distinguish him from a hale and hearty man of 45 or 50 years of age; always contented, always cheerful; courage, simplicity, undoubting faith, godly sincerity, and open-handed hospitality according to his means; these he had, allowing for the difference of situation, in quite as large a measure as even remarkable European Christians, with no possibility of the *éclat* which such graces largely call forth in Europe, and in a larger degree than any native christian I have ever known.

His conversion to God some years back was an illustration of the text, "Herein is that saying true, one soweth and another reapeth." He had gone to Benares, I think, or some place up country, heard, and believed, not improbably perhaps —when about being considered an unfruitful field I believe—at the very time when the preacher might have gone home with a heavy heart, lamenting, "who hath believed our report, and to whom is the arm of the Lord revealed?" Yet, assuredly, speaking in view of eternity, being the instrument of the conversion of one like *him* is worth a life of labour and a mint of missionary money. Ram Dass was a Christian and an Evangelist of the true type; wherever he went, whether to the bazaar to make purchases, or on a journey, or to the city, in good report or in evil report, to the house of the bigoted hindoo, or to that of the scoffing so-called Christian, he left not his Master behind him, and not few are the times that, at the hands of the heathen, he has been beaten for his Lord's sake. He was jealously regarded by the zemindars around, who, some of them amongst the worst of the race, when he was robbed some three years ago, were believed to

have instigated the Dacoits. But our honoured and well-beloved brother is now at rest. His natural robustness and great physical strength gave promise of a yet long life, but his gracious Redeemer, who rescued him from the service of sin and Satan, has said unto him "Come up higher." He is translated to a better service. And on that eventful day, when true greatness shall be conspicuous and the Lord shall make up his jewels, well persuaded am I that Ram Dass of Futtickcherry, poor and insignificant comparatively as he was, will rank amongst the truly noble of Chittagong, and with the salt of the earth. All the honour we could show to our deceased brother was shown. I saw to the funeral myself. In death, though he looked much older, there was the same benign and placid expression of countenance as in life, though it was painfully sad to look upon that venerable face marred with those dreadful wounds. But he is now a sufferer no more. Eight of his brethren carried him to his burial. May God prosper his cause, and raise up many like him.

MISSIONARY MOVEMENTS.

SEWRY.

Mr. Williamson informs us that his health has so greatly improved that he is able, not only daily to preach in the bazaars of the stations, but in the cold season to visit the villages round. Last cold season he visited fifty villages, three markets, and one fair, and nearly all three times. A young man of Christian parentage has been baptized, and several interesting inquirers are under instruction. One has disappeared, having probably been removed by his relations.

CALCUTTA.

The recent illnesses of our esteemed brother, the Rev. A. Leslie, and the infirmities consequent upon them, have at length led him to resign the pastorate of the church in the Circular Road. With one exception, Mr. Leslie is the oldest missionary of the Society in India. He has laboured in the cause of Christ, first at Monghyr, and then in Calcutta, not fewer than forty-two years. His ministry has been greatly blessed, and he retires from active service with the warmest affection and esteem of multitudes. His congregation have shown their sense of his valuable services by a substantial testimonial. Mr. Leslie's resignation of the pastorate took place on the 1st of June.

DACCA.

Mr. Allen reports the addition of five by baptism to the native church, all children of members of the Church save one man, who has been an inquirer for some time. There are many young men in the college who give their assent to the truths of Christianity, but have not courage or love enough to confess Christ openly.

MONGHYR.

The anglo-vernacular school contains one hundred boys. Mr. Edwards, in addition to a school at Jumalpore, has also opened one at Kagharia, a large village eight miles below Monghyr, on the banks of the Ganges. One person has been baptized, and there are several interesting inquirers among both Hindus and Mussulmans. The bazaar preaching is attentively listened to.

INAGUA, BAHAMAS.

Mr. Littlewood writes that he has been busily occupied in completing the alterations in the chapel, which have cost about £200. He greatly needs assistance to finish the payment for the work. We warmly commend his case to the kindness of our friends.

MAYAGUANA, BAHAMAS.

A Church of 27 persons has been formed in this island. The school is in excellent order, and a chapel is to be commenced forthwith. Mr. Littlewood informs us that the fertility of this coral island is attracting a good many persons, and he expects that it will ere long become one of the most populous of the group.

HOME PROCEEDINGS.

Numerous meetings have been held during the past month in Leicestershire by the Revs. F. Trestrail, and R. Robinson; Halifax, by F. Trestrail, J. Makepeace, and J. Timmis, supplying Trinity Road Church in that town; Somerset and Dorset, by Dr. Underhill and W. Sampson; Worcestershire, by Dr. Leechman and J. Gamble; Huntingdonshire, by J. Gregson and J. Williams, of the London Mission, the meetings in that county being united in behalf of the two societies; Norfolk in part, by J. Gamble and W. McMechan; Manchester, by R. Robinson and W. Brock; Pembrokeshire, by N. Haycroft; Hampshire, by Dr. Evans and T. Pottinger; Hull, Beverley, &c., by R. Bion and J. Robinson; Box Moor, and subsequently, East Lancashire, R. Bion; Plymouth and vicinity, by W. Sampson; West Riding of York, by R. Robinson, assisted by brethren in the district.

Of many of these meetings we have received most encouraging accounts, and they have been fully justified by the remittances which have already come to hand from some of the districts visited. We hope these indications of good may be found to apply to them all.

We are happy to announce the safe arrival of the Rev. J. Gregson from Agra, his health having been greatly benefitted by the voyage. He came, too, most opportunely, for Mr. Sibley of Jamaica, who was to have taken one or more districts, has, we regret to say, been utterly prevented by serious illness from engaging in all public work, and his friends are in great anxiety respecting him, apprehending a protracted period of sickness, if not danger as to his life. We commend him to the sympathy and prayers of our friends. We have, therefore, to thank Mr. Gregson for so willingly consenting to enter on the work so soon after his arrival. We are also concerned to announce the sudden and somewhat serious indisposition of Mr. McMechan, who was to have visited Leicester, but who was compelled to return to Bristol and remain there, as his medical adviser forbade his leaving home for a time. Subsequent communications, however, state that the illness has happily passed away.

The next quarterly meeting of the committee will be held in Bradford, October 10, the day before the Autumnal Session of the Baptist Union. Members of Committee requiring accommodation will be so kind as to write to Mr. Thomas Stead, 9, Belle Vue, Bradford. The friends there have suggested the holding of a special public meeting in St. George's Hall on the evening of that day, to be a united meeting of the missions of the two sections of the Baptist denomination. To this suggestion the committee have given their cordial assent. It is expected that Mr. Crossley of Halifax will preside, and the Revs. W. Wilkinson, late of Orissa, J. Gregson, of Agra, A. McLaren, B.A., of Manchester, and J. P. Chown, of Bradford, lately returned from America, have kindly consented to take part in the proceedings.

At the quarterly meeting the committee hope to see the pastors and deacons of the churches in the district, as well as the treasurers and secretaries of the local auxiliaries. Information on the state and prospects of the mission will be given, and some important items of business considered, in regard to which it is desirable that as many of our friends as can attend should be present, in order to become acquainted with the facts and the proceedings adopted thereon.

The Rev. J. and Mrs. Robinson sailed from Southampton October 20th on their way to Calcutta. We trust they will have a speedy and prosperous voyage.

NOTICE.

We beg respectfully to intimate to the treasurers and secretaries of local auxiliaries the advantage of sending up, from time to time, all monies they have in hand *on account*, and not to wait until all the subscriptions and collections are gathered in. Every £10, at this period of the year, when the demands on the treasurer are so pressing and constant, is of material use.

Considerable inconvenience arises from our friends not always remembering the change in the Society's address. It is *not* now 33, Moorgate Street, but

2, John Street, Bedford Row, W.C.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from August 21st to September 20th, 1865.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T.* for *Translations.*

Donations.	£	s.	d.
A Friend, for *Africa*	0	12	0
"Alfred," First fruits	5	0	0
Anonymous	1	0	0
Bible Translation Society for *T*	50	0	0
B. W. C.	1	0	0
Foster, Bligh, Esq., Biggleswade, for *Rev. J. Kingdon's Chapel, Jamaica*	1	0	0
Friends at Leeds, by Thomas Harvey, Esq., for *Rev. J. Kingdon's School, Jamaica*	4	0	0
Kerry, Miss Annie, Collected by, for *Mrs. Kerry's School, Intally*	1	12	0
Rouse, Rev. G. H., M.A., for *do.*	1	0	0
Legacies.			
Birch, the late Mrs. Katherine, of Great Driffield, by Messrs. Foster & Tonge	10	0	0
Greaves, the late Miss, by H. Fotherby, Esq., M.B.	19	19	0
Urquhart, the late Alexander, Esq., Builder, Elgin, N.B., by Alexander Urquhart, Esq.,	5	0	0
London and Middlesex.			
Clapham Common— Contributions	7	10	1
Hammersmith— Contributions	13	3	7
Islington, Providence Chapel— Contributions	2	0	0
Do., Salters' Hall— Contribs. on account	2	10	0
Do. for *Rev. J. Smith's N.P. Delhi*	3	0	0
Lower Edmonton— Contributions	5	1	9
Upton Chapel— Contribs. for *Rev. A. Sater's N.P., Africa*	12	0	0
Walworth Road— Contribs. on account	6	5	0
Do. by Y. M. M. A. for *N.P., Delhi*	3	15	0
Buckinghamshire.			
High Wycombe— Collection	2	3	8
Cambridgeshire.			
Cambridge— Donation	20	0	0
Devonshire.			
Barnstaple— Contribs. for *Rev. J. Bacey's Chapel, Bahamas*	1	5	0
Stoke Gabriel— Contributions	2	17	0
Dorsetshire.			
Gillingham— Contributions	11	13	7
Durham.			
West Hartlepool— Contribution	0	10	0
Gloucestershire.			
Avening— Collection	1	0	0
Eastington, Nupend Chapel— Contributions	5	17	5
Hampton— Contributions	2	0	6
Lydney, Pillowell, Forest of Dean— Contributions	1	6	0
Shortwood— Contributions	18	14	0
Stroud— Contribs. on account	16	1	6
Uley— Collections for *W. & O.*	0	5	0
Contributions	2	7	6
Woodchester— Contributions	0	18	0
Hants.			
Portsmouth, Portsea, and Gosport, Auxiliary— Contribs. on account	50	0	0
Herts.			
Buntingford— Contributions	0	6	0
Kent.			
Forest Hill— Contributions	30	0	0
Lancashire.			
Liverpool, Myrtle Street Juvenile Society— Contribs. for *Rev. J. Clark, Savannah la Mar*	5	0	0
Do. for *Rev. J. Allen, Ceylon*	5	0	0
Do. for *Rev. J. Smith's N.P., Delhi*	12	10	0
Do. for *late Rev. W. K. Rycroft's School, Bahamas*	7	10	0
Do. Pembroke Chapel Juvenile Society— Contribs. for *Schools, Intally, India*	9	8	8
Oswaldtwistle— Contributions	3	10	0
Leicestershire.			
Foxton— Contributions	1	0	0
Husbands Bosworth— Collects. Pub. Meetings	1	16	0
Leicester, Belvoir Street and Harvey Lane, School— Contribs. for *Rev. H. Silva, Matelle, Ceylon*	17	6	6
Leicester, Charles Street— Contributions	98	10	10
Do. for *N.P. Delhi*	28	16	8
Do. for *Mukuwitta Chapel, Ceylon*	1	11	1
Loughborough— Contributions	3	16	8

NORTHAMPTONSHIRE.

	£	s.	d.
Bugbrook and Heyford—			
Collections	10	7	3

SOMERSET.

	£	s.	d.
Withycombe—			
Contributions	1	1	0
Do. for *Africa*	0	10	6
Do. for *China*	0	10	6

STAFFORDSHIRE.

	£	s.	d.
Mining District Auxiliary—			
Contribs. on Account	46	2	0

SUFFOLK.

	£	s.	d.
Bramfield—			
Contributions	0	10	0

SURREY.

	£	s.	d.
Dorman's Land, Lingfield—			
Contributions	25	0	0

WARWICKSHIRE.

	£	s.	d.
Dunchurch—			
Collection	2	0	0

WESTMORELAND.

	£	s.	d.
Sedbergh, Kendal—			
Contributions	2	7	6

WORCESTERSHIRE.

	£	s.	d.
Evesham—			
Contribs. on Account	20	0	0

YORKSHIRE.

	£	s.	d.
Bridlington—			
Contributions	13	7	9
Do. for *China*	0	13	0
Middlesborough—			
Contributions	0	2	6
Scarborough—			
Contribution	5	5	0
York—			
Contributions	9	10	0

SOUTH WALES.

	£	s.	d.
MONMOUTHSHIRE.			
Michaelstonevedw Tirzah—			
Contributions	3	0	0

SCOTLAND.

	£	s.	d.
Berwick on-Tweed, 1st Chapel—			
Contributions	2	0	0

IRELAND.

	£	s.	d.
Dublin—			
Contribution	2	2	0

FOREIGN.

	£	s.	d.
Australia, Melbourne—			
Donation, — Baine, Esq.	10	0	0

CORRECTION.—In the last Annual Report the Contributions from Leominster should have been acknowledged as from the Baptist Church Meeting in the British Schoolroom, per Mr. George Boulton, of Westgate, Deacon, *not* from the church under Mr. Nash.

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from August 20th to September 20th, 1865.

	£	s.	d.
Delta, Brighton	5	0	0
B. B.	1	0	0
Ross, Broad Street Chapel, "Lord's Table Gifts," Sept. 3rd	0	15	0

FOREIGN LETTERS RECEIVED.

AFRICA—AMBOISES BAY, Pinnock, F., July 22.
CAMEROONS, Saker, A., July 11, 30; Smith, R., July 30.
SIERRA LEONE, Fuller, J. J., Aug. 18.
ASIA—INDIA—AGRA, Broadway, D. P., July 10; Williams, J., July 15.
BERHOOM, Williamson, J., July 4.
CALCUTTA, Lewis, C. B., July 8, 15, 22, Aug. 1, 8.
HUGGER, Williams, J., June 5.
JESSORE, Johnson, E. C., July 12.
LANDOVER, Gregson, J. G., July 30.
MASSOORIE, Anderson, J. H., June 15, Aug. 8.
MONGHIR, Edwards, E., July 8, 25; Parsons, J., July 28.
AUSTRALIA—ANGASTON, Hannay, J., June 26.
CANADA—GRANDE LIGNE, Lafleur, T., Aug. 10.
EUROPE—FRANCE, GUINGAMP, Bouhon, V. E., Aug. 17.
NORWAY, CHRISTIANA, Hubert, G., Sept. 8.
WEST INDIES—BAHAMAS, INAGUA, Littlewood, W., Aug. 17.
TURK'S ISLANDS, Kerr, D., Aug. 13; Moon, F. Aug. 12.
HAYTI, PORT-AU-PRINCE, Baumann, W. Aug. 10; Webley, W. H., Jacmel, Aug. 25.
JAMAICA—BELLE CASTLE, Harris, J. B., July 31, Aug. 23.
BLACK RIVER, Barrett, J., July 22; Holt, S. W., Aug. 7; Maxwell, J., Aug. 7, 14.
BROWN'S TOWN, Clark, J., Aug. 23.
CONTENTMENT, Hutchins, Mrs., July 31.
MOUNT CHARLES, Thompson, J., Aug. 4.
MOUNT HERMON, Hume, J., April 24.
PORT MARIA, McKay, Mrs., Aug. 25.
RIO BUENO, East, D. J., Aug. 7, 18, 23.
SPANISH TOWN, Phillippo, J. M., Aug. 7.
STEWARTON, Knibb, Mrs., Aug. 23.
STEWART TOWN, Milliner, G., Aug. 4, 21.
TRINIDAD, Law, J., Aug. 23.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

R. S. Foster, Esq., Brixton Hill, for numbers of *Freeman*, for 1863.
R. Moseley, Esq., York, for Maps for *Mr. Roberts, Calabar Institution, Jamaica.*
Ladies at Camden Road Chapel, by Mrs. Underhill, for Box of Soap, for *Rev. W. Teall, Jamaica.*
Ladies at Camberwell, by Miss Harwood, for Box of Clothing, for *Mrs. Sale, Calcutta.*
Thomas Harvey, Esq., Leeds, for a Box of Medicines, for *Rev. J. Kingdon, Waldensia, Jamaica.*
R. Allport, Esq., Stoke Newington, for Parcels of Haberdashery, for *Rev. J. Clark, Brown's Town; Rev. B. Millard, St. Ann's Bay;* and *Rev. G. E. Henderson, Montego Bay, Jamaica.*
Friends at Hitchin, by Mrs. Short, for a Parcel of Clothing, for *Rev. A. Saker, Cameroons, W. Africa.*
Mrs. Risdon, Pershore, for Parcel of Clothing for *Rev. J. Clark, Brown's Town, Jamaica.*
Friends at Zion Chapel, Gravesend, for a Box of Clothing.

CORRECTION.—The parcel acknowledged in last month's *Herald*, for Rev. J. Jackson, was *not* from Camden Road Chapel.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart, M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D. Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac. Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

"IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—*Andrew Fuller to Joseph Ivimey.*

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

OCTOBER, 1865.

TREASURER—G. B. WOOLLEY, ESQ. SECRETARY—REV. C. KIRTLAND.

OFFICE—MISSION HOUSE, 2, JOHN STREET, BEDFORD ROW, W.C.

CONTENTS :—

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THE RELATIVE CLAIMS OF TOWNS AND VILLAGES ON HOME MISSIONS.
SHORT SKETCHES OF HOME MISSIONARY STATIONS :—1. Stow. 2. Winchester.
GLEANINGS FROM THE LETTERS AND JOURNALS OF IRISH MISSIONARIES :—1. The Fugative Found. 2. New Station. 3. The Seeking Child. 4. The Converted Romanist. 5. Spirit of hearing. 6. Eighty Years a Disciple.
APPEAL FOR CLOTHING.
LIST OF CONTRIBUTIONS.

Since the publication of the September number of the *Chronicle*, the Committee have adopted four new stations connected with the British branch of the Mission—Great Sampford, Sible Headingham, St. Helier's, in the Isle of Jersey, and Grove Road, Victoria Park, London. The last is the centre of a densely populated district in the East of London, which is very poorly supplied with the means of grace. With the sanction of Dr. Angus, a public hall was hired, and supplied by the students from Regent's Park; eventually however, it was placed under the care of the Rev. Allan Curr, formerly a student in the college, and, for sometime past, he has been the recognised minister of the new place, where he is labouring with great diligence and a pleasing measure of success. A commodious place of worship is being erected for the congregation, and should the Mission be in a position to sustain Mr. Curr for a few years, there is reasonable ground for hoping that a strong and self-sustaining Church will be the result.

For a long time past, many of the warmest friends, and most liberal supporters of our Home Missions, have entertained the opinion that, instead of spending money year after year upon village churches, which are never likely to become independent of external aid, it would be far better, even in an economical point of view, to select a few large towns, and concentrate missionary effort on them, with a view of establishing Churches which will be likely to support their own ministry, and evangelize the surrounding villages. The examples of the Apostles is doubtless in favour of this plan. They took the great centres of population, both in Asia and Europe, and there they planted Churches, and raised up a native ministry. The want of adequate funds has prevented the Baptist Home Mission from trying this experiment on a large scale; and, where the effort has been made, the measure of support given has hardly ever been sufficient to secure the end at which the executive has aimed. If anything effectual is to be done in the great cities and towns of England, grants must be made on a scale which will secure a ministry which is likely to command large congregations. Let the Denomination place at the disposal of the Committee, say fifteen hundred a year for this purpose, and the probable result would be the creation—in a few years—of five or six flourishing churches. If the places were wisely chosen, and the men sent to occupy them selected solely with a view to their adaptation, success would be sure to crown the undertaking. This is no dreamy speculation. The thing has been done—is now being done—and can, therefore, with God's blessing, be done again.

But while we are to look especially to the large towns for greater and more speedy success than in the villages, these must not be overlooked. The small and scattered populations of Judea had a share in our Lord's labours—"*He went round about the villages teaching.*" To withhold assistance from villages and

small towns on the ground that they are not likely to become self-supporting, is placing Home Missionary obligations in a somewhat commercial aspect. The circumstances of hundreds—it would be no exaggeration to say thousands—of rural districts, in relation to the means of grace, have greatly changed within the last quarter of a century. Truth is departing from many an ancient sanctuary, and in not a few of the quiet nooks and corners of old England, the village chapel is the only place where the Gospel is preached in its simplicity and fulness. The Committee of the British Mission have recognised the claims of both our urban and rural populations, in the fact that two, out of the four stations lately adopted, belong to the latter class.

SKETCHES OF MISSIONARY STATIONS.*

Stow-on-the-Wold, Gloucestershire, occupies a bold and commanding position on the old Roman Foss-way. Owing to its elevated and exposed situation, it is exceedingly bleak and cold, but this is partly compensated for by its healthiness, and the wide reach of beautiful scenery which stretches away on almost every side, and which is enriched by fruitful fields, warm hedgerows, comfortable farmsteads, and fine mansions. The population is a little over 2,000, its general moral character not very high, and religious progress comparatively slow. The Baptists have had a footing here ever since the year 1660, and during the troublous times of that period, its members shared in the tribulations of their brethren. From an interesting little work, entitled "Pictures of the Past," by the Rev. Thomas Brooks, now of Wallingford, and formerly of Bourton-on-the-Water, the author gives a list of persons who were fined for not coming to Church, and not receiving the Lord's Supper. Among these are three members of "Stowe" Church—John Hyett, £5; Matthew Freeman, £24 17s.; and Widow Bryan, £2 10s. The Pharisees do not stand alone in the crime of devouring widows' houses. This Church seems never to have occupied the social position that its sister Church at Bourton did; hence, in the year 1742, it was united with the latter community by a written agreement, which secured one religious service a month at Stow. The union was dissolved in 1812, and from that time to this the brethren have been bravely struggling with difficulties, some of which they have surmounted. Not long since, a very neat and commodious chapel was erected, which is now free of debt, and, with the aid of a small grant, they are able to support their own worship. The present minister—the Rev. Samuel Hodges—formerly a missionary in Jamaica, is working hard to consolidate and increase the Church. During the summer time, Mr. Hodges' voice is often heard on the hill-side and in the town, proclaiming salvation to the lost.

"Stow needs some special efforts," says Mr. Hodges, "for many persons are living in the total neglect of the means of grace. We have a large Sunday School in connection with our chapel at Stow. The room in which it meets is inconveniently small, so that we find it difficult to teach and keep order." There is a good prospect of this Church becoming self-supporting at no distant time.

Winchester.—Who has not heard of Winchester, the ancient *Venta Belgarum*, and once the proud capital of Old England. The founders of most of our Cathedral Establishments had a keen eye for the beautiful and fruitful in the localities on which they fixed. Winchester is not an exception to the general rule. It rises gradually from the right bank of the Itchin, and overlooks some of the finest scenery in Hampshire. It is rich in historical associations of a stirring character. Who can walk under that solitary western gate without thinking of the identical bushel of King Edgar, and other Anglo-Saxon standards of measure, which are said to be preserved in one of the apartments? It may

* We purpose giving, in the successive numbers of the *Chronicle*, a few sketches of Missionary Stations.

not be a matter of much interest to us, that Winchester was the birth-place of the third Henry, and the wedding-place of Mary of England and Philip of Spain; that here Henry VIII. entertained the Emperor Charles V. with a splendour and magnificence that seemed to rival the banquets of oriental monarchs; that in the grey old cathedral repose the ashes of William Rufus, of many of the petty monarchs of Wessex, and the Saxon Kings of England. But the man who can move among these memorials of the long past, and cross some of the ancient landmarks of his country's history without emotion, is not to be envied. For many years past there has been a Baptist cause in this city, but in the year 1861 a few earnest men opened the Corn Exchange for preaching, and among the results of this step are a new church and a handsome chapel, in which Mr. Thorpe is labouring with considerable success. The station is connected with the Hampshire Association, and is assisted by a small supplementary grant from the British Mission. Our brother has gathered around him a band of praying and devoted persons, and if the present growth of the church and congregation remains unchecked, they will very soon be in a position to relinquish the assistance which they receive, and enable the Association to turn its attention to some other destitute place in the county.

From Ireland the reports of the missionaries are, on the whole, of a satisfactory character.

Portadown.—Conversion of a young woman.—Mr. Douglas writes:—

"A respectable and intelligent young woman was observed to attend our services occasionally on the dark and stormy evenings of last winter and spring. No one knew anything about her, save that she wrought in a factory. One night, as I was on my way to a cottage meeting, I was hailed by a strange man, in a labourer's costume, who said that a young woman was most anxious to converse with me. I accompanied him, and on entering the house found this young woman, whom I had seen at the meetings. She was recovering from an attack of erysipelas, and stated that a sermon of mine, and also one of Mr. Taylor's, of Tandragee, had been much blessed to her." 'I had,' she said, 'all my life been trying to weave a righteousness of my own, but now I bless God that, in his providence, I was led to enter the Meeting House, where I discovered the insufficiency of my own works, and was led to put on the righteousness of Christ.' She informed me that she was the daughter of a medical man in extensive practice, living in a town fifty miles distant, and the niece of two excellent clergymen whom I well know; that in a fit of anger she had left her home, assumed a false name, and had been employed in a factory during more than a year. Her proud heart would not allow her to return to her parents, but, now that the truth had humbled her, she sought a reconciliation, and very shortly afterwards, her mother came and took her away. But all further intercourse with *us* was strictly prohibited. May she remain stedfast in the truth, and bear witness for it in her home."

Larne, County Antrim.—In the *Chronicle* for July it was mentioned that Mr. Hamilton had been to preach in this town through the instrumentality of a man named David Moore, whom he had baptized a short time before. Respecting this new effort, Mr. Rock, assistant missionary, writes:—

"We have taken a room which was formerly used as the parochial school. We collected money for seats, and got as many as will fill it comfortably. The place will hold 100 persons, is well lighted, and is every way suited for a preaching station. Last Sabbath it was crowded, and evidence was not wanting to show that the power of the Lord was present. Many were melted to tears. I prayed God to seal his own truth on their souls. My heart yearns for the conversion of sinners. It is my cry to God continually—'Give me souls.'"

Mr. Rock mentions the case of a little girl in his school, which our young friends will be interested with. This child had been anxious about her soul for some time past, when one morning, after Mr. Rock had been exhorting his pupils to give themselves to Christ, she manifested unusual concern, and wept bitterly.

"I went up to her and asked her what was the matter. 'It was that verse, it was that verse—'Daughter, be of good comfort.' I took her into another room, still fearing

that the need of Jesus was not sufficiently clear to her soul, when I said: 'Ah, now, my dear child, are you really in earnest?' 'Yes, sir, she said.' 'Well, then, you want Jesus to call you Daughter?' 'I do,' she replied, and sobbed heavily. 'Do you know whether Jesus has forgiven you?' 'Oh, sir, that is just what I want to know.' After some further conversation, we knelt at the mercy-seat, and, when we rose up, she was calm and happy."

Eneas McDonnell, one of the Scripture readers, sends us a pleasing illustration of the power of the Gospel on a Roman Catholic:—

"This man has an incurable disease, and is fast sinking under the malady; but his eyes are lifted up to the Heavenly Physician. He firmly believes that nothing but the precious blood of Christ can wash away his sins. His friends tell him that the best advocate he can have in Heaven is the Mother of God. His reply is simply this: 'I know she was a chosen vessel, chaste and pure, but it was her Son who ransomed me, and none else.'"

Mr. Berry writes:—

"I have visited and preached at all my stations. There is not a town or village around me where I may not preach if I had time; and so great is the desire to hear, that in some places I have congregations at mid-day during the week. At every station I have joy, and there is much prospect of greater progress. Yesterday, though it poured with rain, I had good congregations. Mrs. ——, a lady of high connections, requested to be baptized, and proposed to come here shortly for this purpose. Since my last, our beloved sister Rochfort entered into her rest, at the unusually advanced age of 102. For eighty years past, she has been a useful and honoured member of the Church of Christ, and had the joy, during the last week of her life, of knowing that her daughter and granddaughter were baptized. Her last words were—'Lord Jesus, receive my spirit.' I preached at her funeral. Around the grave were many Roman Catholics, who listened with as deep and devout attention as the Protestants.

We have more appeals for clothing. Mr. Eccles says:—"In my sub-stations I have perhaps *one hundred families who are in such rags as to be altogether prevented from attending on public worship.*" Will our readers kindly respond to this and other appeals *speedily*. We shall be glad if they will send parcels direct to the Mission House.

CORRECTIONS.—In the Report of the Baptist Irish Society for the present year the congregational collection at St. Albans is put down as £1 1s. 8d.; it should have been £8 1s. 8d. The subscriptions from Newbury, amounting to £2 7s. 6d., were omitted from the Report.

CONTRIBUTIONS.

	£	s.	d.
Winchester, by Mrs. Greenfield	6	11	6
Folkestone, Miss Gittins	1	1	0
Stratford-on-Avon, Mr. John Reynolds	1	0	0
Berwick-on-Tweed, Mr. W. Paxton	1	0	0
Louth, Legacy of the late Miss Graves	19	19	0
Burnham, by Rev. W. J. Cross	2	4	0
Putney, Mr. Layton	0	4	0
Camberwell Road, Mrs. Bassett	2	0	0
Roade, Northamptonshire	0	1	0
Newcastle-on-Tyne, by Mr. George Angus, on account	30	0	0
Abingdon, Mr. Evans	0	5	0
Hackney, Mr. George B. Woolley	5	5	0
Wokingham, Mrs. Heelas	1	0	0
Little Houghton, Miss Knight and the Misses York	0	15	0
Woolverton, Mr. A. Cooley	0	10	0
Anonymous	0	1	0
Do.	0	1	0
Elgin, Legacy of the late Alexander Urquart	5	0	0
Hackney, Mare Street, Collection per Mr. George B. Woolley	30	8	11
Camberwell, Mr. J. Eatden	0	2	6
Camden Road, Mr. Parkinson, on account	1	9	6
Southsea, Mr. R. R. May	1	0	0
Ipswich, M. A. M	0	1	0
Mrs. Banks	0	5	0
Haddenham, Anonymous	0	5	0
Conlig, Rev. J. Brown, M.A.	1	0	0
"Try Again"	0	5	0
Belvedere, Erith, by Miss Davis	1	5	0
Clapham, Mr. James Stiff	4	12	6
Dublin, Collected by Rev. W. Hamilton	13	19	0
Wharley Farm, Cranfield, Mr. Whitmee	0	10	0
Ascott, Oxon	1	0	0
Milton, Oxon, on account	1	10	0
Chipping Norton, Collection	4	9	0
Do. Subscriptions	9	11	0
Do. from Young Ladies in Miss Beal's Seminary	0	16	0
Woodstock, Collection	0	8	3
Do. Subscriptions	1	3	0
Hook Norton, Collection	0	11	4
Do. Subscriptions	1	17	6
Bourton-on-the-Water, Subscriptions	6	2	6
Do. Small sums	0	6	4
Blockley, Subscriptions, on account	2	11	6

The Committee gratefully acknowledge the kindness of Mrs. Timans, of Bedford, in sending Parcel of Clothing. Several other Parcels have arrived, but no notes have accompanied them.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1865.

THE BAPTIST UNION MEETINGS AT BRADFORD, YORKSHIRE.

THE autumnal session of the Baptist Union recently held at Bradford will be remembered with devout gratitude by all who were privileged to participate in its proceedings.

Our brethren the pastors of the churches, the members of the local committee of management, and the kind friends who so hospitably entertained the visitors, were all determined that their guests should know what is intended by a "Yorkshire welcome." When we inform our readers that 480 ministers and delegates signed the attendance list, and that all of them were entertained, free of charge, during periods ranging from two to four days, they will perceive that no small effort had been employed in providing for the comfort of so numerous a party. But while we desire to do full justice to the kindness and skill which were displayed by our Bradford friends in all their arrangements, we have happily to refer to higher causes, as the secret of the success which attended this delightful gathering.

The spirit of prayer which pervaded the meetings, the power and unction with which the two preachers addressed their vast congregations, and the yearning after closer association amongst the churches and their pastors, left the conviction on the minds of all present, that the blessing of God rested most graciously on all the proceedings of the session.

Before entering upon a brief outline of the business meetings of the Union, it may be well to give a few particulars of the churches of our Denomination in this flourishing town. Bradford is perhaps the most prosperous of the great manufacturing communities of our country. At the commencement of the present century its population numbered about 12,000, it now contains more than 120,000. The extraordinary wealth of its merchant princes is evident from the fact that they assessed themselves last year for income-tax to the amount of £7,960,000. It is a gratifying circumstance that in the midst of this surprising growth of population, and of riches, our own Denomination has acquired a strong footing, and is represented by vigorous churches and efficient ministers.

The church at Westgate chapel, of which the Rev. Henry Dowson is the pastor, was founded in the year 1753. Its first pastor was the Rev. W. Crabtree, who was recommended

to his charge "as one whom the Lord had cut out for a minister." This venerable man of God preached till he was upwards of eighty, and expired in the year 1811 at the patriarchal age of ninety-one. In the year 1805 the Rev. W. Steadman, then of Plymouth Dock, accepted the double invitation to the presidency of Horton College and the pastorate of Westgate Chapel. After nearly thirty-two years labour in Bradford he slept in Christ in the spring of 1837. In Dr. Acworth's funeral sermon we read that Dr. Steadman, during forty-six years of ministerial labour, preached 11,000 sermons. The devoted zeal of this eminent servant of God greatly contributed to the present flourishing state of the Bradford churches. In the year 1834, the Rev. H. Dowson was called from Horton College to assist his venerable tutor in the work of the ministry. Mr. Dowson's pastorate has been abundantly blessed, his church contains more than 700 members, although frequent friendly removals have taken place to establish other causes in the town. It is a remarkable circumstance, that in one hundred and twelve years the church at Westgate Chapel has only parted with two ministers. May the day be far distant that shall see it in mourning a third time!

Sion chapel was opened for worship in the year 1824, it having been erected by the church at Westgate to meet the increasing wants of the town. The Rev. B. Godwin, D.D., was its first pastor. In 1836 Dr. Godwin resigned, and was succeeded by the Rev. T. Steadman, whose pastorate continued to the year 1841, when he was succeeded by the Rev. Thos. Pottenger.

The Rev. J. P. Chown, the present esteemed pastor, entered upon his charge in 1848. His ministry has been greatly blessed. He has at present 605 members in communion, and the Sunday-schools number nearly 1,100 children. Mr. Chown has recently returned from a tour in the United States, and resumes his ministerial labours among his own people with continued and increased encouragement. During Mr. Chown's absence the house in which he resides was purchased by subscription, and presented to him on his return as a mark of general esteem.

Trinity Chapel was opened for Divine worship in May, 1857. It was built as a memorial of God's goodness to the parent church at Westgate during the period of 100 years. Within easy reach of the dense population on the west side of Manchester Road, it stands in the midst of a locality occupied by many of the more wealthy of our townspeople. It first cost was £4,000; but *two* subsequent alterations have raised the amount of expenditure to not less than £6,000. A merely nominal debt of £80 remains. The chapel will accommodate nearly 1,200 persons, and the school premises 600 scholars. In September, 1857, the church was formed by the dismission of forty-one persons from "Westgate," and, on the same occasion, the Rev. H. J. Betts accepted an unanimous call to the pastorate. In the Sunday-school 500 scholars are instructed in the truths of the gospel, and so frequently has "the Lord added to the church," that the last nett return from the roll of membership was 313. The congregations are good, and there is abundant reason for the fathers and founders of this new interest to thank God that he has done for them "exceeding abundantly above all that they have asked or thought."

More recently the chapel at Hallfield has been built, an elegant and commodious place of worship erected principally by the friends in

Sion Chapel. The church was formed in 1863, by members in fellowship with the Rev. J. P. Chown, whose successful labours rendered the separation necessary. The Rev. J. Makepeace, formerly of Luton, is the pastor. The church numbers about 170 communicants, and is prospering. There are, in addition to the above, two General Baptist churches in Bradford. The total number of members in all the churches of our Denomination is 2,237. These statements will serve to show that the members of our body in this part of Yorkshire have been actuated by a large-hearted liberality in the support and diffusion of their principles.

The following is the outline of the proceedings of the Baptist Union at Bradford:—Tuesday, the 10th of October, was occupied by the affairs of the Missionary Society. The Quarterly Meeting of the Committee being held in the morning, and a Public Meeting at night. On the following morning the business of the Union commenced with a devotional service, the venerable Dr. Godwin presiding. The sight of this aged servant of God, crowned with snowy hair, and bowing under the weight of fourscore years, yet heartily joining in the devotions of the crowd that filled Hallfield Chapel, was a thing to be remembered. Our friend, Mr. Brock, carried with him all the sympathies of the assembly, when in his own genial hearty manner he referred to the presence of Dr. Godwin, as an occasion for devout thankfulness, and a call to strong confidence in the God of our fathers.

The address by the Chairman of the Union (Dr. Angus) was upon a subject of such supreme importance that, although it has been published elsewhere, we give it in its integrity in this number of the *Magazine*, feeling assured that the more extensively it is perused, the better will it be for us as individual Christians and as churches. A message from the Committee of the Union was read by the Secretary, containing the usual fraternal greetings, and directing special attention to the state of the Denomination in the northern counties.

The Rev. H. Dowson presented to the Union a memorial of the sufferings endured by our Baptist brethren in Saxony, action upon which was deferred till the following day.

The Rev. N. Haycroft, M.A., of Bristol, read an elaborate paper on "Our Colleges." It had evidently been prepared at great cost of time and labour, and was better fitted for private perusal than for discussion by the assembly of divines, who with thorough good feeling were much divided in opinion on the points which it suggested. On the evening of Wednesday, notwithstanding heavy rain, the large chapel at Westgate was crowded to hear Mr. Vince's sermon. Our brother preached from 1 John, iv. 2-3, on the Real Humanity of Christ, and its place in Christian Doctrine. We are quite sure that the occasion was one that can never be forgotten by those who were present. The luminous transparency of Mr. Vince's sermon,—its close and sympathetic application to the needs of our human nature,—its varied illustrations always natural, easy, and appropriate, but, above all, its profoundly evangelical sentiments, produced deep emotion in the large audience. He who was so faithfully exhibited by His servant was felt to be present, animating the hearts of His people with glorious hopes and strong affections. The meeting of the 12th was held at Trinity Chapel, the Rev. S. Green, of Hammersmith, conducting the Prayer Meeting. A paper was read

by Dr. Evans, on "the Education of Ministers' Children," and referred to the Committee of the Union for further report in April next. A sub-committee was appointed to address the King of Saxony, memorializing him to stay the persecutions to which his Baptist subjects are exposed. The precise terms in which the monarch should be addressed, gave rise to an animated and prolonged discussion, which issued in the vote of the Union to adopt the letter prepared by the sub-committee. Special prayer was offered by the Rev. C. H. Spurgeon, on behalf of all our brethren on the Continent of Europe, who are suffering for conscience sake.

A very interesting and practical paper on "Associations" was read by the Rev. James Mursell, of Kettering. In the course of his remarks the writer made some very decided allusions to the isolated condition of our churches in the Metropolis. Subsequent speakers enlarged upon this topic, and they will be glad to learn that some of our beloved brethren in London have already adopted measures for bringing the London churches and their members into closer communion. A paper on "Religious Beneficence," prepared by the Rev. W. Stevenson, of Nottingham, was postponed till the next meeting of the Union, in consequence of the failure of the time. On Thursday evening the Rev. C. H. Spurgeon preached in St. George's-hall from Psalm cii. 16: "When the Lord shall build up Zion, He shall appear in His glory." The vast building was crowded in every part, and great numbers were disappointed in their attempt to get within sound of the preacher's voice. The evidences of prosperity in the church were most graphically described, and the well-known power of our brother in the pulpit was admirably shown forth; but that which made the deepest impression on the minds of all his fellow-ministers was the tender, loving spirit which breathed throughout the discourse. It was impossible not to reciprocate these feelings, and the close of the service witnessed a common feeling thrilling through the vast throng, one which we pray and believe is designed by the Great Head of the Church to abide and grow in our Denomination, and to become a source of strength as well as of enjoyment to us:—Confidence in honoured brethren and community of action with them.

It would be unjust to our brother the acting Secretary of the Union not to refer to his arduous labours, which have so materially contributed to the success of these meetings. By his indefatigable exertions and unfailing courtesy Mr. Millard has earned the thanks of all who have shared in the pleasure of these gatherings. There are some details of management which are capable of improvement, such as diminishing the number of papers to be read and extending the opportunity for discussion; but in the recollection of the enjoyments connected with the autumnal sessions of 1864 and 1865, these are scarcely worthy of mention. A more important point, which in the crowd of other matters was lost sight of, is the fact that funds are wanted to defray the expenses of the Union. A small subscription from our readers would be thankfully received by the Rev. J. H. Millard, Huntingdon.

THE ADDRESS OF THE CHAIRMAN, REV. DR. ANGUS, AT THE AUTUMNAL SESSION OF THE BAPTIST UNION.

HALLFIELD CHAPEL, BRADFORD, YORKSHIRE, OCTOBER 11TH, 1865.

Brethren and Fathers,—At the Spring Meeting of the Union, I addressed the assembled friends on our separation from other bodies a necessity, and on the importance of our distinctive principles, as the embodiment and outward sign of great Scriptural truths. The subject on which I have now to address you is at least as important, and is sure, I am convinced, to commend itself to your attention and hearts.

Christian men and Christian churches are kept on earth for a double purpose,—that they may themselves become holy, and that they may make others holy. There are important senses in which both these ends,—of holiness and usefulness — are attained in the case of all Christians. If we have believed, we are as completely delivered from the guilt of sin as if we had never sinned at all—"Sanctified or made holy in Christ Jesus." In that sense all true Christians are alike holy, and the work is complete as well as begun. Moreover, amid all our imperfections, there are in all true Christians, the germs of the same holy life, the outlines of the same image. Men taunt us with our divisions, and say—If we are to become Christians, which of your sects are we to join, for you seem endlessly divided? But in truth, in all that is essential to religion we agree. Ask any Christian man what he thinks of the evil and desert of sin, of his dependence on Christ's work, of his need of the renewing and continued grace of the Holy Spirit, of the importance of holiness, and of the blessedness of heaven; and his answers will commend themselves to the feelings and judgment of all Christian men. There may be diversities in the language we employ, even in the intensity of feeling with which particular truths are held, yet substantially we feel and think alike, and these feelings and thoughts—the fruits of divine teaching—are the beginnings of the same sanctification in us all. In the same way all Christians are more or less useful. They are the lights of the world. If men believe, out of them there must flow rivers of living water refreshing the wastes around.

And yet while it becomes us to acknowledge God's grace in all Christians and in all Christian churches, I have often thought, that to all human appearance, there is as wide a distinction between one Christian man and another, and between one Christian church and another—both in holiness and usefulness as between the world and the Church. Here is one man whose Christianity we cannot question. He has been a member of the Church for ten or twenty years, and yet you may see in him the same fears, the same imperfectly sanctified temper, the same contractedness of knowledge, the same narrowness of sympathy for everything beyond his own sphere, he displayed at the first. He is within the fold, on the right side of the gate; but it is easy to imagine that he must have laid down there and never have stirred from the first months of his conversion even till now. It is the old story: "By

the time he ought to have been able to teach others, he needs *himself* to be taught what be the first principles of the oracles of God." Physiologists tell us there is no life without assimilation and growth; but amidst the mysteries of spiritual life, perceptible assimilation and growth are scarcely essential. Here is another man, on the other hand, not more certainly a Christian than he; and yet how marked is the contrast between them. He grows like the corn, and like the corn in regions where, as our Lord tells us, there is but four months between the seed time and the harvest. You never meet him, but he seems fairer, and stronger, and more fruitful. Speak with him, and you feel as if he had come from the presence of his God, his face still shining with the rays of the glory he has just left; part from him, and you are cheered and strengthened by his company. He is the man of God wherever he goes in the world, in the Church, and in that circle which some of us find it still more difficult to fill, in his own family. Two or three such men in any Church, prayerful, and large-hearted, are a mightier power for good, than any amount of worldly wealth, or of secular learning; and a dozen such men in any county are a blessing to all the churches within its borders. Between *one Christian man and another*, there is, to all human appearance, as wide a distinction as between the world and the Church.

And so with our churches. In all denominations there ARE churches which are only a scandal and a weakness—cold, narrow-hearted, worldly, self-willed, and divided; there are many more that add little to our strength; while there are others whose love and intelligence might make any Christians proud to own them, while they extort the admiration even of the world. *Between one Christian church and another* there is, to all human appearance, as wide a distance as between the world and the Church.

By such facts no Christian need be discouraged; nor need he be surprised. More than one apostle has warned us that, even under the dispensation of the Gospel, "the last times"—a dispensation presided over by the Great Teacher, who was himself meek and lowly in heart, and whose life, our model, was a life of self-sacrificing love,—itching ears, and wrong-headedness, and the love of pleasure would create divisions and eat out the love of God. Nor is there any evil in our modern churches which was not described or rebuked in the first age. So far it is consolatory; and yet the case is sufficiently serious to excite alarm. How may we correct these evils? How become, as Christian men and as Christian churches *eminently* holy, happy, and useful?

What we need to secure these blessings is, in brief, more of the presence and grace of the Holy Spirit; and, as a first step towards it, a deeper sense of our need of it and of its sufficiency to meet all the exigencies, both of the world and of the Church. We may have other needs besides, but this I believe to comprehend them all.

And what is this Spirit, not in His essence or nature, but in His manifestations and gifts? and how are these to be secured by us in the highest degree?

First of all, to *us* the Spirit of God is identified with inspired truth; and we have His presence and grace in proportion as we hold the truth and mean to honour it. I distinguish these two. We may *hold* truth with very little conscious dependence on the Spirit of God or recognition of His presence. We may preach the truth with real wisdom of words, and with great force of argument, but

without noting that we are to preach it with Divine authority, and that men are to believe it as *God's Word*. Truth so held and taught is little likely to be influential. On the other hand, there are men who, holding the great truths of the Gospel, are very devoutly mistaken on lesser truths, and yet commend themselves by their spirit and the earnestness of their convictions, both to their fellows and to God. Amid all their mistakes they cultivate the temper which in every age God has promised to bless.

We are to honour the Spirit, then, by remembering that the truth of the Gospel is *His*. The holy men who revealed it spake as they were moved by the Holy Ghost. Even the sayings of our Lord proceeded from the Spirit poured out and resting upon Him. Afterwards, when His sayings came to be recorded by the Evangelists, their memories were quickened and corrected by His inspiration. Again and again, in all His Epistles, Paul affirms that the truths he taught and the words in which he taught them, he taught by the direction and under the inspiration of the Spirit of God.

And it is these truths, as thus inspired, that are the instruments of conversion and holiness. Of conversion! for the Gospel is itself the power of God unto salvation to every one that believeth. The words our Saviour spoke were themselves spirit and life. And when those who received them were saved by them, it was because they received them not as man's words, but as *God's*. Of holiness! for it is by the truth we are sanctified; and but for our perverseness that truth would be itself mighty enough to do all its work in the progressive and complete sanctification of our race!

"We need more of the Spirit!" It is the cry of us all, 'Oh, for more of His blessed influence!' Then study His truth, keep your hearts in contact with it. Get out of it more of the power that is already latent there, and your desire will be fulfilled. Preach it, and while men are searching to ascertain whether your teaching is true, as at Berœa, *therefore* will many believe. The holy men of all ages, and the eminently useful men, were devout students and expounders of the Bible—mighty in the Scripture, and therefore mighty through the Spirit.

A few years ago we were startled by an announcement made and defended with much earnestness, to the effect that the Spirit of God is only in the Bible, and that all the influence He puts forth is the moral power of the truth He reveals. This view I deem unscriptural. But it is still a partial statement of a great principle which we are prone to overlook. In denouncing it, Christian men have too often failed to remember that the Gospel brings greater responsibility than the law, because it is a clearer revelation of mightier motives, and that men are begotten again, not by corruptible seed, but by incorruptible, by the Word of God that *liveth*, and that abideth for ever, and that this is the word which by the Gospel is preached to us!

More recently men's minds have been disturbed by discussions on the extent of inspiration; and it has been said that the questions which these discussions involve are *the questions* of the age. Two centuries ago, inquirers found reason to doubt the accuracy of the common Greek text of the New Testament. They spoke of thousands, and then of tens of thousands of various readings. Even Dr. Owen, a scholar and a believer in *the self-evidencing power of the Bible*, became alarmed. Now, after two hundred years of patient labour, we know the limits of this inaccuracy, any text which any com-

petent scholar pronounces probable, leaves the doctrines of Scripture unchanged, and leaves *almost* unchanged the common proof passages of doctrine. Practically the Jew agrees with the Christian on the text of the Old Testament; the Romanist with the Protestant on the text of the New. The corruptions in either are but as the grit which even our best mill-stones deposit in every sack of flour they grind, and need excite no concern. And so I venture to predict of the inspiration of the Bible. It is possible that after correcting the text, there are passages in Scripture that are not inspired, though I know not one to which, rightly read and interpreted, this remark can be shown to apply. But take away whatever any reasonable man can suppose doubtful, and all the truths which our Lord taught, or which Peter and John, and Paul taught, every one of whom claim again and again to speak by the Spirit, remain. And it is *by these truths* that the Church is to be sanctified and the world renewed. Only we must study and preach them—and study and preach them *as Divine*—not pleading for a theoretic inspiration which our treatment of Scripture disowns. Inspired truth does not sanctify or renew as it stands in the Bible or in our creed, but as it is reverently cherished in the heart. If men resist it, let them know it is the Holy Ghost they are resisting. If men welcome it, they welcome the voice, the love, the presence of God. If we have Christ's words abiding in us, it is Himself, and it is the Holy Spirit who are the guests.

I know not that we have greater temptations to overlook this plain truth than existed in former ages. I suspect we suffer little that apostles were spared. Paul found Greeks in the Church who required more "intellectual preaching" than he cared to give; and whose cry was ever for wisdom, "profounder thought." He met Jews who preferred what was sensational and striking, and whose cry was for "signs," things that proved a supernatural presence by the material power and glory they revealed. "Jesus and the resurrection" were not popular at Athens. Christ, and Christ as crucified, were deemed mere fools'-talk at Corinth. The thing that is, is also the thing that has been. Still, *we have our* temptations, as apostolic men had theirs. "Much is said in these times of the dulness and weariness of our religious services; good men are sometimes ridiculed and rebuked because they fail to make preaching attractive. It is said to be the preacher's fault if the audience is not made to listen to him with the same interest which is quick and lively enough over a newspaper or a novel. No allowance is made for the familiarity of the truths of the Gospel, none for the necessary repetition of its doctrines and precepts, none for the repugnance of a fallen nature alike to blessings which it deems visionary, and to duties which it finds irksome, none for the ever true saying of the inspired Word itself, "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them because they are spiritually discerned." Nor is it wonderful, if men charged with this despised ministry, and eager to rescue it from this reproach, have looked this way and that for the power to give life to their sermons and reality, as men would say, to their message. They have been told, and they partly *feel* it true, that could they arrest the attention, all would be easy; that without this all must be vain; that if they can catch the ear, that if they can show that

the Gospel is concerned with daily life, they may then go on to speak of things higher and spiritual; may introduce now and then, or at last something of the pure Gospel, and hope that the ear once open to listen, the heart may also be at length moved to attend. Meanwhile they give themselves to the one work of making their sermons lively. They count nothing below the dignity of the pulpit. They try to give a healthy tone to daily life, if not by raising the earthly to the level of the heavenly, then by bringing the heavenly to the level of the earthly. All this is natural, nay, within certain limits, it is even commendable, and it will be very likely to have its reward. The world is willing enough to flock after the preacher who discusses its subjects, and adopts its tone. His levity they call real, and his worldliness sensible. Only we all need to remember that it is possible in making religion lively to take out of it its life, and that in seasoning our preaching for the world's palate, we may be robbing it of the pungency of the salt of grace. We are bound by every tie of duty to make our message real, forcible, applicable to life, the actual living life of those around us, but we must remember that the blessed God himself, cannot please sinners, that the Christian minister has *a stewardship all his own*, that a necessity is laid upon him, that a woe is unto him, if he preach not the Gospel.* It is after all the truth as it is in Jesus which honours the Spirit, and it is that truth which the Spirit ever uses with men to renew and to save them.

Need I say how prone this same mistake is to pervade the Church; what tendencies there all around to measure success by numbers and to idolize *it*, however gained. How often is the minister that draws by show and noise preferred to the minister who is only spiritual and instructive. How many churches are there where no mighty works are done for want, as they think, of more attractive music, or of wider seats, or a nicer ministry. In a day gone by, though still lingering in some districts, we ran into the other extreme, and supposed that God was likely to bless us in proportion to our ignorance, or the meanness and discomforts of our worship. We must avoid both mistakes. We *ought* to make God's house attractive; whatever offends and distracts the sense either in the pulpit or in the building lessens the power of truth, and is so far a *sin*. But, on the other hand, while comfort and taste, or it may be discomfort and noise, draw men to the house of God, and produce some impression, it is only the Gospel that can save them. We have all *felt* that truth is mightiest when forgetting all the circumstances of our worship we think only of the Saviour it reveals. Nor is it feeling only. The history of conversion is the history of the *force of truth*, and such conversions are surely a nobler victory both for God and man. They prove it is our judgment that is convinced, that it is no cunningly devised fable we believe; and they show that the excellency of the power is of God, whose truth is thus owned and blessed.

What the truth is upon which we are to insist I do not mean to define at any length. Looking, however, at the Gospels and at the Acts, all will admit that we must set forth a personal Saviour, a living Christ, pointing all men to the Lamb of God that taketh away the sin of the

* Taken in substance from "Life's Work and God's Discipline," by Dr. C. J. Vaughan. I cannot refrain in this neighbourhood especially from calling attention to these sermons.

world, and then bidding Christian men to consider Him and copy Him. If in our religious work there is no savour of Christ, there will be no unction, and no power. As we take of the things of Christ and show them to men, we have the Spirit's presence and are doing the Spirit's work. Looking again at the Gospels and at the Acts, all will admit that our preaching must be not only intensely *Christian* but intensely human. All classes are addressed and interested. Truth, appropriate truth, was brought into contact with all human hearts. There are Christians who know more of theology than they know of men. They understand something of the glory of the Saviour, for they have seen it; but they know not enough of themselves or of human nature to cast out the devil from the hearts he has possessed. Either they know not themselves and are wanting in the prayer and fasting, without which this kind goeth not out, or in that wondrous knowledge of the workings of human feeling our Lord displayed when he said to the father of the demoniac, "*If thou canst believe.*" From both causes combined their ministry is powerless. There are other Christians who know only class human nature. They can speak to great sinners, or to the poor, or they are acceptable to the intelligent or to the outwardly moral; they consequently form class churches, a scandal and reproach. Look again at the inspired teaching of the Gospels and the Acts, and mark how it touches *all* consciences and meets all wants, making the same message suit the case of the poor woman who was a sinner and the rich women who ministered to our Lord of their substance; of Peter and John the fishermen, of Joseph of Arimathea the landowner, and of Nicodemus, the ruler of the Jews; as intensely and as widely human as it is intensely Christian. But turn now to the *Epistles* and note that the preaching of the Gospel is largely doctrinal, and deals not only with the fact of a Saviour's presence, but with the moral significance of all He did and suffered. I touch on this point because I have heard it said that we ought to hold and proclaim the facts of the Gospel, but that doctrines deduced from them are human inferences only. Even by ministers I have heard it said (though herein I believe they have slandered themselves) that they have ceased to preach doctrines, they announce facts, and they enforce practical duties; only this, and nothing more. Now it must be conceded that in common life there are facts which express no moral truth, and perhaps contain none; it must be conceded that in philosophy and in natural science, the fact is often one thing, the inquirer's explanation of it is another. But in sound theology the fact and the Scriptural explanation of the fact rest upon the same authority. Every doctrine of Scripture is a fact, and most of the facts are doctrines. "God so loved the world as to give His Son that whoever believeth on Him shall not perish," is a Scripture fact, it is also a Scripture doctrine, the gift of Christ, an expression and evidence of the love of the Father, everlasting life gained by faith. "Him God set forth as a propitiation for sin, that He might be just and the justifier of all that believe," is a Scripture fact and a Scripture doctrine: Christ's death a propitiation for sin, through whom God displays His justice as certainly as His love. In short, if there be in our theology any doctrines not taught in Scripture as facts, let us repudiate them. They are human additions. They may be true, but they are no part of God's revealed truth. Con-

cede all this, but remember that the moral significance of the facts of the Gospel—doctrine, as we call it—is the quality that gives those facts most of their power with men. The significance of the Gospel is an essential part of the message. Let us never be ashamed to announce the Gospel as inspired men announced it. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, in whom we have redemption through His blood, even the forgiveness of sins according to the riches of His grace." (Eph. i. 3-7.) "The grace of God"—a doctrine on the origin of the Gospel—"that bringeth salvation"—a doctrine on the nature of the blessing it gives—"hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works." (Tit. ii. 11-14.) There may be men who prefer to say simply, "I believe in Jesus Christ, who was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried;" but this ampler statement is at least as scriptural. Its facts are saturated with doctrine, and it is the very form to which is appended the command of the Spirit, "These things teach and exhort, with all authority. Let no man despise thee."

But it is not on these points I wish now to insist. Reverently take your message and your teaching, your religion and faith, from the Bible. Give it, hold it in God's name, and remember that to be filled with that truth is to be filled with the Spirit of God.

Secondly—The Spirit of God is not only identified with truths, He is identified with the temper we cultivate. He is the Spirit of light and knowledge, and through these He works to instruct and impress. He is no less the Spirit of love. Inspired teachers appeal sometimes to common morality and to public feeling. They teach that pastors and deacons are to be men of good report; they bid us practice whatsoever things are true and good. Ordinarily, however, they assume a higher tone. They bid churches seek out men *full of faith and of the Holy Ghost.* They bid Christians walk *after the Spirit,* yielding to the gentlest touch, not to despise prophesying, lest they *quench the Spirit,* to put away anger, wrath, malice, evil speaking, lest they *grieve the Spirit*; in one word, they bid them to be filled with the Spirit—the Spirit of purity, of love.

Look now at the history of our blessed Lord. He is Himself the truth, and the Great Teacher of the truth. Yet is His life as much distinguished by the temper that pervades it as by its formal teaching. Listen to His words, and we are struck as were the people who first heard Him with the grace and the kindness that proceed from His lips. Mark His acts—they are the acts of one who goes about doing good, and they all illustrate His great principle—it is *more blessed* to give than to receive. Getting is the world's greatest blessedness, but there is a spending more blessed still. Try to learn and characterize the whole. Is not that life a lesson chiefly in this—that from its beginning to its close it was a life of *self-sacrificing love?* And is not this the very temper we are to cultivate? *That* man and *that* church

has most of the Spirit of God who has most of that same self-sacrificing love—love after the pattern which our Master has left us; while on the other hand there is reason to suspect as unreal and as delusive, all professions of a Divine presence where there is wanting this Divine grace.

It would be unpardonable in this service to enlarge on a truth so plain, yet I may ask you to join with me in putting the question to our own heart. Have we, as ministers, as much of this spirit as our work demands? If we rightly understand our office, self-devotion of one kind or another is our normal state. We are called to do *the work of an Evangelist, to endure afflictions, and to make full proof of our ministry.* The world cannot be saved without great self-denial. It is largely our business to fill up in our own persons what remains of the sufferings of Christ, not indeed as atonement for sin, but still for the subjugation of it. It is not enough that we be hard students, pleasant guests, intelligent companions, public spirited men, we must have the temper of our Lord, His self-renunciation, His tender pity for sinners, His reverence for holiness. We need to feel that the greatest and noblest of all works is *to save souls,* and that to save souls we must be content to do in our measure as the Master did. The minister who has most of this temper has most of the presence and grace of the Spirit himself.

Bear with me, in putting the question *to our Churches.* Is it this temper that pervades them? Does the spirit of the sons of Zebedee never re-appear amongst us—Who shall be greatest in this kingdom? Are our poorer members always rejoicing in that they are exalted; Christianity obliterating the very memory of their poverty? Our rich men that they are made low; Christianity conferring on them an infinitely greater blessing than their wealth? Are we looking each not upon his own things only, opinions, tastes, interests, but each also on the things of others? Is the Unity of the Spirit sought after and prized in the election of pastors and deacons, in every vote of our Church meetings? Have we *yet* learnt to meet as pastors and as churches on the Master's own work, without mischief, not to say with quickened zeal and strengthened love? Is not "the animated no," which Cowper says is often conducive to the pleasantness of social intercourse, too often pronounced when men speak on religious themes with a fiery temper and a rasping tongue? Above all, does it seem the great aim —even a great aim—of our members, in seeking wealth, to get it that they may have more to give? Is it for personal or family aggrandisement, or for increased usefulness? Never were Christian people more prosperous. Never were openings more numerous or more inviting. "Self-sacrificing love," in bearing with one another, in supporting and extending the truth, is the very genius of the Gospel. Does it rule the Church? In proportion as it does not the blessing of the Spirit of God is withheld; and we need nothing more to explain what may be called, comparatively speaking, at all events, our failures and decay.

But *once more:* besides the Divine power that is ever found in inspired truth, and the equally Divine power in a holy loving temper, we need for eminent holiness and usefulness, the special grace and power of the Holy Ghost. Truth and love ought to be mighty enough to rule the world, and yet such is human perverseness, that if we had nothing more we should despair. How consolatory is the thought, when we feel the power of passion and dread to trust our

own resolutions, when we are most conscious of that selfishness which, like the law of gravitation, seems to pervade the entire course of our nature, when we are ready to resign all hope of the amelioration of our race, how consolatory is the thought of "that *residue of the Spirit*," that Almighty power in *reserve*, as the expression implies, whose energies may yet be put forth for quieting the most rebellious, and for invigorating the most feeble. We bless God for inspired truth; we bless God for holy feeling; we bless Him no less for the promise of that Comforter who is to convince the world of sin, and who is to dwell a sacred guest with the Church for ever!

Do we need proof from Scripture of the necessity of this influence—that more than truth and love are required in the Church and for the world? Mark David's language, "O how I love Thy law, it is my meditation all the day." Yet he adds, "Quicken *thou* me: open *thou* mine eyes." Was ever teacher more truthful, more tender, and loving than our Lord? Yet who believed His report? and Scripture, without excusing the guilt of His hearers, ascribes the comparative failure of His personal ministry to the fact that the Spirit was not yet given, because that Jesus was not yet glorified. His apostles were less holy and less loving than He, yet Peter's first sermon converted more to the faith and obedience of the Gospel than did the ministry of our Lord during His whole life. They went on preaching, and warned men day and night with tears, yet they succeeded only as "the hand of the Lord was with them." It was Divine seed they scattered, and they were inspired teachers who scattered it; yet they asked who is Paul? and who is Apollos? ministers, mere servants, by whom ye believed even as *God gave to every man*. The weapons of their warfare when mighty, were mighty *through God*. How cheering the promise, "I will put my Spirit within you, and ye shall keep my statutes and do them." How appropriate the acknowledgment, "Her heart the Lord opened, that she attended to the things that were spoken by Paul." How instructive the prayer, "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope *by the power of the Holy Ghost*," and "may He grant you to be strengthened with all might *by His Spirit* in the inner man." We cannot get rid of these teachings—we desire not to get rid of them; and they all tell us that over and above the power of truth and the influence of a winning, loving temper, there is *power in reserve*, and available for us all—a "Holy Spirit given by our Father to all that ask Him."

If *practical* proof be needed of this necessity, look at men's feelings in relation to sin and to Christ. If anything be clear in our reason, it is that we are sinners, and that sin is an evil and a bitter thing. The lesson is taught us in a thousand forms.

"Lord, with what care hast thou beset us round!
Parents first season us; then schoolmasters
Deliver us to laws; they send us bound
To rules of reason, holy messengers,
Pulpits, and Sundays; sorrow dogging sin,
Afflictions sorted, anguish of all sizes;
Fine nets and stratagems to catch us in;
Bibles laid open; millions of surprises;
Blessings before hand, ties of gratefulness;
The sound of glory ringing in our ears;
Without our shame; within our consciences;
Angels and grace; eternal hopes and fears.
Yet all these fences, and their whole array,
One cunning bosom sin blows quite away."

Nor is any truly savingly convinced of his own lost, guilty state, or of the power of the evil with which he has to contend, till the Comforter come and show what sin really is, and how the essence of it is unbelief. So of Christ. He claims our submission and our love—He is Creator and Redeemer—the gentlest of teachers—the mightiest of friends. Yet to most there is in Him no comeliness that we should desire Him, nor does any man call Him Lord, *i.e.*, practically recognize the authority of His life and commands but by the Holy Ghost.

Let me gather up the one grand lesson of the whole. The real prosperity of Christian churches—their holiness and usefulness—the only prosperity that is worth naming—is ever in proportion to the inspired truth they devoutly hold, to the loving, self-devoting spirit they cherish towards one another and the world, and to the special grace and blessing of the Holy Ghost, which last is ever in accordance with God's promise in proportion to the earnestness and constancy of their prayers. It is not truth without love—we need not fragments of truth to the neglect of great doctrines—not love without truth—not truth and love without added influence—not special influence without truth and love—for each theory has its advocate—but all combined. In proportion as these abound, the influences of the Spirit abound, and we have true success. I had intended to show the relations of our denominational views to this lesson, their importance and their comparative insignificance, to insist upon the necessity of union amongst ourselves, in order to cultivate truth, and love, and prayer, the qualities on which our success depends, the appropriateness of hearty sympathy with all Christians, whose success, if greater than our own, is really ours, for it is not owing to the things in which they differ from us, but to the things in which we agree. But our time is gone, and the application of these lessons, if you think well to apply them, may be left with yourselves."

THREE DAYS IN THE LIFE OF GELLERT.

SECOND DAY.

(Continued from page 642.)

As the little, stout doctor was leaving Gellert's room, he met the servant-maid belonging to the house. "Let me see the Professor's stock of wood," he said.

The maid conducted him to a wood-store; and as they looked at it for a moment, she said, "unless a fresh supply come soon I think it will be empty."

"It matters nothing," said he, shaking his head; "he must have a warm room. Take up a good quantity, and put it on the stove." He then hastened homewards that he might contribute to the happiness of his beloved wife by handing her to read, the hymn Gellert had so recently composed. This pleasure, however, was denied him that day. As he turned into the street in which he lived, a poor woman came up to him, in great distress, saying, "Oh. Herr Doctor! I beseech you come with me to my sick husband. Herr Professor Gellert, and old Neidhardt,

have both authorized us to call you in." It is a case of pressing necessity."

"Once more, the good Gellert," said the physician to himself. "How do you know him?" he asked the woman. With a thankful heart, she began to tell her tale.

"Come on," said the doctor quickly, "you can tell it as we are going." But more than once he stopped in the middle of the street to listen to the woman's words, as they affected his generous heart.

"I know now," he exclaimed, "where his money is gone to, and why he is as poor as a church-mouse! Now I can understand why he sits in a cold room, and can buy no wood. Noble man! God reward thee!"

For the first time the poor woman learnt with pain how great a sacrifice Gellert had made for her and her family.

When the doctor saw her grief, he exclaimed "Don't fret! it does not matter. Money and wood will no doubt both be obtained. The dear God will not forsake such an one, believe me!"

When they reached the shoemaker's house, the physician went in with the woman, prescribed what was necessary and then quickly departed; his heart and head still full of Gellert's beautiful deed, and the poverty he had thereby brought on himself.

As he approached his own door, he saw a country lad standing there, holding by the reins a magnificent horse, saddled and brindled, "What does this mean?" he asked the lad.

"The mayor of G——," he named one of the villages near Leipsic, "entreats you for God's sake to come out instantly. His lady is in great danger. Oh Herr Doctor! They are such excellent people! My master almost despairs of you being in time; but, should my mistress die, he will be almost ready to die also!"

The doctor was not only an able and conscientious physician, he was also a man of most kind and tender heart.

There was no alternative. He must obey the call of duty; and his wife must wait for the hymn until his return. He went up stairs quietly, took his case of instruments, spoke a few kind words to his wife, and then hastened down. Giving his case to the lad to hold, he sprang into the saddle, and trotted off.

It was difficult to get along; for the district was filled with soldiers; and the Prussian artillery, together with other regiments, horse and foot, took up nearly the whole road. Nevertheless, the doctor succeeded in getting to the village in good time.

He stopped before a stately country mansion, which the lad said was the residence of his master, the mayor.

Immediately a man ran out, on whose countenance grief and anguish stood written. After exchanging with him a few half-whispered words, the doctor followed him upstairs.

In little more than an hour they came down. The face of the doctor betrayed inward satisfaction, and joy had taken the place of grief and anguish on the countenance of the mayor.

They went into a room where a large number of Prussian officers of high rank had just sat down to dinner. The doctor was invited to join them at the table, while the mayor himself presided, and saw that the wants of all were supplied.

Who the officers were nobody knew; it was clear however that they treated one, who in his dress was not distinguished above his fellow-officers, with greater respect than all others. Evidently he was a person of exalted station, while his noble face and whole behaviour bore the

stamp of goodness and condescension.

The doctor, who had not tasted food for several hours, was unusually hungry, and ate heartily and with a relish; and the mayor, who saw with delight how he enjoyed his dinner, repeatedly pressed him to partake of more. Busily as he ate, however, he was able to take part in the conversation of the table.

"You are from Leipsic, Herr Doctor?" said the officer whom all the rest treated as their superior, and who had heard him called "Doctor" by the mayor. "At your service," replied the doctor, without neglecting the employment in which he was engaged, and which he prosecuted with considerable success.

"Then perhaps you know Herr Professor Gellert?" the officer further said.

The doctor now laid down his knife and fork, looked at the speaker, and as his appearance made a good impression on his mind, he replied, "Yes; I am his physician;" and then added, with some degree of pride, "I am also his friend."

"Indeed!" was the officer's reply. "Some one told me he was in ill-health." "He certainly is not well," said the doctor. "Like all studious men, he does not take sufficient exercise. It is especially important to him that he should ride, therefore I have told him that he ought to buy himself a horse."

"And will he do it?" asked the officer.

"The will is there," responded the doctor, "but he has not the means."

"Is he indeed as poor as that?" inquired the officer, with increasing interest.

"As poor as a church mouse, if I may be allowed to say so," said the doctor, bluntly; "I found him this morning without a *kreutzer*."

The officer then desired to know all Gellert's circumstances, and the lively little doctor told him, with minute accuracy, all that I have related in the two previous sections. When he had finished his narrative, the officer struck his hands together, and said, with deep feeling, "Is a noble man like that to perish of cold and hunger? That cannot be. Must he be deprived of wood for fuel, and a horse for exercise, while he sacrifices his last *heller* to relieve the distresses of his suffering fellow-creatures?"

"As you take so much interest in the noble poet," the doctor replied, putting his hand into his pocket, "you may perhaps be pleased to read the hymn that under the influence of the passage of Scripture* which is written over it he has recently composed?" He handed the manuscript to the officer, without waiting for his answer, adding, "you have there the poet's own handwriting; he has given me permission to copy it, but I have not yet had time."

The officer at once reached out his hand, and took the manuscript.

"The last hymn of our poet Gellert," he exclaimed, addressing the company, "whom we all regard with the highest reverence. It must be for our general benefit. I will read it aloud." He at once proceeded to read, with deep emotion and appropriate emphasis,—

"In prosperous hours of life I've drank
Unnumbered draughts of joy,
The memory of which, shall now
My grateful thoughts employ.

"A sinner, Lord, I am! shall I
No transient griefs endure?
My pains are but correction's rod,
My waywardness to cure.

"To Thee, my God, myself I yield
Nor build my hopes on men;
Thou wilt afford me timely help,
And lift me up again.

* "Shall we receive good at the hand of God, and shall we not receive evil?"—Job. ii. 10.

"My sins I would perceive and mourn
In dust before Thy face;
Thy word is now my chiefest joy,
My strong support Thy grace.

"In Christ I am an heir of heaven,
Of death I have no dread;
E'en though I fall beneath His power,
I conquer through my Head!

"Thus I restrain my rising grief,
In patience honour God;
My Lord will guide me in the path
That leads to His abode!"

The entire company listened to the reader with the most profound attention. The effect of the hymn was general and powerful, and for some time after the officer had finished no one spake a word.

The mayor stood with folded hands, and one tear chased another down his cheeks; for he had just been delivered from heavy trouble, and could not fail to be deeply impressed.

At length the officer who had read the hymn, said, "Herr Doctor! if you remain here long enough, will you allow me to copy these verses? You do not object to that, I hope."

"I think I shall not be doing an injustice to the poet if I allow a copy to be taken," answered the doctor.

"Dear Nostiz!" said the officer to an orderly in attendance, "take this manuscript and write out immediately a clear and correct copy of it."

He handed him the original across the table; and the orderly withdrew to carry out the commands of his superior.

The mayor turned to the doctor, and said with earnestness, "And is it really true that the man who composed this hymn, so full of faith in God, and many other beautiful hymns and tales, cannot purchase wood to keep himself warm? is he compelled, weak and afflicted as he is, to dwell in a cold room?"

"It is as I have said. I found him in that condition to day."

"I would rather be a week as cold as a greyhound! Than that this man should continue in such a state," cried the mayor; and although the tone of the table had become serious, under the influence of Gellert's hymn, yet all present, broke out into a loud laugh at the odd expression.

The honest man thought his guests were sceptical as to his readiness really to undergo the penance which his words implied. He, therefore, smote his breast violently, and in a state of great excitement said, "Yes! as true as the Lord has helped me just now, out of greater distress, I will send him to-day, such a waggon-load of wood, as no one has ever yet driven through the streets of Leipsic."

He sprang to the window, and with a loud voice, called out "Peter!"

In a few moments the lad who had been sent as messenger to the doctor hastened into the room.

"What is it master?"

"Go into the yard," commanded the mayor, "and fill the large waggon, which we use for goods at Leipsic fair-time, with beechwood; as much as will go on it. Put to four horses, and drive to Leipsic. When you get there, inquire where Herr Professor Gellert lives, and unload the waggon before his door. Present him my compliments, and say that the wood is an acknowledgment for the beautiful hymn,—

"In prosperous hours of life, I've drank," &c.

and that I desire he will make his room right thoroughly warm. But listen! It must be done to day!"

"It shall be done at once," answered the lad; and went out.

"Bravo!" cried the whole company as with one voice; "Bravo, Herr Mayor!"

"You are an honourable man," said the officer, "and have furnished an example that deserves to be fol-

lowed. I shall certainly remember it."

Gellert was now the one subject of conversation; and the doctor had to relate all he knew about his character and his manner of life, which he did with pleasure, since he loved the poet warmly and faithfully.

At length the orderly returned with the copy he had taken of the verses, and the officer handed back the original manuscript to the doctor, with many thanks.

It was scarcely in the doctor's hands before the mayor snatched it from him, saying, "what is right for one is fair for another. You must allow me to take a copy also."

"Willingly," answered the doctor, "but you must let me have it back before I return home."

"Certainly, certainly," exclaimed the mayor. "As I have no time to copy it myself, I will send it to our head professor of music, who is a good writer, and quick with the pen."

"Do so," said the doctor; who then rose up, bid the company farewell, and went up-stairs to see his patient.

After he had left the room, he asked a groom who held at the door a magnificent horse by the bridle, who that officer within was, to whom all the rest paid so much respect.

"That is the Prince Henry of Prussia, my noble master," replied the groom.

The doctor shrugged his shoulders, rubbed his forehead, and ran quickly up-stairs.

Shortly after this, he heard the tramp of many horses; and on looking out of the window saw the Prince and his escort depart in the direction of Leipsic.

"In a little while he heard the cracking of a whip; and on looking out again, he saw four powerful horses, endeavouring to draw an enormous, heavy waggon, full of beechwood.

The mayor, who had come to his side, said, "Have I not redeemed my word?"

"Capital!" cried the doctor. "Would that I could see Gellert's surprise when the wood arrives! God reward you, Herr Mayor!"

To the doctor's joy, he found his patient and her newly-born child doing well. He saw that he might at once leave to go home; and his immediate departure appeared the more necessary, because the many troops arriving in Leipsic would have to be quartered on the inhabitants.

After considerable delay he obtained Gellert's manuscript, left the village, returned to his home in Leipsic, related to his wife all the circumstances and occurrences of that day and the day previous, and read Gellert's hymn to her without any further interruption.

At the very time that the doctor was dining with the noble Prince Henry of Prussia, at the house of the Mayor of G——, Gellert, following out his prescription, took a walk in the direction of the place, where the day before he had found the poor woman in tears.

All the circumstances of yesterday passed before his mind, like so many pictures; and he once more lived through all the touching scenes. Not a single sigh, however, accompanied the joy he felt on account of the use he had made of his thirty *thalers*; though he had not as much money remaining as would enable him to relieve, in the slightest degree, a beggar who might solicit alms. He prolonged his walk to an unusual length, before he was aware of it; and the shades of evening were beginning to gather as he returned and drew near again to his home.

With astonishment he observed before the door a large quantity of

most excellent wood, which three men were cutting up, and carrying into the store. They had been working at it with all their might for several hours; yet the pile was still so large that they could not finish that day.

Gellert said within himself as he drew near, "I wish I was so fortunate as to call that heap of wood my own; especially now, as I have no prospect of being able to buy wood."

As he approached the workmen, they saluted him respectfully (for even the lowest class of the people venerated the man), and one said, "Herr Professor! why, you have bought a waggon load of wood that is more than as large again as two common ones; and the wood itself is as hard as steel. We shall not be able to finish it to-day."

"I bought wood!" answered Gellert, remembering, at the same time, with sadness that all his money was gone.

"I know nothing of it, my good people; you must be mistaken." Having spoken these words, he went quickly towards the door; and the men looked at one another and laughed. "That's one of your learned men!" remarked one; "he would forget and lose his own head, if it did not grow fast to him."

"Silence!" cried a second. "Do not speak so of the man who composes the most divine hymns, and of whom Leipsic ought to be proud."

While this brief conversation was going on, Gellert was entering the house. His landlady met him with joyful countenance.

"I congratulate you," Herr Professor!" said she. "On what account?" asked Gellert, with surprise.

"Why," said the woman, in a hurried and excited manner, "you had scarcely left the house, before there came a large waggon, drawn by four horses, and laden with an immense load of the finest beech-wood."

The loquacious woman continued, "To whom does this wood belong? I asked. 'I am the servant,' said the waggoner, 'of the Mayor of G——, and I have brought the wood to Herr Professor Gellert. Does he live here?' 'Yes,' said I; 'he lives with me, but he is not in the house at present.' 'That does'nt matter,' answered the man; 'I will unload it, and leave my message with you, and you can deliver it to the Professor.' He unloaded and unloaded, and I thought he was never coming to an end. It was a mountain of wood, Herr Professor; and I went away immediately to fetch the men to cut it up and carry it in, because the police would not allow it to remain in the street. They have been working for hours, and yet the pile seems scarcely any less. They must remove it now into the yard without cutting it up, because it must not remain lying in the street. I know that by experience. I could tell you a story of the police which was no joke."

"I pray you," interrupted Gellert (who knew well that if the woman began to relate her stories, of which she had any number at command, he might remain ever so long in the cold listening to her talkative tongue), "tell me what it cost?"

"Cost? Herr Professor! It cost nothing; indeed nothing. It is a present."

"What do you say?" cried Gellert in astonishment.

"Yes indeed, a present," she continued, "since the message of the servant ran thus;"—and then she repeated word for word what the servant had said, and the orders his master had given him.

Gellert scarcely knew how to contain himself; he was lost in wonder. "For the hymn—'In prosperous

hours, &c., &c.!' Are you sure he said that?" he asked after a short pause.

"Quite sure, venerable Herr Professor! It must be a new hymn that I have not yet seen."

Gellert shook his head doubtfully; the whole story was beyond his comprehension. He could not understand how the mayor should have known anything of this his last hymn (especially considering the commotions of the war), since the doctor himself had only taken it away late in the morning. The facts before his eyes were clear enough; the wood was there; it had cost nothing; it was of the best quality; and it would last nearly the whole winter. It was impossible for him to clear up the matter any further. Unless he should afterwards obtain a fuller and more satisfactory explanation, he should consider that God had wrought a miracle. In the meantime the landlady reiterated again and again the message of the mayor's servant, and all the circumstances that he had related to her. Still the matter was involved in mystery.

Gellert went upstairs to his room, and found it warm and comfortable. He exchanged his coat for his dressing-gown, and sat down in his arm-chair—the chair in which his father had spent many hours of care and joy in Haynichen. He sat in it now with less anxiety than he had felt in the morning. The goodness of God had been manifested towards him in the bestowment of wood, though he still lacked money. He cherished and expressed his deep thankfulness, ate the simple meal which had been prepared for him, studied till midnight, and then lay down to sleep with the resolve that as soon as circumstances would allow, he would go himself to the mayor, and obtain the facts necessary to the clearing up of this matter. He never imagined that the doctor had been dining at the house of the mayor that day. At length he fell gently asleep, shaking his head to indicate that the problem was one he could not solve.

To be continued.

HISTORY OF THE BAPTIST CHURCHES IN CONNECTION WITH THE LEICESTERSHIRE ASSOCIATION.*

IT is impossible to discover with certainty the period at which Baptist principles first took root in this county; but the following facts, which may be relied on, are interesting:—

Mr. Hanserd Knollys, one of the earliest Baptists of distinction in this country, of whom there is any record, held a church-living at Humberstone, in Leicestershire; but, on being convinced that the Baptist principles and practice were in accordance with the teaching of the Divine Word, he resigned his living in the year 1636. This took place fourteen years before the formation of the oldest church in the county; but perhaps not, as may be shown hereafter, before the nucleus of that church existed in persons scattered

* The Circular Letter read before the Messengers of the Associated Churches, at Monk's Kirby, Whit. Tuesday, 1865.

about in the district holding Baptist principles, who, on becoming known to each other, and as their opinions became diffused, united themselves together in church-fellowship. The Rev. Richard Adams also, a successor of the Rev. H. Knollys in the rectory of Humberstone, was one of the 2,000 who were ejected from their livings in 1662, and became afterwards a Baptist minister in London. The following account of him is taken from "Palmer's Nonconformists' Memorial":—

"After his ejectment in 1662, he married a wife at Mountsorrel, and there set up a meeting in his own house. At first many persons were afraid to appear at it, but afterwards it greatly increased, and he continued it about fourteen years. Justice Babington, who, though a sober man, was very zealous against the dissenters, and oppressed them more than all the other justices in that county, was very severe against him. He fined him twelve pence per day, and sent to the officers of the parish to make distress for it. The poor men were so troubled in conscience that they knew not what to do. At length upon the justice threatening them, they seized his pewter and sent it to the pewterer's, who refused to buy it. After this the justice sent for Mr. Adams, and told him he was not against his keeping school, but if he would not leave off his meetings he must expect to be troubled. Soon after this the justice died of excessive bleeding. Mr. Adams went to London, and, being of the Baptist denomination, succeeded Mr. Daniel Dyke, at Devonshire-square. He was a man of great piety and integrity. He lived to a great age; and some years before his death was disabled from preaching. Mr. Mark Key, his assistant, succeeded him."

Mr. Adams was a friend of Mr. Richard Farmer, to whom the church at Arnsby owes its origin.

In giving a brief sketch of each church in the Association separately, only two feasible methods presented themselves; either to take the churches *in alphabetical* order or in *historical* order, *i.e.*, according to the date of their formation, beginning with the oldest and proceeding onwards to that which is of most recent date. To have attempted to arrange the churches in the order of importance would have been invidious. The first method, the alphabetical order, seemed to be a purely arbitrary one, which nothing could justify except the advantage of easy reference; but as the number of churches in the Association is small it would be no advantage in the present case. The other method appeared to be the natural one, and has therefore been adopted. If to some churches a larger space has been devoted than to others, it has not arisen from any desire to magnify the former at the expense of the latter, but simply because the materials at hand were much scantier in some cases than in others.

1. SUTTON-IN-THE-ELMS.

The oldest church in this Association, and without exception the oldest Baptist church in Leicestershire, is that of Sutton-in-the-Elms. It was founded in the year 1650, the same year in which the church at Bedford was formed, in the society of whose pastor and members John Bunyan received so much help and encouragement when earnestly seeking the way of salvation, of which church he became a member in 1655, and over which, after his release from his twelve years' imprisonment in Bedford jail, he presided for many years as pastor. Before this date, however, there was a number of persons holding Baptist principles scattered throughout this district of the county, who, although they occasionally met at other places, made Sutton the place of their general assemblies.

The great abundance of elm trees which formerly covered the surrounding country, and from which the village Sutton-in-the-Elms took its name afforded the means of secresy necessary in those troublous times when persecution raged against all who did not conform to the Estab-

lished Church. The spot is still pointed out where, under the shelter of the trees, these persons met to worship God, to meditate upon His holy Word, and for the communion of saints. From a curious note in the old church book it would appear that at this time and for more than a century afterwards singing formed no part of the religious service; this arose, doubtless, from the secret character of their meetings. It was not thought advisable, under the circumstances, to run the risk of discovering to others the place of their retreat by uniting with loud voice in singing the praises of God, but this practice of carrying on their worship without singing continued long after the necessity for concealment had ceased to exist; and, when the service of song was introduced, it was opposed by some of the older members of the church. In the year 1650, these scattered people formed themselves into a church under the pastoral care of Mr. Thos. Townsend, their services being held alternately at Sutton, Willoughby, Bitteswell, Leire, and Frolesworth. From the fact that the deacons and members of the church were scattered about in the neighbouring towns of Leicester, Lutterworth, and Hinckley, it is supposed that Sutton became the place of meeting in consequence of the "Five-Mile-Act." For like reasons, the Quakers or "Friends" had formerly a meeting-house in the village, the burial ground attached to which has ceased to be used only within the memory of the oldest inhabitants. Of Mr. Townsend's ministry little is known except the fact that he held the pastorate of the church forty-nine years, until 1699, and then on account of infirmity resigned his office, and died at Sutton, five years after, at an advanced age. On the resignation of Mr. Townsend, Mr. Benjamin Moore became pastor, and died at Sutton, having held his office there forty years. From a covenant in which the members of the church pledged themselves to withdraw from any member who should transgress the Divine rule of marrying "in the Lord"—a covenant which was not uncommon in our oldest churches—drawn up during Mr. Moore's pastorate in the year 1709, and signed by the members of the church, it would appear that the number of members at this time was about sixty. In 1739, Mr. Robert Gilbert succeeded Mr. Moore, and after a brief ministry of two or three years, was cut off suddenly in the flower of his age. After his death the church was without a settled pastor for about eight years.

Mr. Isaac Woodman was the next pastor of the church. He has been described as "an amiable and venerable man." During his pastorate the church at Harvey-lane, Leicester, was formed by 13 members from the church at Sutton. In consequence of the great depression of trade throughout the county, they removed to Leicester for better employment; but, on settling there, they were dissatisfied with the preaching which generally obtained in the town, as not setting forth in their view distinctly and prominently the gospel of Christ. On this account they resolved to form a new church and to open another place of worship, and obtained the use of a barn in Harvey-lane, on the site of the chapel which has recently been re-opened for worship in connection with the Denomination. Mr. Woodman, who was not only a man of sterling worth but in easy circumstances, took a very active interest in the new church, and in many ways laboured to promote its welfare. He died suddenly in 1777, in the twenty-second year of his pastorate. The year following, Mr. William Butler,

who was a member of the church at Arnsby, became pastor, and continued in this office eight years. Soon after his removal, Mr. Thomas Edmonds commenced his ministry at Sutton, and remained there till the year 1793, when he removed to Upton. In the same year Mr. B. Evans became his successor, and held the pastoral office for nine or ten years, when he removed to Enderby, and was pastor of the church at Blaby for many years. Mr. C. M. Crachroade succeeded him. In the fourth year of his ministry there, he died very suddenly, after having preached at Leire, on Sunday morning, with his accustomed animation, from the Saviour's words: "For the Son of Man is come to seek and to save that which was lost." (Luke, xix. 10.) He was highly esteemed, and his name is still held in affectionate remembrance. In the year 1810, Mr. Cheney Burdett became the pastor of the church, and remained forty-two years—the whole of his ministerial life. He was a man of kind and genial spirit, and was much respected by all who knew him of every party. The present chapel was enlarged at his settlement at the cost of £300, the whole of which sum was raised in one day. It appears that about 100 persons were added to the church during his ministry. He died, after a long illness, in 1852. In the next year Mr. J. J. Gough began his ministry, and laboured there for upwards of four years, when he removed to America. During his ministry, a goodly number of members was added to the church. He was succeeded, in the autumn of 1857, by the present pastor. During the past year the chapel and chapel-house underwent extensive repairs and alterations. The church now enjoys a good degree of prosperity.

In estimating the services which such a church as this, which has never contained very many members, has rendered in the establishment of the Redeemer's kingdom, we must consider its peculiar character and position. For many years after its formation, it was the centre of a circle whose circumference was about 60 miles, *i. e.* the members of the church and congregation were scattered up and down, 3, 5, 6, 7, and 9 miles in various directions from Sutton, and thus exerted a widespread influence. The circle has been gradually becoming smaller, as new chapels have been built and new churches formed; but as the circle of the church's influence has become smaller, the church has contributed to the forming and strengthening of other churches. As the Nile, when its overflowing waters begin to subside, leaves, as it retires to narrower limits, a blessing behind it; so it is with this and kindred churches. They enrich others, whilst they themselves are impoverished. The church, throughout its whole course, has been distinguished as a peaceful church. The only temporary discord in the olden time arose out of that which was intended to bring harmony, viz., the introduction of singing. In later years it has again and again afforded a quiet and peaceful retreat for those who have fled from the unhappy strifes of other communities.

2. ARNSBY.

The church at Arnsby, at its original formation, met at Kilby, a small village about two miles north-east nearer to Leicester. This church was formed about the year 1667 by Mr. Richard Farmer, who, according to Crosby, was a very affectionate and acceptable preacher, who applied closely to his studies with great success. He lived on terms of intimate friendship with three ministers who were ejected from their livings in

the county by the Black Bartholomew Act in 1662, viz., Revs. Richard Adams, J. Shuttlewood, and Matthew Clark. Mr. Adams has been already mentioned as ejected from his living at Humberstone, and becoming some years afterwards the pastor of the Baptist church, Devonshire-square, London. Mr. Shuttlewood was a man of considerable ability and learning, as well as of deep and earnest piety, and was accustomed to preach in Leicestershire and Northamptonshire, as opportunity offered. He educated young men for the ministry, some of whom afterwards rose to distinction. He suffered much persecution—the spoiling of his goods and imprisonment—for the sake of the Gospel. Mr. Matthew Clark, who was ejected from the living at Narborough, was an indefatigable student, and well-versed in the classics and Oriental learning, his fondness for which was such, that he learned the modern Persian after he was 66 years of age. He preached in various places throughout the county, and formed the Independent churches at Narborough, Wigston, and Market Harborough. He was imprisoned three times in Leicester jail. With these three companions in labour and in suffering Mr. Farmer was accustomed to meet. They frequently kept days of prayer together at Mr. Woolaston's, at Loseby.

Mr. Farmer possessed a small estate; but he suffered much in the persecution which raged during the reign of the second Charles. Distress was made upon his goods, and property to the value of £100 was taken from him in a single year. Two of his violent persecutors—one of whom boasted of the gains he intended to make by informing against him—met their death under peculiar circumstances, which the people at the time regarded as a manifestation of the divine judgment, which sometimes overtakes wicked and abandoned men in this world. One of them was drowned in a very shallow brook; the other died from a swollen tongue, he having (as was believed) taken a false oath against Mr. Farmer. Mr. Farmer's pastorate lasted about 20 years, until his death, which took place in 1687. Two of the original members of the church, Mr. Henry Coleman and Mr. Benjamin Winckles, succeeded him. About the year 1694 a division took place, in consequence of some slight theological differences, which at that time and for many years afterwards were discussed with undue warmth, as may be seen in the bitter controversy between Wesley and Toplady. The minority, adhering to Mr. Coleman, seceded; meeting for worship and communion at Mowsley, from whence they removed, and laid the foundation of the church at Foxton. The majority of the members continued under the pastorate of Mr. Winckles, at Kilby. For an account of his courtship and marriage, by which he came into the possession of property that enabled him the better to serve the church at Kilby and Arnsby, the curious in such matters are referred to the "History of the Arnsby Church," by the late Mr. W. Bassett. After his marriage Mr. Winckles lived for some years on the borders of Huntingdonshire; but although thirty miles constituted a great distance at that time, he was constant in his ministrations at Kilby. In the year 1701, he bought a close at Arnsby, and built himself a dwelling-house, in order to be nearer the sphere of his ministerial labours. Soon after this, the church discontinued their meetings at Kilby, and began to worship in a malting at Arnsby, and in 1702, Mr. Winckles built the first chapel at Arnsby, a relic of which still exists, forming a part of the stable adjoining the chapel-house. The first account in the old church-book of their

meting at Arnsby is in May, 1702, the year in which the chapel was built. At this time the members were scattered over a wide district; and church-meetings for the breaking of bread and the reception of members were sometimes held as far off as Coventry and Northampton, as well as at Ramsey in Huntingdonshire, and other places in the Fens. The ministry of Mr. Winckles was very successful. The church was, for that time, large; and the church discipline very strict. One rule, which was rigidly enforced during Mr. Winckles' ministry, was that of forbidding any member to be married at the Established Church. When the fierce and bitter persecutions received at the hands of the clergy and their adherents are remembered, and the then condition of that church, which is acknowledged to have been but a slight improvement upon Roman Catholic times, is considered, our surprise will be greatly diminished; but on reading the sentences pronounced upon the members of the church who violated this rule, couched as they are in the Scriptural phraseology so common to our puritan forefathers, but which has now well-nigh died out, one cannot resist a smile. One instance will suffice. In 1714, a member was cut off from church-fellowship for "going to Babylon to be married,"—meaning, of course, the Spiritual Babylon, the Church of England. Mr. Winckles not only preached and ministered to the people gratuitously, but always kept bread and cheese and beer ready for the refreshment of the poor who came from a distance. A man of spotless integrity and true piety, he did justly and walked humbly with God. By will he devised the chapel to the church, and the dwelling-house with a yard-land in Arnsby field to his second wife for her life, and after her decease to the church to the support of their future minister for ever. He died in 1732, in the 79th year of his age, after a pastorate of between 30 and 40 years. The number of members in the year 1706, living in 35 villages and towns, was 104, besides those at Ramsey, who in 1709, amounted to 24. The number of members received into the church during Mr. Winckles' ministry was 128. After his death, the church remained without a settled pastor for two years. Mr. Daniel Hill succeeded him, and continued as pastor about 16 years; but, although he was an excellent and devoted man, the church dwindled away during his time, which greatly discouraged himself and the people. On his removal, Mr. Joseph Edmonds, of Coventry, supplied the church once a fortnight for two years.

In the year 1750, a trustee for the chapel and chapel property was appointed by two persons, in opposition to the wishes of the other members. Having secured the title-deeds and church-book, he took possession of the chapel-house as his private dwelling, and devoted the proceeds of the chapel property to his own private use. On this account, some years passed away before the settlement of another pastor. In 1753, Mr. Robert Hall took the oversight of the church. At that time the church and congregation were greatly reduced, the church numbering only twenty-six members, all of whom were aged, and some of them living in other counties. For six years Mr. Hall laboured under the most painful and trying circumstances. Shut out from the chapel-house, and for a time from the chapel itself, by the trustee who had taken possession, and deprived of the profits of the chapel property, his income did not amount to £15 a year; but, notwithstanding these and other trials and difficulties, he never abandoned the field of his labours, but spent thirty-

seven years at Arnsby, the whole of his ministerial life. By his bright example and devoted labours the church was greatly increased and strengthened. He was a man of considerable mental ability, but of deficient education: but, although he lacked the graces of style and diction which are sometimes induced by a classical education, he wrote various small treatises which were very useful. The little book, "Help to Zion's Travellers," grew out of a sermon he preached at Northampton, and passed through several editions. Until his time the Hyper-Calvinism of Dr. Gill seems to have been the standard of orthodoxy in the Denomination. Mr. Hall was the first to beat out that better way, more in accordance with the Divine word and human nature, which is generally styled "Moderate Calvinism." He began the assault upon Hyper-Calvinism, Arianism, and Socinianism, which was so successfully carried on by his disciple, Andrew Fuller. His son, the more celebrated Robert Hall, who acquired a world-wide fame as the prince of preachers, was born at Arnsby, and in his fifteenth year, was baptized by his father. After spending about two years at Bristol College, he was set apart to the work of the ministry by the church at Arnsby in 1780.

After Mr. Hall's death, there was an interval of two years, at the close of which Mr. Thomas Blundell was ordained minister, and retained the office eleven years. During his pastorate the present chapel was built, which was opened for worship in 1799. During the five years that followed the removal of Mr. Blundell, the church was supplied by students from Bristol College and Olney, whose labours were successful. In 1810, Mr. W. Cuttriss, from Bristol College, was ordained as pastor of the church, and remained eight years. Mr. James, a native of Wales, succeeded him, and continued until 1838. In the following year, Mr. Isaac New began his ministry there, and laboured with great acceptance and a considerable measure of usefulness until the spring of 1837. Shortly afterwards, Mr. Webb commenced his ministry at Arnsby, which was characterised by great fidelity and usefulness. In 1843, he resigned his pastorate, and was succeeded by Mr. Davis, who held the office nearly eleven years. His ministry was, during a part of this time, very successful; but, on the decline of the former prosperity of the church, he resigned his office. In the following year, the present esteemed pastor, Rev. Shem Evans, accepted the charge, and his faithful and zealous labours have been attended with a good measure of success.

Several useful ministers have been sent forth from the church at Arnsby, amongst whom may be mentioned the Rev. T. Horton, of Devonport. In the year 1853, Mr. Charles Carter, a member of this church, after passing through the usual course at Horton College, was set apart for missionary work in Ceylon, where he has laboured with success as a missionary, especially in the work of translating the Scriptures into the idiomatic language of the Cingalese.

To be continued.

BAPTISTS IN FRANCE.—A SUNDAY AT ANGERS.

ON Sunday morning, the 17th of September, at Angers, I went in search of a Protestant church, and was directed to an elegant new building in one of the principal streets of the city. It was not yet open, but I found access at the back, and wandered into a commodious school-room; thence into vestries leading to a tasteful interior, with simple stone decorations and oak fittings. I found the pew-opener, and learned that there would be service at half-past eleven, and that the usual evening service would be omitted in consequence of a special service for the Day-school at three in the afternoon.

At half-past eleven, the chapel, which appeared to be capable of seating about 200, was about two-thirds filled. The minister, whom I had in the interim ascertained to be our friend Monsieur Robineau, pastor of one of the three Baptist churches in this great empire, conducted the service much the same as in England, save that he began it in the precentor's chair and ended it in the pulpit. I had forgotten that he was a Baptist until his sermon indicated it. He spoke from the first preaching of John the Baptist, and principally on the exhortation to repent and be baptized. He said that in the present day, when some philosophers said that everything is God and revelation, it would be useful to ascertain what were the views of those who first announced the Gospel. One of these, John the Baptist, though an austere man, was admittedly truthful, and *he* called on all men to repent. Therefore we could not shut our eyes to our actual condition as sinners.

Without this the Gospel could not move us.

Repentance was not the Gospel, but it led to Christ.

A Christian is not merely a man who sees Christianity, but who feels his need of it, and so comes to Christ. He then expounded the direction to be baptized, showed its connection with faith, indicated its primitive mode, concluding with an earnest, faithful appeal to all his hearers.

In the afternoon, at three o'clock, the chapel was again nearly filled. The front seats on one side were occupied by about a dozen boys and the same number of girls. A hymn was sung, a portion of Scripture read, and then the pastor referred to the special design of the service. The Day-school was to re-open to-morrow. The blessing of God was needful, and should be sought, as the work was not a common one. They aimed to add religious education to ordinary instruction. He then referred to the Sunday-school, observed how usefully and happily it supplemented all other teaching, and how peculiarly it was adapted to convey to the youthful mind and memory the knowledge of God and the Gospel. He defended the practice of teaching religion to children by an anecdote of J. J. Rousseau, and showed how much plainer Scripture was than the writings of Buffon. He said the experience of France was that of all England, namely, that in the present condition of things, the Sunday-school system was essential to the progress of Christianity in society. Then followed a hymn by the children, and afterwards a lively familiar address to the children by the pastor, and then a clever, genial interrogation of them by him on their knowledge of the life and actions of our

Lord. An earnest prayer and another hymn closed this refreshing service. I afterwards introduced myself to Monsieur Robineau as an English Baptist, heard his account of the schemes of the Church, and joined his pleasant family party.

I take the opportunity of laying before such of our readers as are able and willing to help evangelization in France a few extracts from a short paper published by the church at Angers with the view of soliciting donations, which in England Mr. Baptist Noel has kindly consented to receive.

The appeal opens with a statement that for the first time the church in its own right addresses its brethren; hitherto committees had acted for it, but now it acted on its own independent organization. After six years of preliminary preparation—"We are happy to be able to declare plainly that the Free Church at Angers is, and desires to be by the grace of God, a church essentially evangelical. She raises aloft one banner, the Bible, inspired by God." . . . "She recognizes one head only, Jesus Christ." . . . "Christ and Him crucified."

Its ecclesiastical principles are equally simple—"It remains entirely separate from the State, and wishes to keep this independence even in the face of societies and churches holding the same principles." . . . "The free and individual confession of Christian faith is the condition of admission."

With the pastor is associated an auxiliary minister, a pious schoolmaster, a Bible hawker; and with the place is associated a Day-school, a circulating library, evening meetings, and an asylum for the aged. The chapel debt has been diminished to £500. The address then refers to the errors of belief now prevalent, and to the conviction that only by leading men one after the other to the Saviour can their work be carried on.

Such is an abstract of the modest, dignified, evangelical appeal made by the good pastor for his cause.

Surely this is an effort deserving our sympathy, our prayers, our aid. "Black Angers" was the capital of Plantaganet English dominion in France; may it become a centre of united effort for the honour and glory of the King of kings!

S. R. PATTISON.

SHORT NOTES.

ECCLESIASTICAL MILLINERY.—South, in his day, complained that men in orders when travelling the road were clothed like farmers and graziers, "to the unspeakable shame and scandal of their profession." He would now bid silence to his complaints, for the dress of the clergy is a subject of profound anxiety to many of his clerical successors. We have even clerical tailors, who are skilled in all the mysteries of the cassock and M.B. waistcoat. A priest, that is a clergyman, should wear in common life a "stock of leather or cardboard, covered with silk," girdling his neck. His cassock should be single-breasted, with a single row of buttons down the front from the neck to the feet, and long pendant fringed cincture, or a black cord girdle with tassels." Over all should be thrown a priest's cloak, the whole surmounted by a broad-brimmed hat, as near as may

be like the three-cornered hat of the French clergy. As old Lindsay has it :—

"And in thair habitis, thay tak sic delyte
Thay have renuncit russet and raplock* quhyte."

But who can describe their varied garb in the church. Eucharistic vestments, low mass vestments, chasubles with Gothic crosses, albs of fine linen, maniples to match stoles, all of the "correct Sarum shape," are only a few of the odd things our ritualists make fuss about. And with all this, poor souls, they think to stop the "rapid strides of dissent!"

ROMANIST BLASPHEMY. — Since Rome condemned Galileo she has never ceased being troubled by the reproaches of scientific men. Her interpretations of Scripture have been laughed at, while her pretensions of infallibility have not allowed her to withdraw them. In the last number of the *Dublin Review* another attempt is made to explain the awkward fact that her decisions are opposed to the facts of astronomy, and to justify her persecution of Galileo, by which she sought to retard the progress of scientific truth. If this was the case, the writer argues, it was not the fault of the Church. He then proceeds in the following blasphemous words to throw the blame on God:—"What retarded it was the circumstance that God has thought fit to express many texts of Scripture in words which have every appearance of denying the earth's motion. But it is God who did this, not the Church; and, moreover, since He thought fit so to act as to retard the progress of scientific truth, it would be little to her discredit, even if it were true, that she had followed His example." So to save the Papal claim of infallibility, this writer profanely accuses God, and casts the blame of error on the Most High. What wickedness is this!

* A coat of coarse woollen cloth.

ROME'S MERCHANDIZE.—Rome is one of the leading commercial cities of the world. Her traffickers are priests, and her merchandize the souls of men. Over three hundred establishments carry on the trade. Inviting signs allure the custom of passers by: Indulgentia plenaria et perpetua—Indulgentia quotidiana—Indulgentia quotidiana pro vivis et defunctis. Even *all* the souls in Purgatory may be relieved by the liberal purchases of some friend to suffering humanity. To make up for the decay of trade since Tetzel shook his money-box in the cities of Germany, and provoked a revolt, the head of the firm has granted licences to new altars, and proclaimed more frequent jubilees. First these grand fairs were held once in a hundred years. The needs of the Popes have induced them to hold the festival every twenty five years, and also at the accession of each Holy Father. "From the summit of the chair of truth," so the holy handbill runs, "where the High Pontiff sits universal master of the Church, he has turned his looks on the whole world," and fixed a jubilee for the present year. And souls may be brought out of purgatory, and sins swept away from the consciences of guilty men, on the easiest possible terms. "Three visits to a patriarchal church, fasts, prayers, confession," are the terms of the purchase; but the purchaser must not forget his *alms*, without which the other coin avails not. So the Pope's empty coffers are filled, and the soul-merchant of Rome drives a thriving trade.

SCIENCE AT FAULT.—Of famous skulls, not one has become so famous

in the learned world as the empty one of Neanderthal. The geologists were the first to give it a reputation. Here, verily, was a cranium of an individual of that ancient race—that *very* ancient race—which was synchronous with the cave bear, the mammoth, and other extinct animals, and which wandered myriads of ages ago over the ice-bound regions of Europe. Then Darwin's followers seized upon it. "See," said they, "its low forehead, its broad expansion in the lumbar and cerebral regions, its projecting jaw, its large brow-ridges. Why it is the skull of an ape in its progress towards the human! Nature has at last been actually caught in the very midst of her transmutations." Alas! for the infallibility of men of science. First, as in duty bound, come the geologists, in the person of Sir John Lubbock, to tell us that, though the antiquity of the skull is no doubt great, "there is no satisfactory proof that it belonged to the period of the extinct mammalia." This, however, left the little problem unsolved, whether the peculiar conformation in question was merely an individual peculiarity, or a typical character; whether, for example, the skull was that of an idiot, as some have been so wicked as to suggest, or whether it is a fair specimen of a race. The Secretary of the Anthropological Society steps forward to solve this little difficulty. Mr. Carter Blake has found a skull in the collection of the society wonderfully like that from Neanderthal. Strange to say, it comes from Ireland, and is a form not unfrequently met with there in these latter days. He shocks anthropologists by telling them that it proves no point of union at all between monkeys and men; that it is deeply to be regretted that the Neanderthal skull should ever have been put forward as a link in the chain of early forms connecting man with the lower animals; and that he hopes no similar error will ever occur again. So the "missing link" is *not* found, and the Darwinians must relish as they may this destruction of their hopes. The "premature ossification of the sutures of the skull" accounts for all!

A NOVEL PIECE OF PHILOSOPHY.—In the *Reader* of Oct. 14th we find the following exquisite utterance of philosophical opinion:—"The reason why many nations have no idea of God is to be found in the circumstance that the *Homo giganteus* never existed in the regions occupied by such people. For it is inconceivable that if a being of such a description had ever existed contemporaneously with the ancestors of the most barbarous nations they should not have handed his memory down by tradition in the inevitable shape of belief in the existence of a Superior Being." The idea that God is only a big giant in the conception of the early races of mankind is as untrue to fact as it is the height of philosophical absurdity. Verily when men depart from the "true sayings" of God, they wander into mists of inconceivable folly and nonsense.

WHO IS QUEEN EMMA?—She is the daughter of Naea, a chief lineally descended from the ancient Kings of Hawaii. Her Majesty's mother, Kekela, is the daughter of the famous Englishman, John Young, the right hand of Kamehameha I., and whom the conqueror and founder of the present state of the Sandwich Islands delighted to honour. So she has a portion of English blood in her veins, though the chief of her ancestors were savages. She has been pretty well educated, and till her husband's death, a very recent occurrence, she filled her place with grace and dignity. As a visitor amongst us, she has received the highest attention that an

ecclesiastical hierarchy could show. Bishops have taken this child of savages on their arm, vice-chancellors and reverend deans have vied with each other to pay her court. All the resources of cathedral chapters have been brought forth to render attractive to her the worship of Anglican fanes. Copes, dalmatics, and vestments of fine linen and gold, have been displayed in these musical services before the altar, and the priests of the Established communion have endeavoured to produce as gorgeous an effect as their shorn ritual will allow. And why is this? Forty years ago the Sandwich Islands were inhabited by a savage and idolatrous race. They have been evangelized by our American brethren, and in great numbers have joined the churches they have formed. The islands owe their laws, their institutions, their literature, their civilization, to these Christian men. But, envious of their success, and stimulated by the fancy of the late king for an Episcopal clergyman, our High Church clergy, with the Bishop of Oxford at their head, have resolved to tear away this bright jewel of modern missionary enterprise from the hands that have quarried it, and to set it on the bosom of the Anglican Church as a gem of her discovery and a reward of her *toils*. So Queen Emma is hawked about the land, displayed on platforms, and courted to weariness, to induce Englishmen to build up a hierarchy in Hawaii, and to snatch from American Christians the prize they have won.

WHAT DOES SUBSCRIPTION MEAN?—The Archbishop of York is not quite clear that the change made in the law of subscription by the Act of the last Parliament, will be a relief to burdened consciences. Every clergyman will have to give his assent to the Articles and Prayer Book in a solemn manner, as being the joint exponents of the doctrine of the Establishment, which he believes, and is prepared to administer and teach to his people. If on any point his mind is doubtful, or his conscience uneasy, it can only be decided by this inward tribunal. He will himself have to determine whether the points he questions are so important as to oblige him to leave the Church. In any case his conscience must be the arbiter and judge. The law, however, leaves many ambiguities which may hamper conscience. The wording of the new declaration is such as to leave many difficulties unsolved, and a court of law will still have to decide on the extent of legal obligation that the declaration involves. We think, that while the new terms of subscription somewhat smooth the passage of the unscrupulous into the Church, to sensitive consciences the change is no relief, but rather adds to its burdens by the additional doubts created as to what is the real sense of subscription to the formularies, a clergyman is called upon to receive and teach.

SAINTS BURIED WITH THEIR FACES DOWNWARDS.—Gurnall's *Christian in Complete Armour* in a chapter having reference to St. Paul in bonds, has the following passage:—"Persecutors think it not enough to be cruel, but they would be thought just while they are cruel. 'Ye have condemned and killed the just.' Here is a horrid murder committed with all the formalities of justice. They condemn first and then kill. And truly murder on the Bench is worse in God's account than that which is perpetrated by a villain on the highway. Well, there will be a time when Paul's cause, and the rest of suffering saints, shall have a fairer hearing than they could meet with

here, and then it will appear with another complexion. The names of the godly shall have a resurrection as well as their bodies. Now they are buried with their faces downward; their innocency and their sincerity charged with many false imputations; but then all shall be set right. And well may the saints stay to be cleared, as long as God Himself stays to vindicate His own government of the world from the hard speeches of ungodly ones."—page 825. On first meeting with the above allusion to burial with the face downward, and remembering that Master Gurnall, in common with many other Puritan divines, was a writer who dealt largely in figures of speech, I confess that it seemed doubtful whether or not it could refer to a *bona fide* practice. But in the *Collections for Witts*, compiled by the antiquary John Aubrey in the reign of Charles II., and recently republished by the Rev. J. E. Jackson, an entry occurs which looks like an illustration of the fact. Treating of the sepulchral monuments at Kyngton St. Michael, he tells us of one "John Power of this parish, a practitioner in physic, who was buried upside down, in 1647."—But then the date (1647), occurring as it does in the interval between the termination of the Civil war and Cromwell's rise to power, a period of great religious liberty, not to say license, raises the difficult question, Who could have been the persecutors in this case; and what was the colour of the saint-ship? Is it likely that the corpse of John Power was so treated because his practice in physic had been only a cover for the study of alchemy, or the still darker mystery of the Black-Art? Had it occurred at the era when Hugh Latymer occupied the Kyngton pulpit, we might regard it as an instance of dishonour done to Protestantism, but no such supposition is allowable in 1647. The subject is, therefore, submitted to your readers, in the hope that further illustrations may be elicited. J. W.

THE NORTH-WEST PASSAGE A SCHEME OF ANCIENT DATE.—Speaking of the inadequacy of lifeless prayers, William Gurnall says:—"Some have attempted a shorter way to the Indies by the north, but were ever frozen up in their way; and so will all sluggish prayers be served."—*Christian in Complete Armour*, p. 747.

PURITAN MASTERS CONDUCTED TO THEIR PEWS BY SERVANTS.—"No, it is their coveteousness hath their hearts. And therefore, as some idle servant, when he hath waited on his master, brought him to his pew, then he goes out to his good fellows at the ale-house, and comes no more till sermon be almost done; so do the thoughts of most when they go to the ordinance. They slip out in the street, market, or shop; you may find them anywhere but about the duty before them."—*Ibid*, p. 123.

THE SWORD MUST NOT BE LEFT IN THE CITY OF THE PRIESTS.—"God would have none be without this sword [of the spirit] any more than without the girdle, the helmet, and the rest. Though this I know will not please the Papists, who would have this sword of the Word, like that of Goliath, laid up out of their reach, in the priests' keeping."—*Ibid*, p. 560.

THE ONE SIN UNKNOWN BOTH TO OLD AND NEW TESTAMENT SAINTS.—"Scultetus observes, that though there are many blemishes by which the eminent saints and servants of God recorded in Scripture are set forth as instances of human frailty,

yet not one godly man in all the Scripture is to be found whose story is blotted with the charge of covetousness. If that holds true, which I am not able to disprove, we may wonder how it comes about that it should now-a-days be called the professor's sin."—*Ibid*, p. 542.

JOHN HUSS.—"What was John Huss the worse for his fool's cap that his enemies put on his head, so long as under it he had a helmet of hope, which they could not take off?"—*Ibid*, p. 596.

THE LATE VISCOUNT PALMERSTON.

ALTHOUGH our readers are aware that political personages and events are usually referred to in our pages only when affecting the religious objects we wish to serve, it seems right to make an exception when the nation has so unexpectedly lost the services of its Prime Minister by death. With many of the opinions avowed by the late Viscount Palmerston, and with much of his foreign policy, we never had nor could have sympathy; but it would be unjust and ungenerous to forget how much his life has been necessarily warped by the early training which he received, and by the associations amidst which he arrived at manhood. The hereditary influences which gave the earliest bias to his sympathies, and which opened a path for his ambition, were fitted to develope an unreasoning veneration for kings and all that are in authority, and in a like degree to foster an unmanly dread of the commercial and lower classes in any country. That they had their effect upon Lord Palmerston's mind, and thereby upon his history, is known and admitted on all hands; but they have not been, as we think, allowed for in the estimates usually formed of his career. In our judgment it is to his lasting credit that he so far broke the spell which had been woven around him as to have become most popular in England for years before his death; for no one could win and retain the confidence of our countrymen who feared instead of loving them, or for personal or party ends denied them their ascertained rights; and, on the other hand, his intimate knowledge of the false policy which the aristocratic class of the country had been taught to uphold as essential to their greatness and influence—which with arrant conceit they have hitherto identified with the greatness and true glory of England—enabled him to discover the limits within which they could be expected to concur in measures approved by the rest of their countrymen. He was thus fitted for the transitional period in which he lived, and after the stirring conflicts in which his earlier years were past, attained to the leadership of our affairs as the one man of all Englishmen who could allay the feverish excitement of political parties, and by his prudence, his tact, his skill in governing, bring men who had been accustomed to make every public question a matter of party interest, and to deal with it in that form only, to act together as fellow-citizens for the public good. Let who will point to the mistakes he has committed, we cannot forget that it is mainly to his influence we have to ascribe the altered tone of political parties in the present day,

and their altered relations to each other; nor are we without hope that the thin line of demarcation which divides the most cautious and sensible men on both sides of our Legislation Chambers may prove a guarantee for the temperate, and thorough, and cordial discussion and settlement of the various questions which must engage their attention. The postponement of measures which, with our political and ecclesiastical convictions, we should have been glad to have seen settled many years ago, may in that case prove not merely to have been expedient but conducive to the best interests of the nation, and to the stability and good-working of our institutions.

And now let his body go to the grave in peace! He has worn out his energies in the service of his country, and has aimed with success at the nobler distinction of ministering to the freedom of the oppressed in every land. The despots of Europe, though served by the best trained ministers of their empires, have been made to tremble on their thrones by his speeches and despatches on behalf of their down-trodden subjects. But though destitute of genius, he has achieved a reputation which gives him rank amongst the foremost of the world, let it be remembered that he acquired it by diligent performance of his daily task, by cordial co-operation with his comrades in office, by integrity and uprightness as their mouthpiece, by a readiness to forgive and forget all personal wrongs, by genial and courteous manners towards opponents as well as towards allies, and by his desire to uphold to the utmost of his ability the rank and glory of England. He has left to his successors the task which they must perform, or subside into insignificance, of attracting to themselves, in like measure, the confidence, and maintaining the love of their countrymen, as the condition of holding with honour the highest office under the Crown. May men who are worthy of that love of their countrymen never be wanting to administer our affairs!

Reviews.

Angel Visits, and Other Poems. London: Smith, Elder & Co. 1865.

Good poetry is always welcome: welcome as flowers in spring, or fruit in summer, or music in a warm, well-lighted room at this season of the year. But when poetry and piety come together—when the most glorious truths are presented to us in the most gracious dress—we walk in Eden.

We promise our readers an Eden walk in the perusal of this volume. Here is many a tree good for food, as well as pleasant to the eyes, but none that bears forbidden fruit, while in the midst of the garden is the Tree of Life. Taste and culture must needs be charmed by it; the tasteful, cultivated Christian will love it dearly. In the whole range of English poetry since the days of Cowper we know of nothing equal to it. Here are our old familiar evangelic verities seen by the vision and faculty divine. Here is the light that never shone on sea or shore blending beautifully with the light that is to shine on every sea and every shore; and we thank the Father of Lights for the double blessing.

But we must let our readers judge for themselves. We will pluck a fruit or two from the tempting boughs. The

volume divides itself into three parts—Angel Visits, Miscellaneous Poems, and Sonnets. To take the last first. Here is a sonnet on the Ascension of Christ:—

"Escorted by the chanting heavenly host
The Saviour came to earth one wintry night:
Now earth's spring larks, with songs and heavenward flight, [most.
To attend Him homeward—try their utter-
He found earth dark and frosty; but may boast [light.
He leaves her warm and vernal, glad and
And now, though He is gone, her foliage bright— [lost:
Buttercups—bluebells—show she hath not
Nay, we believe that, where He passed from sight,
The wheat still ripened on for Pentecost.
Nature by life and growth still proves Him near:
And so may then the Church. Though Christ ascend,
He lingers; though in clouds He disappear,
Lo! He is with her alway, to the end."

Here is another, on "Spirits made perfect":—

"Dost fear that all the souls which meet in light
Must be alike, because all blemishless?
All virtues rounded to one righteousness?
All colours blended into perfect white?
Why, that would only bring them to the plight
Of winter trees, scarce differing in the snow:
And such we are on earth; we do but show
Li ke dark, bare, sapless skeletons (in spite
Of all our waiting buds) unless comes down
A spotless white robe o'er us, not our own.
But when we come beneath the sun's full power,
Will not those dormant germs expand and warm,
Till every plant assumes its perfect form,
With individual grace of leaf and flower?"

If our readers admire these specimens as we do, they will be glad to learn that the volume is enriched by thirty pieces of the same style of composition, and of similar grace and power.

The Miscellaneous Poems are not so numerous as the Sonnets, but form a lovely group, ranging from "Baby Leaves" to "Marie Antoinette"—from "The Town Sempstress" to "Elizabeth Barrett Browning"—from "The Prayer of all Nations" to "The Voice of the Sea." There is not one of them we could afford to lose. Young mothers will appreciate "Earth's Awaking."

"Earth, like a child in bed
Lay still in wintry sleep, not long ago;
But Spring came, like a nurse, with noiseless tread,
And drawing off the coverlet of snow,

Stooped down and kissed her brow
Softly—again—again—till Earth awoke,
And opening violet eyes, looked up to know
Whose touch it was which thus her slumber broke.

And straightway knowing Spring,
Whose own warm smile of love was on her face,
In winsome smiles she broke forth answering,
And leaped up joyously to her embrace.

Spring washed her first with showers,
Then dressed her in a robe of tender green,
And lastly filled her lap with fresh bright flowers;
And Earth forgot how sleepy she had been."

More aged pilgrims on life's journey may turn to "Never mind!" of which we can only give a part:—

"Yearly youth's warm feelings wane;"
Never mind!
"Never to be felt again!"
Never mind!
When you have but reached your home,
All the warmest are to come,
You will find.

"Barren wastes my vision greet;"
Never mind!
"And the past was flowery sweet;"
Never mind!
Though just here the land is poor,
Brighter Edens lie before
Than behind.

"Thorns the path have overgrown;"
Never mind!
"And I fall o'er many a stone;"
Never mind!
If you can but stumble home
All your sore wounds wearisome,
ONE will bind!

Indeed there is something here for all classes of readers, not excepting that class, so difficult to please now-a-days, our young men. There is actually an address from "A Bachelor to his future lady-love!" Of this we will not quote a single line; let the yonng men get the book and find it for themselves.

But, after all, the main interest of the volume clings around the first four pieces, entitled "Angel Visits." These

are longer and more elaborate than most of the others, and enter more deeply into the philosophy of things; but even the philosophy is charming, and musical as is Apollo's lute. One of these pieces, we venture to predict, will be a general favourite. Its title is "Spes super Sidera"—a line which may be freely paraphrased by the well-known couplet—

> "Our everlasting hopes arise
> Above the ruinable skies."

A poor, lonely, sorrowful creature comes out beneath the midnight stars, and looks up for comfort, but looks in vain:—

> "So still, so pure, so far were they,
> Affection rose a little way;
> Then it turned chill, and fell in spray."

An angel (are they not all ministering spirits?) draws near, and tries to raise his affection toward "the God of stars," solves difficulty after difficulty which the plaintive heart proposes, and ends the solution thus:—

> "Synoptically in his eye
> Past, present, future equal lie;
> Nought is to come, and nought gone by.
>
> "His thoughts can never turn away;
> Once known to Him is known to-day;
> Once loved by Him is loved for aye"

But the sorrowful spirit is not yet to be comforted:—

> "'At least,' I said, 'thy reasons teach,
> If to all worlds His love doth reach,
> How small a fraction falls to each.'"

The angel answers by reminding him that the love of God is nothing less than Infinite, and then adds

> "*Divide Infinity; thou'lt see,*
> *Whatever the divisor be,*
> *The quotient is Infinity.*

This truth, so happily put, is then not less happily illustrated in many stanzas of exceeding beauty, until we are led into the glorious mystery of our Redemption. And here we are ready to take our shoe from off our foot, for the place where we stand is holy ground! Grieved are we that we can only give a strain or two of the angel's ecstatic song:—

> "The Son of God looks forth on space,
> Whose starry eyes all seek His face;
> But one seems trembling in its place.
>
> His unbeginning history,
> Which never finishing shall be,
> A line which metes eternity,
>
> By all the universe unbent,
> With that world's tale is strangely blent,
> By it is broken with event."
>
> * * * * *
>
> "He found it running o'er with tears,
> Blighted with sin, and wan with fears,
> A darkened spot among the spheres.
>
> Nought was it worth, condemned for vice;
> He poured His blood in sacrifice,
> And counts its value by its price."
>
> * * * * *
>
> "He bringeth out yon numbered host,
> The nearest and the farthermost,
> And tells their names—not one is lost.
>
> But who may say with what fond grace
> His eye, amid the star-strewn space,
> Seeks out His Church's dwelling-place?
>
> Which of the sprinkled lights, so bright
> To one who, dwelling on a height,
> Looks down upon a town at night,
>
> Hath He so eagerly descried,
> As that which shows where does abide,
> Neath some low roof, his plighted bride."

Ex pede Herculem. Our readers must judge of the whole from these mutilated fragments. Of course this poem, in its outward form, is an imitation of Tennyson's "Two Voices"—that is candidly avowed—but where in Tennyson, or any other of his imitators, can we find such a clear, such a confident assertion of Gospel truth? In these times of cold, conventional theology, thank God for a silver trumpet that gives forth no uncertain sound!

But we must take our leave of this accomplished writer; *au revoir* we trust. And we need not go beyond the pages of this delightful volume for a melodious farewell.

> "Christ shall recompense His soldiers; not
> the least that tuneful band,
> Who with all his army marching to the
> very far-off land,
> Drew their comrades on with music,—
> plaintive for their wounds and pain,
> Spirit-stirring as their warfare—grand
> with triumph they should gain,
> Sounding full unto the foremost, with each
> note intense and sweet,

Faintly caught e'en by the hindmost,
'midst distracting tramp of feet,
Feeling still their footsteps quickened by
the drum's far throbbing beat.
That same band shall play hereafter in the
palace of their King
Festive strains, to make the chamber of
His marriage banquet ring."

The Throne of Grace. By the Author of "The Pathway of Promise." London: Alexander Strahan.—The numerous books on the subject of Prayer which have recently appeared may be taken we hope as an indication of a wide spread spirit of devotion in our country. The duty and blessedness of believing prayer are here set forth by one whose writing discloses an experimental acquaintance with the subject. We unhesitatingly recommend it for the accuracy of its views, the fervour of its spirit, and the wisdom of its counsels.

Unobtrusive Piety. A memoir of Mrs. Mary Oliver, with Extracts from her Diary and Letters. London: J. Briscoe, Banner-street, E.C.—Mrs. Oliver was an eminent christian, the daughter of the Rev. J. Chin, the first pastor of the church at Lion-street, Walworth. Several tracts published by the Baptist Tract Society were the production of her pen, they are included in this memoir, which has been compiled by her husband mainly with a view of perpetuating in his family the holy example of their departed relative.

First Lessons in the Evidences of Christianity. By B. B. WOODWARD, B.A., F.S.A. Second Edition. London: Jackson, Walford, & Co. Price 1s.—These "First Lessons" originally appeared in the Teacher's Offering. Their republication in the present form is a public benefit, as they are well suited for a class-book in families and schools.

Persuasives to Early Piety. By J. G. PIKE. London: The Religious Tract Society.—This is one of the books that are for all time. It has been blessed to the young in hundreds of instances, and together with *Doddridge's Rise and Progress, and James's Anxious Enquirer*, should be widely distributed amongst thoughtful lads and lasses.

Lyra Americana. London: The Religious Tract Society.—A very beautiful and rich collection of sacred poetry, as its name indicates, by American authors. Some of its contents are already well known favourites with us; but more of them are as yet comparatively unknown in the Old World. We learn from the preface that the first book which was printed in America was a hymn-book.—"The Psalms in metre, faithfully translated for the use, edification, and comfort of the saints in public and private, especially in New England. 1640." "Lyra Americana" has in it nothing more ancient than the period of Independence. The literary and the political life of the Great Republic started from the same epoch, and both are making much use of their time.

Christian Companionship for Retired Hours. London: Alexander Strahan.—Although published anonymously this is a book which betrays a master's hand. It consists of twelve chapters, founded on incidents in the Saviour's earthly life—these are applied with great vigour and fidelity to the circumstances of modern life. The book is admirably adapted for closet reading, but it is equally appropriate for the social circle and rich in homiletic suggestions.

The Deep Things of God. A Sermon preached in the Baptist Chapel, Margate. By the Rev. JOSEPH DREW. London: Elliot Stock.—A very thoughtful and eloquent discourse on 1 Cor. ii. 9, 10, published by special request. The sphere of labour occupied by our brother Mr. Drew is one that presents great opportunities of usefulness, we earnestly desire for him many years of service as effective as that which is indicated by the sermon before us.

The Higher Ministry of Nature; or the Bearing of Creation on the Truth and Mission of Christianity. By GEORGE S. INGRAM. London: Elliot Stock, Paternoster Row.—We thank Mr. Ingram for this very useful book on a class of subjects too often slighted by the Christian minister, viz., the analogies supplied by the natural world in illustration and enforcement of Divine truth. Every well disposed mind delights in the contemplation of God in Nature—the sublime of such studies is when they minister to Divine truth. This has been the aim of the author of this book, and it has been pursued in a thoughtful, devout, and temperate spirit.

The Student's English Dictionary: Etymological, Pronouncing, and Explanatory. By JOHN OGILVIE, L.L.D. London: Blackie and Son. Imperial 16mo. 826 pp. Price 10s 6d.—The principle upon which this dictionary has been framed is that of tracing every word to its root. The root and primary meaning having been first given, secondary uses of the word follow; priority being next assigned to physical meanings, and those which are metaphorical bringi

up the rear. The learned editor's long experience in etymological studies peculiarly qualified him for the arduous labour involved in this work. There are three hundred illustrative engravings not supplied with a view to ornamentation, but exclusively intended, as they should be in such a book, for explanation of the text. The typography is beautifully distinct. Those who wish to obtain an accurate acquaintance with the structure and affinities of our language will do well to procure this comprehensive and really cheap work.

Blunt Iron; a word on behalf of Sabbath Schools. By Giles Hester. Minister of Cemetery-road Chapel, Sheffield. Price 1d. Sheffield: D. T. Ingham.

A very pithy discourse, and singularly pertinent to a Sheffield audience from the words "If the iron be blunt," &c. (Eccles. x. 10).

Intelligence.

MINISTERIAL CHANGES.

Mr. H. C. Williams, of the North Wales Baptist College, has accepted an unanimous call from the Baptist churches at Staylittle and Dylive, Montgomeryshire.—Mr. J. Domoney, has accepted an invitation to the pastorate of the Baptist church at Blackfield, Hants.—The Rev. Richard Brown, of Padiham, Lancashire, has accepted an unanimous invitation to the pastorate of the church at Chipping Norton, Oxon.—The J. T. Gale, late of Union Church, Putney, has accepted the unanimous invitation of Woodgate Baptist Church, Loughborough, Leicestershire.—The Rev. Edward Foster has resigned the pastorate of the Baptist Church, Wendover, Bucks, and is open to an invitation to supply a vacant church; one near the sea-side would be most agreeable. —The Rev. F. Timmis, of Olney, has accepted the unanimous invitation of the church meeting in Trinity-road Chapel, Halifax.—The Rev. J. C. Wooster, of Landbeach, Cambridgeshire, after twelve years' labour has resigned his charge, and has accepted the unanimous invitation of the church, at Steventon, Bed.—The Rev. T. Ind, of Corsham, has notified his intention of resigning his present charge at Christmas next, in consequence of failing health.—The Rev. H. J. Lambert has resigned his pastorate at Union Chapel, King's Lynn. Mr. Lambert is about to proceed to Australia as pastor of a church in that land. —In consequence of continued ill-health, the Rev. H. C. Leonard, M.A., has resigned the pastorate of the Baptist church, Boxr, Herts.

ANNIVERSARY AND OPENING SERVICES.

St. Paul's Chapel, Hawley Road, London, N.W.—This chapel was reopened after enlargement on the 26th September. It had hitherto been rented; it is now purchased at a cost of £1,000,—the whole of that sum being raised immediately and paid before Christmas last. The plans which were adopted for the alterations involved almost the entire rebuilding of the place, little more than the two side-walls being left standing. By enlarging the area to the utmost, and carrying galleries round three sides, the number of sittings has been increased from 250 to upwards of 600. The chapel presents now a substantial and elegant frontage to the street, and interiorly offers as tasteful an example of decoration as any in London. The opening service commenced at eleven o'clock, when the chapel was filled with a high respectable congregation. The Scriptures were read and prayer offered, first by the Rev. J. C. Harrison, and then by the Rev. W. Brock. The Rev. Samuel Martin, of Westminster, then preached. At the close of the discourse Mr. White made a short statement of the financial position of the undertaking, and read some of the articles of the trust deed to explain the ecclesiastical and theological position of the congregation. The purchase of the building involved an outlay of £1,000, and the contract for the renovation of the chapel had been taken for £2,800, to which some professional expenses would have to be added. Towards these sums nearly

£2,200 had been received, and other sums were promised, leaving a sum yet to be collected of from £1,300 to £1,400. While the collection was being made the children of the congregation laid the sums which they had gathered on the communion-table, and the service was closed by a consecration prayer offered by the Rev. Dr. Vaughan. The collection realized £170. In the afternoon a number of ladies and gentlemen dined in the handsome lecture-room attached to the Kentish Town Congregational Church, under the presidency of Mr. Mudie; and in the evening a crowded Public Meeting was held in the chapel, when Mr. Mudie again presided, and addresses were delivered by the Revs. W. Brock, J. C. Harrison, F. Tucker, Mark Wilks, and John Nunn. The gratifying announcement was made that the sums actually contributed and promised that day amounted to £840, leaving only some £500 of debt now to be removed.

BRECK ROAD, LIVERPOOL.—A large new Baptist Chapel, which has been erected in Breck Road, Liverpool, for the congregation of the Rev. F. H. Robarts, was formally opened on September 20th, the Rev. W. Brock, of London, preaching in the morning, and the Rev. A. M'Laren, B.A., of Manchester, in the evening. The chapel has cost £6,000, of which amount £4,000 has been already raised.

KEIGHLEY.—September 29th, a handsome new chapel, which has for some time been in course of erection in the Skipton-road, Keighley, was formally opened. It will accommodate 410 adults on the ground floor, and 270 in the galleries, also seats in the end gallery for fifty children, and in the organ gallery for thirty singers, total 750. The entire cost is about £3,600. At the opening, the Rev. Arthur Mursell, of Manchester, preached to a large congregation. About 150 persons sat down to dinner in the school-room, and at two o'clock a meeting was held in the chapel. The Rev. Dr. Acworth occupied the chair. After addresses from the chairman, the Revs. H. Dowson, of Bradford, E. Parker, of Farsley, S. G. Green, of Rawdon, and Mr. W. Stead, the Rev. J. Goodman, the pastor of the church, made a statement that the total expenditure, including building and site, as well as a site for a manse to be erected at a future period, was £3,830. Towards this they had received in money and good promises £1,800, and were therefore £2,000 in debt, but would not have to pay interest on the amount. In the evening the Rev. A. Mursell preached to an overflowing congregation.

BRAMPTON, HUNTS.—October the 4th, the chapel which has recently been erected here, was opened by two services, when the Hon. and Rev. Baptist Noel, M.A., preached to overflowing congregations. The collection in the afternoon amounted to about £9 10s. During the day an effort was made to raise the remaining portion of the debt unpromised (about £270); and, we believe, before night was over, the chief part, if not all, was promised. The total cost of the chapel is between £700 and £800.

RODNEY STOKE.—The friends connected with the Baptist Church, Cheddar, who had been anxious to preach the Gospel in this benighted village, succeeded some twelve months since in obtaining a favourable site on reasonable terms for the erection of a chapel. In November last, the foundation stone was laid by H. O. Wills, Esq. On October 6, the chapel, which is a very neat one, was opened for public worship. In the afternoon, the Rev. E. Webb, of Tiverton, preached. The devotional exercises were conducted by the Revs. C. Howells, and W. Parry, T. Davies, and F. Wills, Esq., Clarendon. The evening meeting, which was numerously attended, was under the presidency of W. Clark, Esq. The Rev. T. Davis gave some interesting particulars connected with the origin and progress of the movement, and was followed by the Revs. E. Webb, W. Parry, C. Howells, R. Clark, and F. Wills, Esq. A vote of thanks to N. E. Stevens, Esq., architect, for the design gratuitously given, and another to the chairman, closed the proceedings.

ABERDARE, GLAMORGANSHIRE.—Sept. 21st, Recognition Services were held at the English Baptist Chapel, Aberdare, in connection with the settlement of the Rev. T. A. Pryce, late of Manorbier, Pembrokeshire, as pastor. The Revs. B. D. Thomas, of Neath, T. Davies, D.D., of Haverfordwest, and Dr. T. Price, of Aberdare, delivered instructive and impressive addresses. A Public Meeting was held under the presidency of the Rev. Dr. Price. John Lewis, Esq., senior deacon, then stated the circumstances under which the church had invited Mr. Pryce to the pastorate, and Mr. Pryce stated with what views and intentions he had accepted the call. Congratulatory addresses were afterwards delivered by the Revs. T. John, W. Samuel, D. M. Jenkins, C. White, of Merthyr, B. D. Thomas, and Dr. Davies.

KNIGHTON, RADNORSHIRE.—Services in connection with the opening of the new chapel in the above town were held on

September 29th and October 1st. Sermons were preached by the Rev. D. Evans, of Dudley, and the Rev. J. Emlyn Jones, M.A., LL.D., of Merthyr. The collections on the occasion were liberal. The chapel is a very substantial, neat, and commodious building, quite an ornament to the town, and will hold upwards of six hundred people. The Rev. D. Evans, the pastor, stated that the expenditure did not exceed £600, towards which £300 had been raised. The collections at the Opening Services, with proceeds of Tea-meeting, together with some subscriptions which had not been paid in, would augment the sum raised to nearly £400, leaving little more than £200 of the debt unpaid.

WESTBURY LEIGH, WILTS.—This place of worship has been closed for fifteen weeks, having undergone extensive repairs. The Re-opening Services were held on October 4th, when a sermon was preached by the Rev. Thomas Ness, of the Metropolitan Tabernacle, London. On the 5th October a vast assembly met. Mr. Robert Eyres, senior deacon, presided. After singing and prayer, the following ministers spoke in a very suitable and profitable manner: the Revs. Preece, H. Anderson, Hind, Gilbert, and Jeffery. On the following Lord's-day two sermons were preached by Mr. Crouch, from Mr. Spurgeon's College. The friends of the place had given very liberally, and had been generously assisted by neighbouring friends.

WINWICK, HUNTS, NEW UNION CHAPEL.—The Opening Services of this pretty village sanctuary were held on October 6th. The Rev. T. W. Aveling, of London, preached in the afternoon. The Revs.—Jushaw, of Houghton, and Wm. Piggott, the pastor, taking part in the service. At six o'clock a Public Meeting was held in the new chapel, which was again well filled; and suitable addresses were given by the chairman, Anthony Martin, Esq., of Evesham, Worcester; by the Treasurer, Isaac Knighton, Esq., of Fletton, near Peterborough; by the Revs. J. H. Millard, B.A., of Huntingdon; T. W. Aveling, and William Piggott; by Messrs. Bateman, Brown, William Vergette, and C. P. Tebbut. On Sunday, October 8th, two sermons were preached by Rev. James Harcourt, of London. Collections were made after each service, in aid of the Building Fund, and altogether £18 were given. The chapel and vestry will seat 200 persons on the ground-floor, and can both be thrown open into one, when needed. The total cost of chapel and fences is £338 14s. 3d. Half this amount is given by the Treasurer, in addition to the site for the chapel and burial-ground. Subscriptions promised amount to £88, leaving a debt of £63 still to be obtained. Winwick is a Home Mission Station, in connection with the Hunts Association.

ORDINATION AND RECOGNITION SERVICES.

BRIXHAM, DEVON.—The Recognition Services in connection with the settlement of the Rev. W. T. Whitmarsh were held on the 14th Sept. The Rev. Mr. Sanders delivered an address on "The Nature of a Christian Church." The Rev. Mr. Webb, of Tiverton, asked the usual questions and in the name of the church and of the Devon Association, extended to the young minister a most cordial welcome, and offered the Recognition Prayer. A charge was then given by the Rev. T. C. Page, of Plymouth. The service was brought to a close by prayer, offered by the Rev. J. Kings, of Torquay. A Public Meeting was held in the chapel in the evening, at which Mr. Whitmarsh presided. Mr. Saunders, Mr. Webb, Mr. Kings, and Mr. Cross delivered addresses.

WINDMILL-STREET, GRAVESEND.—On September 27th Recognition Services were held in connection with the settlement of the Rev. W. Emery, late of Hemel Hempstead, as pastor. In the afternoon, the Rev. D. Katterns, of Hackney, preached. A Public Meeting was held, under the presidency of the Rev. D Katterns. H. W. Davison, Esq., senior deacon, stated the circumstances under which the church had asked Mr. Emery to become pastor, and Mr. Emery stated with what views and intentions he had accepted the invite. The Rev. B. H. Kluht delivered an address welcoming Mr. Emery to the town; the Rev. W. Goodman, B.A., on "The Constitution of a Christian Church;" the Rev. H. H. Dobney on "The Relation of Pastor and People;" the Rev. E. W. Shalders, B.A., on "The Relation of the Church to the World." The Revs. E. Corke and J. Merchant conducted the devotional exercises.

STEPNEY-GREEN, LONDON.—The church worshipping at this place being without a pastor, they were directed to invite the Rev. Thomas Ness (who has been for a considerable time assistant to the Rev. C. H. Spurgeon) to preach on several occasions, and have now given him an unanimous invitation to become the pastor, which he accepted, and accordingly commenced his

public ministration on Lord's Day, September 24th. On the following Tuesday a Public Meeting was held to give Mr. Ness a hearty welcome. Addresses were delivered by the pastor and several friends connected with the church and congregation.

ST. CLEMENT'S CHAPEL, NORWICH.—Special services in connection with St. Clement's Chapel were held Sept. 20th for the purpose of recognizing the Rev. R. G. Moses, B.A., formerly of Lymington, as minister of the church and congregation. The chair was occupied by the Rev. G. Gould, and several of the ministers of the neighbouring churches were present on the platform. The proceedings were commenced by singing a hymn, after which the Rev. P. Colborne offered prayer. The chairman then delivered the introductory address, and concluded by expressing an earnest hope that the connection now established between the pastor and people might be of long duration, productive of signal usefulness, and accompanied by manifest tokens of Divine blessing. He was followed by Mr. Moses, who explained the circumstances under which he came to settle among them, and his views as to the work of the ministry and his future intentions. After the singing of an appropriate hymn, the Rev. John Hallet, of the Old Meeting, and the Rev. J. T. Wigner, of Lynn, in graceful and hearty terms, bade Mr. Moses welcome in the name of the churches of the city and county, and extended to him the right hand of fellowship. Another hymn was then sung, after which the Rev. J. Alexander offered the Designation Prayer. The Rev. T. A. Wheeler, of Birstol, then delivered the address to the church and congregation. The singing of another hymn, and prayer by the chairman, brought the services to a close.

CANTERBURY.—On September 28th a meeting of the church and congregation assembling at St. George's-place was held to welcome the Rev. A. W. Heritage and Mrs. Heritage to this city. Prayer was offered by Messrs. Saunders and Castle. Mr. Joyce, Mr. J. Houlden, Mr. Banks, Messrs. Brett, Bateman, H. Foreman, J. Marsh, Simon, Saveall, and H. P. West addressed the meeting.

PETERCHURCH, HEREFORDSHIRE.—A service was held Oct. 3rd, in connection with the settlement of the Rev. J. Beard as pastor of the church in the above place. The chair was occupied by Lord Teynham. The Rev. E. L. Forster, of Hereford, the Rev. T. Jones, of Chepstow, the Rev. D. Sinclair, of Tenbury, delivered addresses. The chapel was crowded to excess, many being unable to obtain admission.

SARN, MONTGOMERYSHIRE.—Oct. 22nd, large congregations assembled at the Baptist Chapel in the above village for the purpose of recognizing Mr. John Harrison as minister of the congregations meeting there and at the Cym. The newly elected minister had up to the commencement of the year been connected with the Calvinistic Methodists, but was baptized at that time by Mr. Smith at Pontesbury. A sermon was preached by the Rev. J. Jones, of Marerhelen, the Rev. E. Evans, of Snailbeach, stated the nature of a Gospel church, and asked and received answers to the usual questions; after which the Rev. J. D. Alford sought the Divine blessing, and the Rev. J. Jones gave the charge to the minister. A sermon was preached to the church by the Rev. J. Smith, of Pontesbury, and another to the congregation by the Rev. J. D. Alford, of Welshpool.

WOLVEY, WARWICKSHIRE.—Oct. 3rd, services were held in connection with the settlement of the Rev. C. Payne as pastor of the church. Rev. W. Underwood delivered an address on the constitution of a Christian Church. The Rev. S. S. Allsop proposed the usual questions. W. Croft, Esq., one of the deacons, replied on behalf of the church. The Rev. T. Stevenson offered the ordination prayer, the Rev. W. R. Stevenson, M.A., gave a charge to the minister, the Rev. H. Angus concluded the service. The Rev. J. Salisbury preached in the evening.

MISCELLANEOUS.

DENMARK-PLACE CHAPEL, CAMBERWELL.—In consequence of severe and prolonged affliction the Rev. C. Stanford has been compelled to relinquish for a time his pastoral labours, and the Rev. J. H. Hinton, M.A., has accepted the unanimous invitation of the church to act as pastor for three months. It is hoped that by the end of that time Mr. Stanford may be enabled to resume his duties.

WESTON-SUPER-MARE.—Sept. 27th, the foundation-stone of a new Baptist Chapel was laid in the Bristol-road, by the Rev. J. P. Chown, of Bradford. The proposed building is to be erected for the use of the congregation now worshipping in the Assembly-rooms, under the pastoral care of the Rev. Robert Lewis. The proceedings commenced with prayer by the Rev. J. Davies, of Cheddar. The stone was then laid, and an address delivered by

Mr. Chown, expressive of the gratification with which he performed the ceremony. The friends present were invited to place their voluntary contributions on the stone, and the handsome sum of £200 was thus deposited. The Rev. John Penny next spoke, avowing his hearty sympathy with the undertaking, and expressing his sincere hope that the Divine blessing would ever rest upon an enterprise so auspiciously begun. He concluded by offering the Dedicatory Prayer. A Tea Meeting was subsequently held in the Assembly-rooms, attended by nearly 300 persons. In the evening a sermon was preached by the Rev. J. P. Chown, which fittingly closed the interesting services. In addition to the ministers named, the students of the Baptist College Stokescroft, R. B. Sherring, Esq., and other Bristol friends, were present throughout the day.

NAUNTON, GLOUCESTERSHIRE.—After a pastorate of nearly eight years, the Rev. A. W. Heritage has resigned his charge in this place, in consequence of his acceptance of an invitation from the church meeting in St. George's-place, Canterbury, and on the 13th inst. the retiring minister met a considerable number of the church and congregation for the purpose of commending each other to the Divine protection and blessing. Mr. Comely, on behalf of the church and congregation, presented to Mr. and Mrs. Heritage an elaborately-worked time-piece, in glass frame, as a small expression of their esteem and Christian affection.

SHOULDHAM-STREET CHAPEL, LONDON.—Sept. 25th, a Social Meeting was held for the twofold purpose of taking leave of the Rev. W. A. Blake, who has accepted the pastorate of the church at New Brentford, and to welcome the Rev. J. O. Fellowes, late of Thaxted, as the future minister of Shouldham-street Chapel. The Rev. Josiah Redford, of Epsom, presided. Several testimonials were presented to Mr. Blake from members of the church and congregation, and addresses were delivered by Dr. Burns, the Rev. J. Batey the assistant afternoon preacher at Craven Chapel; by the Rev. W. Stott, of Abbey-road Chapel, St. John's Wood; Mr. Beazley, and Mr. Pearce.

GAMLINGAY, CAMBRIDGESHIRE. — The Rev. Enoch Manning having resigned the pastoral office of the church meeting in this place, very interesting services have been held in reference to his retirement. October 6th, a Public Meeting was held to bid farewell to Mr. and Mrs. Manning. A numerous company assembled to show their regard for a pastor and wife whose long and valuable services have greatly endeared them to all around. Mr. Paine, the senior deacon, having been called to the chair, introduced the business of the evening by an appropriate reference to the devotedness and zeal with which Mr. Manning had fulfilled his ministry for the long term of forty-nine years, and to the loving spirit with which Mr. and Mrs. Manning had always discharged the duties of pastor and pastor's wife. The Rev. R. Voysey, of Sandy, then addressed the church and congregation. The Rev. C. J. Middleditch, who was present in compliance with the request of the pastor and church, presented to Mr. and Mrs. Manning a very beautiful time-piece and elegant silver tea-service, remarking that the testimonial was intended to assure them of the heartfelt gratitude and love with which they are remembered by a people between whom and themselves unbroken harmony has been maintained for nearly half a century. Mr. Middleditch, who had been from his youth intimately associated with Mr. Manning, then spoke of the kindness he had always received from him, especially on his engaging in the ministry; of the love and faithful friendship between his father, many years resident at Biggleswade, and the retiring pastor; and also of the universal esteem felt for Mr. and Mrs. Manning on account of the high character which they had maintained for so long a period. Mr. Manning, in behalf of Mrs. Manning and himself, acknowledged, in an appropriate and affecting address, the testimonial now presented, and also the uniform kindness received at the hands of his people during the whole time of his connection with them. His address was marked by much of solemn tenderness and love, and was felt to be a befitting close to a pastorate so long maintained in harmony, and which had also been distinguished by the Divine blessing in the great increase of the congregation, and in the spiritual prosperity of the church. Mr. Sloper, of Biggleswade, a member of the church, also gave expression to the deep regret of the people on the removal of their beloved friends, and to the certainty that their long and well-sustained relation will always be reviewed with gratitude and love. The interesting and deeply affecting meeting was closed with prayer, offered by Mr. Middleditch.

MIDDLETON CHENEY, NORTHAMPTONSHIRE.—A meeting was held in the Baptist chapel in this village, Oct. 10th, on the occasion of the Rev. F. F. Medcalf bidding adieu to the church and congregation, he

having received a call from the Baptist church at St. Heliers, Jersey. For nearly ten years, during his ministry at Middleton, his services have been warmly appreciated, and attended with a gratifying degree of success. Congratulatory addresses were delivered by the Revs. W. Allen, of Oxford, G. St. Clair, and H. A. Nash, of Banbury, T. G. Hughes, of Woodstock, and other neighbouring ministers and friends.

BAPTIST BUILDING FUND FOR WALES.—This Fund was established in connexion with the commemoration in 1862 of the ejected ministers in 1662. It was then proposed to raise £2,000 to be used as a loan fund for the churches of the Principality. Mr. L. Jenkins was appointed agent to the Society, and he soon discovered that the churches were not only able but also willing to contribute a much larger sum. At the present time £5,000 has been actually paid, and a further sum of upwards of £8,000 promised. Therefore the Society has been already enabled to grant loans to no less than sixty churches, amounting to £4,140, leaving a considerable sum in the hands of the treasurer. A considerable proportion of that sum has been lent to the English churches of the Principality. The Annual Meeting was held, Aug. 23rd, at Sion Chapel, Lanelly, Caermarthenshire, under the presidency of the Rev. T. E. Thomas, J.P., Trehael, when the report of the Committee, containing much gratifying information to the subscribers, was unanimously adopted. Four years were granted by the committee to pay the promised subscriptions to the Fund, and the present is the fourth year, which will close in August 1866, by which time it is presumed the subscribers will have faithfully paid up, and the final report will be published.

SIR MORTON PETO IN THE NEW WORLD.—Our celebrated countryman, Sir Morton Peto, M.P. for Bristol, has had quite an ovation throughout the Federal States. He has everywhere been an object of interest and of admiration, earning golden opinions of all sorts of men. The same respect and exaltation have attended him in Canada. An address was presented to the hon. Baronet at the city of Hamilton, on Lake Ontario, in reply to which he stated some facts in which our readers will take an interest. He said that he was no stranger to Canada, and that his firm had constructed within it over a thousand miles of railway, together with the bridge over the river St. Lawrence. He added that he had personally other investments in the country, and that he was then on his way to Buffalo to examine the site of the international bridge, which is to connect the Grand Trunk of Canada with the Atlantic and Great Western, and other lines, and give the Canadians an unlimited supply of coal during the winter months, and at all times, at much lower rates than heretofore, and, by giving them an additional link with the United States, promote a general increase of commerce. Sir Morton took a very hopeful view of the future of Canada, which he considers destined to be another England, for light, liberty, religion, wealth, and power. Sir Morton thought that the United States had enough territory for all the surplus population of the whole of Europe were it all concentrated on themselves, and could therefore well afford that the Canadians should prosper, if they desired it, as an independent people, and cultivate with them the most amicable relations both commercial and social.—*British Standard.*

LYTCHETT MINSTER.—Oct. 6th, a very interesting service was held in the United Independent and Baptist Chapel, Lytchett Minster, the occasion being the ordination of the Rev. W. W. Sherren as pastor of the church and congregation worshipping in that place, where he has been labouring for the past three years and a-half. A public tea-meeting, which was very well attended, preceded the evening meeting, which commenced at half-past six o'clock. After singing, the Scriptures were read and prayer offered by the Rev. J. H. Osborne, of Poole. An introductory address was then given as a reply to the question, "What mean ye by this service?" by the Rev. B. Gray, B.A., of Blandford, in answering which an able exposition was given of the principles held by Congregationalists in reference to church government. The usual questions were asked, and the ordination prayer offered by the Rev. J. T. Smith, of Sydling. The charge to the newly-ordained minister was given by the Rev. John Keynes, of Wimborne. At the close of this address, Mr. Keynes said a very pleasant duty devolved, viz., that of presenting to Mr. Sherren fifty-five volumes of books, to the value of £10, which had been purchased for him by the members of the church and congregation at Lytchett; also Andrew Fuller's complete works, which had been purchased by the friends worshipping in the Independent chapel, Sturminster, Marshall. After a brief acknowledgment from Mr. Sherren, the Rev. R. T. Verrall, B.A., of Poole, gave a most effective address to the church and congregation. The proceedings were brought to a close by prayer and the benediction, by the Rev. J. Hinds, of Swanage.

RECENT DEATHS.

Mrs. Jane Humphrey, Wellington, Somerset.

On September 14, Mrs. Jane Humphrey, widow of Rev. Robert Humphrey, died in her eighty-sixth year. She was born at Wellington in the year 1779. She resided in her native place till her eighteenth year, when she moved to Stogumber, where she joined a young friend in keeping a school. Here she was fully converted to the Lord through the instrumentality of Mr. Humphrey's preaching; and she was married to him in the year 1800. As she herself has said, "With the small salary Mr. Humphrey received it was perhaps thought, even by some of their friends, imprudent to take a wife, but with simple faith in Him who said, 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.'" This was their marriage license, and through the long period of fifty years, during which "they took sweet counsel together, and walked to the house of God in company," that promise was graciously and liberally fulfilled. True, they had many of what the world would call privations, especially during the first years of their married life, but the God of Jacob they felt to be their God also, and

> "How could they sink with such a prop
> That bears the world's wide pillars up."

As will be seen by the above extract from a sketch of her husband's life, written by Mrs. Humphreys, they lived together in sweetest accord for fifty years. We need not enter into details respecting Mr. Humphrey's ministry at Stogumber, then at Collumpton, and latterly at North Curry, at each of these places his own labours and the genial, prudent, energetic piety of his beloved wife, were much blessed of God in building up believers, and turning souls to the Lord.

The last years of Mrs. Humphrey's life were spent in Wellington, where her husband died in June, 1851. Though retired from the responsibilities of the ministry, Mr. Humphrey devoted himself as long as strength remained to work for the Saviour of whom he was always glad to speak; and in this good work he was aided by his dear wife. Both were "always abounding in the work of the Lord." The church at Wellington has much reason to be thankful that it was favoured for so many years with the membership of such devout and useful believers as Mr. and Mrs. Humphrey. The writer has to deal only with the life and character of Mrs. Humphrey, whom he had the pleasure of knowing only for the last three years. Respecting her he can safely testify that she was one of the most perfect Christian characters it has been his privilege to be acquainted with. There was in her such a remarkable combination and harmonious blending of all the graces of the renewed nature as can be seldom seen. There was nothing in her to repel—nothing which ever irritated or annoyed any who knew her, or who enjoyed the honour of her friendship. And yet her character was far from being of that negative kind of which the utmost that can be said is that there is an absence of any marked disagreeable feature. She was most energetic in her action, clear and scriptural in all her views of God's Word, full of experimental knowledge of the Lord's presence and sufficiency and yet so gentle, sympathetic, and capable of placing herself so as to see and estimate the characteristics and positions of others, that all Christians who came in contact with her felt stimulated in all that was good, soothed in their sorrows, and elevated in knowledge, and in all holy aspirations.

Many can testify that there was an unusual charm about her to old and young, and middle aged—her natural sweetness of temper, her wide reading, and tenacious memory, together with her fervent piety and consistency of Christian life, made those who knew her to delight in her friendship. Young people who have no love for the Saviour often shun the presence of those of Christ's people who speak to them faithfully respecting their spiritual state. But such young people did not seek to avoid Mrs. Humphrey as she could so adapt her ever faithful admonitions and exhortations as to win upon their hearts. To all who needed sympathy or advice she was one of the most welcome of visitors. Her strong good sense, lengthened experience and holiness of life, gave to her words an unusual value. Were it not for the assurance that the Saviour had accomplished His purposes in her in this life, and that He in His infinite wisdom and love has taken her to be where He is, we should mourn that one so "blameless and harmless without rebuke," who shone as a light "in the world," should be removed from our midst. But we bow acquiescently to His divine and most righteous dispensation, and say, "Thy will be done."

Dr. Wayland, of America.

We regret to learn that this eminent servant of God expired on the 30th of Sep-

tember, after a brief illness caused by an attack of paralysis. We extract the following memoir from the *Providence Journal* (R. I.):—

Francis Wayland was the son of the Rev. Francis and Sarah Wayland, and was born in the city of New York, March 11th, 1796, and was therefore sixty-nine years of age at the time of his death. His father was a Baptist minister of solid qualities of mind, and of pure character. The family removed to Poughkeepsie a few years after the birth of the son, and he was prepared for college in the Academy at that place. He entered the Sophomore class in Union College in 1811, and graduated in 1813 at the age of seventeen. He then entered the office of Dr. Eli Burritt, of Troy, and studied medicine three years. As he was about to engage in the practice of his profession, he became convinced that it was his duty to prepare himself for the Christian ministry, and repaired to Andover Theological Seminary, in 1816. He was always accustomed to speak in terms of the deepest gratitude of the advantages he received from the instructions of that eminent teacher, Prof. Moses Stuart, and at the semi-centennial celebration of the founding of the Andover Seminary, he paid a tribute to the memory of that great man, so touching and eloquent, that none, who heard it or have read it, will ever forget it. After remaining a year at Andover, he accepted the post of tutor in Union College, which he held for four years, giving instruction in several departments. The Hon. William H. Seward was under his instruction, and the friendship then formed between them has ever been maintained. The late Bishop Potter, of Pennsylvania, was a tutor at the same time. He and Dr. Wayland remained through life deeply attached to each other. The residence at Union College was, in his opinion, chiefly fruitful of good to Dr. Wayland, because it brought him into so intimate relations with that great teacher President Nott, who has survived so many of the pupils he has trained. To him alone of all his instructors did he consider himself more indebted than to Prof. Stuart. The address which he made at the fiftieth anniversary of the accession of Dr. Nott to the Presidency of the College, was one of the most pathetic and beautiful expressions of filial respect and gratitude, with which a pupil ever acknowledged the services of his beloved and venerated teacher. We can hardly help borrowing the closing words, and applying them to the pupil who has gone before the teacher. "Heaven will account itself richer as it opens its pearly gates to welcome thy approach; but where shall those who survive find anything left on earth that resembles thee?"

At the end of four years service as tutor, Dr. Wayland accepted a call to the pastorate of the First Baptist Church, Boston. He was ordained August 21st, 1821, and at once entered upon the discharge of the pastoral duties. It was during his residence in Boston that he preached his well-known sermon—"On the Moral Dignity of the Missionary Enterprise." This remarkable discourse gave a new impulse to missionary zeal and efforts throughout the land. During his pastorate in Boston, Dr. Wayland married Miss Lucy Lincoln, of that city, sister of the Hon. Heman Lincoln. Two sons, the fruits of that marriage, are living, Judge Francis Wayland, of New Haven, and the Rev. Prof. H. L. Wayland, of Kalamazoo College, Michigan. Dr. Wayland's second wife was Mrs. Sage, of Boston, who, with her son Howard Wayland, survives him.

After five years of faithful ministerial labour, Dr. Wayland was elected to the Professorship of Mathematics and Natural Philosophy at Union College. But soon afterwards he was chosen President of Brown University, and in February, 1827, entered upon the duties of that office, in which he was to spend the most important portion of his life.

He was then just entering upon his thirty-second year. He was in the fullness of his vigour and strength. Few men possessed such a capacity for labour. He threw himself into his work with an energy and an enthusiasm which insured success. He at once instituted the most rigid and healthful discipline. His words and his deeds gave the students to understand that he would have a good college or none at all, that Brown University was not to be the resort of the idle or the worthless; that young men of high aims and noble purposes should there have every facility for the cultivation of their minds, and that no others would long find it a congenial home. The institution was but poorly equipped for its work, and the new President at an early day sought to supply some of the deficiencies. The munificent patrons who have never wearied of lavishing their money upon the college, responded to the appeals which he and the professors made. Notwithstanding external evidences of prosperity, and the high reputation which the college had acquired under the care of Dr. Wayland and the able Faculty by his side, the conviction grew upon him that there were grave defects in the American collegiate system. In 1849, believing

that under that system Brown University could not accomplish what he wished to see it achieve, he resigned the presidency. The corporation, unwilling to accept his resignation, consented to make the changes which he desired, and the friends of the institution contributed the sum of $125,000 to inaugurate what was known as the "New System." Its object was to furnish to every class of students the kind of knowledge they desired. Its plan was therefore to allow them a much wider range in the choice of studies than is commonly permitted in American colleges. Dr. Wayland presided over the college for five years after the change was made. In the summer of 1855, the state of his health rendered it necessary, in his opinion, and in that of his physician, that he should give up his responsible charge. He therefore resigned after having served as President and Professor for twenty-eight and a half years.

His pupils will all testify that he was President in deed, as well as in name. No one could look upon his face and his form without feeling instinctively that he was born to command. Every student was conscious that the reins were held in a firm hand. The young men were incited to industry and manliness and lofty attainments by his earnest private and public discourse. He was not ordinarily an eloquent or even a fluent speaker. But we have never listened to more eloquent or effective appeals than we have heard from his lips in the old chapel at morning or evening prayers, and in the conference meetings. He lifted his hearers as by a resistless power up to his own level and animated them with his own spirit. The whole tendency of his administration was to make the students lovers of manliness, of thorough scholarship, and of hard work, and to inspire the public with such confidence and pride in the conduct of the institution that pecuniary assistance was generously furnished.

As a teacher Dr. Wayland had few equals. Few, if any, instructors in this country have so left their stamp and seal upon their pupils. Not satisfied with giving intellectual and ethical instruction to his students, he laboured earnestly and wisely for their spiritual welfare. His volume of University Sermons forms but a small part of the discourses which he preached to the undergraduates, while performing all the labours of President and Professor. He sought private interviews with them for conversation on the subject of personal religion. How many a pupil has he thus by his simple statements and charming illustrations of the truths of the Gospel led from the region of darkness and doubt into the quiet and peace of a serene and unshaken faith in our Saviour. In times of special religious interest in college, his great soul was kindled into fervour, and his familiar and half colloquial addresses in the students' prayer meetings took hold upon his hearers with a power, of which those who have only heard him on public occasions can have but a faint conception, but which many of his auditors will ever remember with unspeakable joy.

But though Dr. Wayland laboured so earnestly and constantly for the college, it must not be supposed that he was unmindful of the claims of the city, and the State, and the country, upon educated men. He ever felt the liveliest interest in promoting the general welfare. Public education enlisted his warmest sympathies. From the day that he pronounced his striking address before the American Institute of Instruction in 1830 till our admirable system of free schools was finally established, he was always ready with pen and voice to render any assistance in awakening the public to the importance of increasing the facilities for the education of every child. By improving every fitting opportunity he exerted an immense influence in teaching many of our wealthy citizens the real uses of wealth, in impressing them with the great truth that it is given them only in stewardship, and in imparting to them the impulse to devote it to the noble purposes of beneficence. He never wearied of setting forth to our citizens the great capacities for doing good, which this community with its advantages, possesses, and was ever urging with impressive earnestness a higher and higher development of our resources and a more generous and noble use of our means. He was a most zealous friend to the cause of Christian missions, and a careful observer and student of the modes of missionary labour. His biography of Dr. Judson, the copyright of which work he presented to the widow of the deceased missionary, is at once a momument of his generosity and of his interest in the cause, to which Dr. Judson gave his life. He took a deep interest in national affairs, and especially in the great struggle between slavery and freedom. His letters to the Rev. Dr. Fuller on the slavery question in 1845 attracted much attention, and did their part in causing the Christian church in the North to set the seal of its condemnation on the Southern system of African bondage. During the last few years the voice of the writer has often been heard in public assemblies, stimulating our citizens to unswer-

ving fidelity to the great principles of liberty, which underlie our governmental fabric. He looked with the brightest anticipations to the future career of our country. His far-reaching mind was ever active and alert on all sides, and was constantly stimulating and lifting the great body of his fellow-citizens, as well as the students within the walls of the college.

In the spring of 1857, Dr. Wayland was invited by the First Baptist Church and Society to supply the pulpit and perform pastoral duties. The conviction had been for some time growing upon him that he had perhaps erred in leaving the pulpit for the Presidency of the college, and he entered upon his new duties with all the ardour and zeal of a young man. After preaching with great earnestness for about a year, he found his health suffering from his labours, and he informed the church that he could not serve them much longer. He preached, however, till June, 1858. For some time afterwards he occasionally appeared in various pulpits in this city, but for several months past he has, in obedience to the injunctions of his medical advisers, abstained altogether from preaching. At the recent meeting of the Warren Baptist Association in this city he spoke, however, with considerable vigour.

Since Dr. Wayland's resignation of the presidency he has been much engaged in the consideration of religious subjects. Though he had resigned to obtain rest, and though his physicians insisted that he must not task his brain severely, his active mind could not remain idle. What was heavy work for many others was comparative inactivity to him. The hardest of all work for him was to do nothing. In 1857 he published his volume of Notes on the Principles and Practices of Baptists, in 1858 his Occasional Discourses and his Sermons to the Churches, in 1863 his Letters on the Ministry of the Gospel, and in 1864 his Memoir of the Christian Labours of Chalmers. If the readers of these volumes find the author's estimate of the importance of thorough culture to the great body of the Christian ministry lower than it once was, if they regard his ideal of preaching for the masses as incorrect, if they think his picture of the present condition of the churches and of the efficiency of our ministers shaded too darkly, they will yet all agree that every page is marked by a simplicity of faith, an earnestness of purpose, and a warmth of zeal, which shine as bright Christian graces in the character of the aged disciple.

No one could long know Dr. Wayland without feeling that he was a man of uncommon power, "a king of men." His presence was commanding. His sturdy, powerful frame, his marked head, his keen eye, deep set beneath the brow, his prominent nose, his firm lip, in short every feature bore testimony to the acuteness and strength of the mind within. He was one of the men who say memorable things. His fresh and striking thoughts naturally found striking forms of expression. You can hardly meet one of his pupils, though years may have elapsed since his graduation, who cannot recall notable utterances of his old teacher, which have become maxims and guides to him in life.

Dr. Wayland's prominent traits were simplicity, thoroughness, and earnestness. His simplicity is apparent in almost every sentence of his writings. The striking feature of his style is its clearness. He said just what he meant, without ambiguity or circumlocution. His English was pure, massive, and solid. He had command of the graces of rhetoric, when occasion required. There are paragraphs in his works which for beauty and eloquence of diction are hardly surpassed in our literature. All shams and hypocrisies, all foppish ostentation, whether in style or dress or life, he despised. He liked to talk with plain men, with sensible farmers and mechanics, with Christian men and women in humble station. In his studies, in his writings, in his companionships, he sought the genuine, the real, the true.

Dr. Wayland could not have had such thoroughness without great earnestness. Life, in his view, was made up of duties to be performed. Not that he took a gloomy view of life. He was fond of good companionship. We have known few talkers more entertaining, congenial, and instructive than he was. He had a fund of good stories and amusing illustrations. He had an unusually sharp eye for the ridiculous. No man had a heartier laugh. His wit was as keen as a Damascus blade. He was as quick at repartee as he was prompt with an answer in discussion. But he believed that whatever duty was to be done was to be done with earnestness and with noble aims. He had little patience with those who fill their hours with trifling pursuits or give themselves up to mere dilletantism. Meanness of soul he utterly despised, and his rebukes of it were simply terrible. He believed that God has manly work for every day of one's life, and that it is every one's supreme duty to engage in it with all his might. He held to his opinions with the tenacity of a positive earnest mind. His beliefs took hold upon him so strongly, as they do upon all men of strong will, that

he was perhaps at times unable to do full justice to the opinions of those who differed from him. But we think that no man was more desirous to give full weight to the views of others, or to be corrected, if he was in error. This positive earnestness was the power which gave him such great success in his appeals to the consciences of men. He seemed to speak as one having authority. His hearers felt that he believed and felt profoundly what he said. His simple, sincere words went to the heart. He tried to do his duty, and appealed to others to do theirs. However he may have failed, as all men do fail, of reaching the ideal at which he aimed, all who knew him well will testify that with intensest earnestness he constantly struggled to do the work which he supposed his Divine Master had called him to perform. And to few men of our generation has it been granted to achieve so much. His text books have impressed his thoughts on the minds of children and youth all over this land, and some of them, translated into other tongues, have moulded the character of generations beyond the seas. His pupils are found in every State of the Union, engaged in all honourable and influential pursuits, and not a few of them are teaching in far-off heathen lands those moral and religious lessons which they received from his blessed lips. How rarely is it given to us to look upon a life so grand, so crowded with noble deeds, so fruitful of imperishable results! It has to our sorrow gone out upon earth, but even while we are uttering the first words of our fresh grief, that life has kindled with new splendours in the heavens above.

THE MISSIONARY HERALD.

AFRICAN MISSIONARIES, THEIR CONVERTS AND THE ANTHROPOLOGISTS.

By Rev. Alfred Saker.

Before me are "Extracts from the *Morning Star*, dated April 20, 1865, containing a report of statements made at a meeting of the Anthropological Society, by Mr. Harris, Captain Burton, and others, traducing missionaries, degrading their converts, and exalting to admiration the low vices of the heathen.

Being one of the assailed class, and intimately acquainted with mission work on the coast of Africa for nearly a quarter of a century, I am competent to write a few lines both for missionaries and their converts, and specially of the mission in the Bight of Biafra.

> Mr. Harris says, "Missionaries do no work."
> "They wear the black coat and the white neckcloth."
> "They live in the high house, and eat expensive dinners."

This order we need not follow. He tells us "they wear the black coat, &c." And what if they do? Is there more disgrace in black than white? It would help Mr. Harris to a little knowledge could I have him here for six months, and make him go through our daily toil, and yet wearing the "black coat and white neckcloth"—both of which, by-the-bye, he must bring with him, for he would not obtain them here.

But "They live in the high house and eat expensive dinners." I would this were TRUE of all missionaries on the coast of Africa. If any class of men here need the high house and not the hovel, it is the missionary class; and they, if any do, need the good dinner to sustain them in their perpetual toil. Can nothing be done, Mr. Harris, by the English public to compel you to make this your charge a true one? In my case the first part of this charge is true; I have the *high house*. But from whence comes it? You assert "missionaries do no work."

Did I not put tools into the hands of these natives and teach them to fell the timber, to convert it into plank, and then to make the doors and windows? Did I not dig up the clay and make the first hundred of bricks, that the "imitative animal" might do as I did? Did I not dig out the foundations and lay the bricks in mortar until these "animals" could be trusted to build alone? The result is, I have a house, and it shelters me,

and compared with native huts, it is something more than a palace. You say "the African, like the monkey, is an imitative animal." True: and his imitative powers go a little beyond the "animal." He does "copy the missionary," and hence it is the mission has a second house also; and these animals have just completed a school-room, and are now building me a chapel which bids fair to eclipse my house. These are all in brick! Hence also it is that you will find in these towns a body of artizans who, twenty-two years since had not seen the saw, the chisel, or plane. They now saw timber and work it; they make bricks and build; they hammer iron and weld it; and these men owe all their knowledge to the missionary. Yet you say—

"Missionaries do no work."

Mr. Harris, have you thrown yourself among a heathen people, without book or other aid, and through long months of attention and study have, little by little, gathered up the sounds floating around you; giving these sounds a form in writing; step by step formed a vocabulary, and at last, after a long period, made an African tongue your own? And was this "no work?" Or having thus learnt a language, was it "no work" to go among the heathen preaching six times every week, at the same time keeping the schools in daily and efficient operation?

If we preach, the people want the SCRIPTURES. You may despise the book which teaches, not Islamism, but that God has made of one blood all nations of men. WE do not despise it, but we seek to secure a good translation. If the book be written, it must be printed. These youths—"imitative animals"—must be taught to compose in type, and to work the press. Have you thus written, and taught, and laboured till the entire New Testament is presented, and half of the Old? If you have done none of these things, you assert of the missionary, who has done it all, that "he does no work."

And of that youth! It may be the one-time mechanic (all the better if he be, if he combines with mechanical knowledge devotedness to the loving Saviour, and deep sympathy with the objects of his life), will you assert of such a youth, who attempts to master the language only, and dies in the attempt, that he "did no work?" Or of him who learns the language, and thenceforward preaches daily; journies weary miles, battling oft with fevers, and daily with physical weakness. This work I see in others every day of my life.

Go to Calabar, and you will find a repetition of this toil. Go to the Gaboon, and you will find two languages written, and Scriptures printed in both: and the men you thus malign are carrying the light of truth into the deep darkness of Africa.

These things have not been done in a corner; they have been in progress

for years, and are open to the inspection of all the world. Yet, in sight of all, you say "THEY do no work."

Mr. Harris, I have done with you. I am well nigh worn out with labour. Weakness compels me to restrict my toil to twelve and fourteen hours daily, and sometimes prostrates me entirely, and I shall, ere long, be where lies will not assail me, and the perverse heart will work me no harm.

We have been introduced to an "imitative animal." In his native state, not a "a nice one," says Captain Burton, but "infinitely superior to the African converted to Christianity." To this he adds a special charge against the converts in Sierra Leone.' I can leave to others the special slander against a people 1,800 miles away, but I may speak of men nearer home.

Captain Burton, you have been to Victoria, you have seen Horton Johnson. He was with us in the first stage of the mountain journey. You saw Joseph Wilson, probably several others. Is it there we are to look for "animals so infinitely beneath the wild ones?" Twenty-one years since I preached at Fernando Po, and Horton Johnson, for the first time, heard of the way of reconciliation with God for fallen men. His eyes were opened, and his heart and life were changed. During these long years he has lived a holy life; and you know that he is manly and honourable—universally honoured. And Wilson, too, for twenty-two years has borne the high character of a Christian man, and who, rather than remain with a prosperous business in the land where Catholicism forbids men to worship God, and substitutes the worship of images and dolls, exiled himself and family to the then wilderness of Victoria. Sacrificing all that men of this world hold so dear, can you charge him with wrong doing? I specify these because *you* know them. What is to be said of that noble-hearted man, William Smith, who for years maintained the worship in Fernando Po during my much absence, who journeyed with and for me to mountain tribes. But why further individualize. I could go on to name a hundred converts once worshiping in the Church at Fernando Po, whose Christian life showed they were freed from the disgusting vices of the "not nice Pagan animal."

"Not nice," you say. No! we found BISO, a chief, at Basipu: his head covered with the "bosuper," that mass of clay and fat with which those animals mat together the hair of their heads. He was painted too with earthly pigments, oil and ashes; with sundry snake skins, incisors of the bush-cat, bones and feathers of fowls, as ornaments, round his neck, arms, and loins—the ordinary type of the Fernandian gentleman. He heard the tale of human redemption, and, animal as he was, he became interested; he heard till he believed in the power and willingness of the Son of God to save him, degraded and debased as he was. He washed his skin. He worked at his farm right manfully to clothe himself and maintain his family. He became a convert, and, in after life, spent much of his time in telling the

tale of mercy to his fellows in their mountain homes, and doing this for three years, unpaid, till death laid him low. He was not alone, many of the Fernandians followed him, whose Christian manly life testified to the falsehood of the slanders heaped on native converts, and although two instances occurred where they returned to their mountain life for a time, yet I defy you or any other man, visiting or resident at Fernando Po, to point me to a single instance of theft or drunkenness in converts from that wild race up to the time of our expulsion from the island. Wrong-doing did occur among the resident converts at Fernando Po, but it led to their immediate expulsion from the Church.

You tell us that "converted Pagans lose their own code of morals, and do not acquire ours." "OURS!" Do you mean that code of morals Englishmen practise on the coast? Oh! at any cost keep the converts from such a code. In this you point us to "*incontinence* in women." Capt. Burton! Do you thus invite me to proclaim some fearful truths in the ears of the English nation? I forbear. Yet I may say that twenty-four years since we found the community at Clarence living in common, marriage unknown. Ten years later, and you could not find domestic union without marriage. Did it not become the complaint of men bearing England's proud name that "Fernando Po was spoiled by the missionaries, that you could get no work done on the Sabbath; and as to the women, money would not buy them?" But chastity and piety was not a sufficient defence against the wiles of a few of our English visitors, and the daughters of Africa have oft fled to my house, and the houses of our principal men, to escape from vile and drunken attacks.

Capt. Burton, I do fearlessly and cheerfully assert, from long connection with the church in Fernando Po, that its Christian women were, as a body, an ornament to their sex, and noted for unostentatious piety and steadfast faith.

Enough of the island! Go to Bimbia. On its hill side lived Moindu, who, in visage and life, reminded one of the degrading epithets your would-be learned men apply to these Africans. The story of a Saviour's love was told her again and again. At the end of a few months she came to the teacher, with a heart nearly bursting with emotion, and in broken utterance said, "The teacher has told me much; I heard not these things before my eyes begin to open; but the teacher comes no more; will he leave me to perish; who else can help me; Oh tell me more of Him who died to save." That woman did hear more, she became a lowly disciple, and for years adorned the Christian life, and died in the hope of a life beyond the grave.

Moindu was not alone in the Christian path at Bimbia; men and women soon joined in the worship; many are dead. The devoted teacher too is dead, but some still live, and are faithful to their profession.

On the banks of this river lived Ediker, a chief. He was a Pagan; but

was he an "animal?" For years he listened to the Word of Life. He thought much about it. He asked questions. Instruction was not lost on him. He became intelligent and inquisitive. He was oft with me. At length he said, "Teacher, I am in the dark. I hear all you say; I feel it is true. But you English have had the Bible a long time; why did they not send it to my father? They sent ships; they bought and stole our people and slaves. Then they stopped, and began to buy oil. They bring us cloth, and guns, and powder, and rum. They rob us; they cheat us; they kill us; rum makes the young men quarrel, and it kills the old. Your people do not fear God; they do not believe the Bible! How is this? I am troubled for my father. He was a good man. He did not steal, nor cheat, nor kill. But he never heard of the way of life by the Lord Jesus. No one ever told him; and where is He?" Time would fail me to tell the tenth part of his words; yet I may ask you, was this questioning, thinking, and finally believing African, an ape? He became a convert; and where is the man who can point out a failing in that man's Christian life—even to the day of his death?

And what a tale, too, might I tell of "Ntepe," of "Tondi," of "Longe," of "Nkwe," of "Ngwa," of a multitude, the living and the dead! And that body of converts who are around us—they are defective in knowledge; they oft err through ignorance, and to teach and lead them in the right way is our constant work. And you, or any other man, shall have our thanks if you reveal to us a single wrong act. It shall not be unredressed a single hour.

Captain Burton, I must close. I shall take an early hour to speak of Africa's "ignoble literature" if it be possible. In the meantime we part. I revere the memory of the dead—missionaries and converts. I respect the living, whom I see struggling with difficulties, afflictions, and toils, and who are daily and manfully contending with temptations and evil influences, and, in the name of the dead and the living, as well as my own, I hurl back upon you the gross calumnies you have uttered against African converts.

MISSIONARY PROGRESS IN DACCA.

BY THE REV. P. SUPPER.

It has pleased the Lord to send us two young men, both Kayastas and brothers, to embrace Christianity. The elder brother came the first time at the Mela of Munshigunge, which was in Nor, when, after a long conversation with me and much intercourse with all the native preachers, he made up his mind to leave Hindooism and to join us here at Dacca. A short time afterwards I stopped with Joynarayan and one of our younger native preachers at their village, and found the younger brother quite ready to follow us as soon as circumstances would permit. After their arrival here they received instruction from Chand and Badha Mohun; and as their conduct was blameless, even under the most adverse circumstances, I baptized them about the middle of March, near our village in the Burigunga. The younger brother, whose name is Ram Kanto, evinced a great desire to become a

native preacher; and having all the qualification to justify us to receive him for such a post, at least so far as we could see, I without delay sent him to Mr. Pearce's Bible class, where, as I hear, he gets on exceedingly well. The elder brother, whose name is Ram Chundra, is still here in Mr. Araboon's school. Mr. A. is the principal of the Normal school, which is a very efficient one; he is, as you may know, the son of our late esteemed aged missionary in Calcutta, and has helped these two converts very much in receiving them into his school, as also by providing for them out of his own pocket. Ram Chundra hopes to find some employment after due time in some of the Government schools as teacher.

Ram Kanto was accompanied to the Bible class by Mudon, our younger native preacher at Comillah. The latter has been nearly a year in Mr. Pearce's class before, when it was at Alipore, but as he was often ill there, it is very desirable that he should have another opportunity to receive systematic instruction. With these two went Gunga Charun, our schoolmaster at Dayapore. We are very short of native preachers, Gunga Charun asked me to send him, and as I had a native Christian by the name of Atchley, who could fill his post, though he would not have done for the Bible class, I at once consented to his request. May these three young men turn out to be very great helps in our work! A short time before their departure I had the pleasure of baptizing Gunga Charun's wife, who had been a candidate for baptism for some months. I think we have every reason to believe that she will adorn the cause she has thus avowed as her mother did who last year died in Jesus with a very firm hope of her salvation.

I have offered myself to procure English Bibles for six annas, and Testaments for three annas; and such has been the inquiry for Bibles, that I believe the fifty copies for which I wrote will be sold as soon as they arrive from Calcutta. One young man wanted to pay me in advance for fourteen copies, saying that with him fourteen young men were reading the Bible together.

THE MUSSULMAN PLEADER.

BY THE REV. R. J. ELLIS, OF BARISAL.

A few mornings ago we went by appointment to the house of a respectable Mussulman pleader, where we found many others assembled to meet us. By-and-bye others came, and the spacious verandah of the house was quite filled with people. The Book of books was reverently laid before the pleader himself upon a little mat—a copy of Dr. Yates's edition in Bengali, with marginal references, bearing the appearance of my own dear mother's favourite book—well thumbed with many a mark, and every sign of long and careful perusal. I have seen no Bible in this country like that one—so well used, so home-like—the possession evidently of an old experienced reader. What use had really been made of it?

Its owner had searched it through and through, and had learned to love Him of whom it treats, and through whom we look for life, *so well* that he had written a book in His praise. He was a man of some means, and as he still retained some homage for the prophet of his own faith, he made up his mind that he would visit Mecca. So he set out on pilgrimage, and by-and-bye, whilst at sea with many others, he began to talk of the Messiah as the Saviour, and to shew *His book*. It was too much for those children of the faithful, and, as if to destroy the truth it contained, they tore it up and threw it to the waves. How its author bore his loss I have not learned, neither have I been able to make out the exact state of his heart with regard to Him whom he then delighted to honour. There is something in his look and manner that leads one to hope that he loves Christ, but he does not now openly declare it.

"You have been to Mecca," I begun, "we wish to hear what you have seen there." Taking up the Bible he silently turned to the 60th chapter of Isaiah, and

pointing to it, asked John (our native preacher) to read, "This," he said, "is the account of what I have seen!" "It coincides," he continued afterwards, "in every particular with the city of the prophet as I have seen it." "Yes," I replied, "in many particulars it may coincide with what you have seen, but in the main thing it does not coincide. You have been to see *a place*, if you will read this chapter carefully, especially with its context before and after, you will find that no *place* is spoken of but *a spiritual kingdom*." "What is this?" he asked, turning to the third and following verses: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising; . . . the abundance of the sea shall be converted into thee: the forces (or wealth) of the Gentiles shall come unto thee. The multitude of camels shall cover thee; dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense. . . . All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee, they shall come up with acceptance on mine altar, and I will glorify the house of my glory." "There," he exclaimed, "are not Kedar and Nebaioth, Ishmael, and does not all this refer to the glory of Mahomed?' "'Truly," I said, "Kedar and Nebaioth are Ishmael, and much of this outward glory may be similar to what has been enjoyed by Islam; but from internal evidence I can show, beyond a doubt, that the passage does not refer to Islam." Thereupon one of those present began to read the chapter verse by verse, and I expounded it to them, showing that it referred to the true Israel in their past, present, and future condition; to the kingdom of the Messiah, whose "officers would be peace, and whose exactors righteousness," wherein "*violence*, *wasting*, and *destruction*" would not obtain, but whose "walls would be called salvation, and her gates praise"—that there Jehovah would be the "everlasting light," the people would be "all righteous,"—a description which could not in any way be distorted to apply to the kingdom of Islam.

This part of the discussion occupied upwards of two hours, and it was agreed to adjourn the meeting till the following day. Although both days were holidays, yet, on the second occasion, fewer people came together. The argument founded on the 60th chapter of Isaiah was abandoned, and older and less usual arguments adduced in favour of Mahomedanism. Its founder was held to be the paraclete promised by our Lord; but as that was confessed by our opponents to be the same with the Holy Spirit, whom they allow to have descended on the Day of Pentecost, they were driven, as their party have been many a thousand times before, from this argument also. Then turning to the 5th of Isaiah and 12th of Mark, our pleader affirmed that both referred to the same thing—the discarding of the seed of Israel, and the adoption of Israel instead. Then the "others," to whom the vineyard was let out, were shown to be the true Church, whose chief corner stone (Mark xii., 10) was Christ. He, too, was the Son whom the husbandmen slew, and cast out of the vineyard. That could not be, they said, for Christ had not died. Upon this, taking their favourite prophet Isaiah, I showed that it was undeniably predicted that the Messiah should die; and this opened up our way to a full exposition of the necessity and adequacy of Christ's atonement.

One cannot but feel a yearning towards such a man as this, and wonder why it is that he does not accept the truth. Does it not show, that, not only *the truth in the word* is needed to enlighten the mind, but also the *spirit of truth?* We left him and his friends with the silent prayer—breathed often by your missionaries in this land—"Lord, send thy spirit to convince them of their need of Christ!"

THE GIRLS' SCHOOL AT INTALLY.

BY MRS. KERRY.

I commenced school last year with nineteen girls, and very inadequate funds for their support. Very early in the year I was called to part with the teacher who had taught the school so well from its commencement. This I felt to be a heavy trial, but, almost unsought, another teacher offered herself; and her influence and teaching have been so satisfactory that I feel that God has sent her to me in answer to prayer.

The total number who have entered the school since the commencement is forty (I mean as boarders, for there have been a number of day pupils whose attendance being very irregular we scarcely count). Of these three have married, one was taken from school to be married to a person I considered ineligible, and I hear she refuses to marry him. Three of the elder girls having been examined by Mr. Wenger, and the Intally native church under his care, and approved by them, were baptized and received into full communion with the Church; and two have died, for whom, though I mourn as for my children, I do so not without hope. The first of these died in April last of inflammation on the lungs. Her name was Mooktoo, and, in many respects, she was an interesting girl. She was found by one of our native preachers in the house of a nominal Christian, having escaped from some gipsies who were training her up we fear to evil courses. From her fairness of complexion it was evident she was no gipsy, and must have been either stolen or bought by them. When she first came to me she was very ignorant and wild, but soon learned to read, and evinced great affection for me, and a strong desire to be a Christian child. She had been taught by the gipsies to sing songs and play gymnastic tricks. At first she would sing and play to please her school-fellows, but she soon grew ashamed of all her old ways and would only sing her school hymns, of which she grew very fond. I have seldom seen a more marked change in a child than in her. When she was taken ill she said she should die, but she did not appear afraid of death. I asked her once, could she pray? Oh, yes, she said with a sweet smile, I do. I regret much that I did not see her on the day she died. I had left her in the hospital in the hope of her speedy restoration, and when she asked to see "Mamma," her attendants thought her better, and did not send for me. I was unable to question her as to her hope of reaching that "happy land" of which she often sung, yet I do hope that she was among those to whom little being given, little is required, and that she found her peace in Jesus. The second died just before the school closed. She was the daughter of our late preacher Ramna Rogan, and was the most intelligent girl in the school. She had a great knowledge of the Scriptures, and understood the way of salvation clearly. Her death was caused by cholera, and conversation was quite impossible to her in her last hours, but happily that was not needed to give me a hope of her salvation.

I remember one Sabbath-day going quite unexpectedly into the school-room which I found shut close, and in a corner were a knot of girls kneeling with this child Prophullis, praying with them. She was not among those who were baptized, but I had hoped ere long to have seen her enter the church below. I trust she has been received into that above, and pray that her death may redound to the glory of God in the solemn impression produced upon her companions.

On the whole the progress of the school during the year has been highly satisfactory. Parents think well of the teacher and appear to prize the instruction given. I have often been much straitened for funds during the past year. The entire income for the year amounted to £89 12s. 8d. Of this only £35 14s. 6d. came from England; all the rest was contributed by friends here, yet this did not cover the expenditure, which amounted to £90 9s. 5d.

I earnestly beg the assistance of the friends of female education in my undertaking, that now the Lord has begun to bless us, our work may not be stayed, nor our numbers limited, for want of the means of carrying on the school.

THE COMMODORE AT VICTORIA, AMBOISES BAY.

BY THE REV. F. PINNOCK.

On the morning of the 10th of May the Commodore in H.M.S. *Rattlesnake* arrived here, when two of the brethren and myself went off and were very kindly received on board. After having a little chat, first with some of the officers while the Commodore was engaged, then with himself, of whose gentlemanly behaviour towards us we cannot speak too highly, we left for shore, the Commodore himself, accompanied by two officers, following us in his own boat. On shore he spoke to and shook hands with everybody like an old friend. I then took him at his request round the place, when he called in at nearly every house, saying a kind and encouraging word to all. This being done, he went in to see the school, some forty children being in attendance, a few of whom he heard read a portion of Scripture, after which he asked them a few questions in geography, but this being a new study to most of them, their answers were not very ready. He seems, however, to have been pretty well pleased with the children generally, and in addition to some very wholesome advice given them, he was pleased to give to a boy and a girl a prize of four shillings each, for general ability and good conduct, as reported by me; to another little girl also he gave two shillings. The children then sang a hymn, and he bade them farewell.

The following morning he was again on shore, and purchased a bullock for his men. He wanted to see King William of Bimbia respecting some disturbance created here by his people, and sent no less than three times for him, but the old man would not come, after having sent word to the Commodore to say that if a boat was sent for him he would come; a boat was accordingly sent, with an officer in charge, and the bearer of the first letter, but he did not keep to his word. The boat with another letter, and this time with Mr. Johnson in addition, was sent back, but with no better success. Nothing could induce his majesty to make his appearance on board the Commodore's ship. This was too great a condescension for him to submit to. The Commodore, being pressed for time, had to leave early the following morning, leaving the matter unsettled. But even this had done good, for which we feel very grateful. I must not, however, omit the circumstance that before the Commodore left he was pleased to appoint and constitute our good old friend and brother, Mr. Johnson, the governor of the settlement of Victoria, *with no salary however*. He was presented with a flag, and had a salute of five guns given him. The friends all feel very thankful at this expression of the continued goodwill of the English people and Government towards them, and are hopeful of something still better in store for them. And they are not unmindful of Him who is the great Disposer of all events. To Him they have all felt that they are indebted chiefly for this kindly visit and interposition on their behalf of the Commodore, at just the very time that they wanted help.

GOSPEL WORK AT TREMEL.

BY THE REV. J. JENKINS, OF MORLAIX.

You are aware that a general jubilee is celebrated this year in the Romish Church, devotional services are held for a fortnight in each church in its turn, during which time preaching, confessing, &c., are carried on at a great rate daily. From May 21st to June 4th was the jubilee at Tremel Church, which included the holidays of Ascension Day and Easter Sunday. On Ascension Day, which was Thursday, 25th May, I held a meeting at Tremel. We did not expect a large attendance, as great efforts were being made by the jubilee priests against our Evangelical labours by means of the pulpit discourses and the confessional, and all means were made use of to induce everyone, persons who had not been to confess for many years, to draw nigh to the confessional, assuring the people

there was no need of confessing little sins, but the great ones only, and even giving pecuniary, help to some in order to enable them to attend at Church, at least during a week. Nevertheless we had a large attendance in the morning, and a good number attended our afternoon service. The people were attentive and there was power to speak the truth. At the close I announced I would preach again in the place (D.V.) on Sunday the 11th of June.

UNLOOKED-FOR INTERRUPTION.

As the railway is completed, and that some of our Morlaix friends had expressed a desire to see our chapel there, this was thought a convenient opportunity, and accordingly they were invited to go over for the meeting on the 11th. It was cheering to witness the cordial disposition evinced to lay hold of the opportunity. Some went by rail and others on foot, the distance being about eleven miles. The weather was very fine. The service was to commence at eleven o'clock. But a few minutes before the time the mayor and his secretary, the schoolmaster, arrived. I was not present at the time. He spoke to my wife, and said he had been told we were to preach in the chapel that day, to which she replied it was a false report, and invited him to go up-stairs to the room where we held our meetings until we obtain authorization, and there he saw the small table with a Bible on it, and a few hymn-books for worship. He said the room would not contain ten persons, while more than forty were already congregated about the house. I was myself soon on the spot, and on the door of our chapel had a somewhat lengthy conversation with the mayor. I assured him that I had no intention of preaching that day in the chapel, and I think he believed me; but he even opposed our holding meetings, especially as they were numerously attended, and by Catholics as well as professed Protestants, and that our worship might in time become a source of trouble in the parish. To these points I replied, remarking that our worship had not been the occasion of any act of violence, nor even created a spirit of discontent among the inhabitants. But unfortunately the mayor had some ground to stand upon, not probably as to the intention of the superior authority, but on account of the ambiguous terms of the letter by which we were granted to hold what was designated our private meetings for prayer and religious instruction, and the restrictions by which it was nullified. So the mayor finished by saying he forbade our meetings until he received more explicit instructions, and it was reluctantly he permitted me to hold the meeting for that time, but would not allow us to meet again in the afternoon.

THE MEETING PROCEEDS.

The mayor having gone away, our religious service began. After prayer, singing, and a short address in Breton, the services took somewhat the form of a Sunday School meeting. Mrs. Donelly and Mdlle. Marguerite Barazar were there, with seven Breton girls, educated and boarded at Ty Mâd. M. Bouhon, who had come for the occasion from Guingamp, accompanied by a Breton father and son, who had manifested serious convictions, took upon him to hear the Breton girls from Ty Mâd. They began by singing a French hymn, and then recited in French the parable of the Sower, according to Mat. xiii., which they did very well. Our brother explained the parable to them, and they sang another French hymn. It was now my turn to gather around me a few Breton pupils of our teachers. There were eight, all children of Catholic parents, and they might be said to represent an advanced stage of Christian civilization and instruction, whilst the greatest part of my group was rather ragged, timid, and *sauvage*, one little fellow of five years making a grotesque figure by having a soldier's cap; not the better for wear and want of care. Among them there were different degrees of acquisition, though none learned; indeed some of them could not yet read, but they had committed to memory two or three verses taught them by the teacher. But it was most interesting to witness this much after the grand attack against us of late for a fortnight, with the threat that neither the children who took lessons of our teachers, nor the parents, would

obtain absolution and communion. It is worthy to be mentioned that a Catholic father asked his young daughter whether she did not prefer the New Testament to the priests' communion, and the child replied that she preferred the New Testament. We began our work with much feeling, for this was quite a new scene, in the midst of the Breton population. It forcibly reminded one of the words made use of by Jesus: "Out of the mouth of babes and sucklings thou hast perfected praise." One child recited Luke ii. 1—20. Then a little boy, son of a widow, and beginning to learn his letters, recited timidly, John iii. 16. After that a girl recited the Ten Commandments, and several passages of Scripture, being the contents of a tract of four pages. Other children recited John iii. 16; John iii. 16—21; Mat. xi. 28—30; Acts xvi. 30, 31; 1 Tim. i. 15; Acts iv. 12, &c. I explained these portions of the Word of Life to the children. Then a Breton hymn was sung. I now addressed the congregation in Breton, and closed by prayer and singing the hymn 26 in the *Chants Chretiens*. We all felt that this was a blessed meeting. There were ninety persons present, crowded into a room far too small, simply because it has not pleased Government authority to grant us permission to meet in the chapel.

The people were undisturbed by the mayor's visit. A very good feeling prevailed, and though we were debarred from holding a meeting in the afternoon, we enjoyed a few hours' edifying and useful conversation; and the friends left in time to reach home before night.

THE BAHAMAS.

NASSAU, NEW PROVIDENCE.

From the *Nassau Guardian and Advertiser* we extract the following account of the service held on the re-opening of Zion Chapel (Rev. J. Davey's), after a considerable enlargement, at a cost of £1,400, one half of which, it is expected, will be raised by the close of the year:—

"According to announcement, the above-named Baptist Chapel was re-opened on Sunday last, August 27th, for divine worship. His Excellency Governor Rawson, C.B., and Mrs. Rawson, with the private secretary and aid-de-camp, attended the service. The Rev. John Davey preached an impressive sermon on the occasion from 90th Psalm, 16th and 17th verses.

"The Chapel has been entirely remodelled and wonderfully improved, both internally and externally. Galleries have been added on three sides, which afford 300 additional sittings, and the building can now accomodate 800 persons.

"The public meeting was held on Thursday evening, in commemoration of the re-opening of the building, after the completion of its extensive alterations and improvements. His Excellency Governor Rawson, C.B., kindly took the chair on the occasion, and after the 100th Psalm had been sung and an appropriate prayer offered up by the Rev. John Davey, addressed the people in an earnest and impressive manner regarding their future welfare. His Excellency congratulated them on the improved appearance of their chapel, and urged upon them the necessity of using their best efforts to develop the resources of the soil, to place no more dependence upon wrecking, to instil sound religious principles into the hearts of their children, to train them up in the habits of industry and send them regularly to school. The Governor's address was listened to with great attention, and we hope it will be productive of much good. The meeting was afterwards ably addressed by the Hon. C. R. Nesbitt, Colonial Secretary; the Rev. J. H. Darrell, Wesleyan Missionary; Mr. W. Job, Inspector of Schools; and Mr. Grenville Darling. Before the proceedings were brought to a close, the Hon. G. C. Anderson, her Majesty's Attorney-General, at the request of Mr. Davey, occupied the chair, when a vote of thanks was unanimously passed to the Governor for his kindness in presiding on the occasion, the people all standing up."

NATIVE CHURCH IN SOUTH COLINGA.

BY THE REV. G. KERRY.

Several very interesting meetings in connection with the anniversary of the above-mentioned church were held on Tuesday and Wednesday the 14th and 15th of February, 1865.

The first meeting was of a social kind, and took place in the field adjoining the Circular Road Chapel. Tea being over the company at once adjourned to the chapel to attend to the business of the Annual Public Meeting. The chapel was completely filled, and presented altogether a very interesting appearance. The chair was taken, according to previous arrangement, by R. Scott Moncrieff, Esq. The meeting was commenced by singing a Bengali hymn, after which the venerable and aged brother Shujáat Ali offered prayer in Hindustani.

The chairman then addressed the meeting and said—He regretted his inability to speak to his brethren in their own language of their common faith. He rejocied to see so many assembled together, English, Bengalis, and Hindustanis. It was a good thing that those who differed necessarily in so many things should meet together sometimes, and learn to know and love each other for Christ's sake. Such annual gatherings were intended to stir all up to greater zeal in the service of God; unless they did that, they would be of no use whatever.

The Rev. Goolzar Shah then read the Annual Report of the church, of which he is the honoured pastor.

The Rev. Geo. Kerry moved the first resolution, "That the report now read be adopted, printed, and circulated for the information of all Christian friends who are interested in Christian Missions."

Mr. Kerry said he rejoiced greatly in such a meeting as the present, as it afforded a practical proof of the growth of the Redeemer's kingdom in this country. The large number of Native Christians present that night in the chapel were but a small portion of the whole body which might have been assembled. They represented many thousands gathered out of heathenism in this city and in the country around. No one could look into the countenances of the native brethren now met together, and not feel that Christianity had been a blessing to them, their appearance and expression were very different from what would be seen in a similar gathering of Hindus. Christ had put his mark on them. The English part of the congregation must see that the work of Missions had not failed, and would therefore be encouraged still to pray and work for the conversion of the heathen to Christ. The natives present would also see that their English brethren took an interest in them and in the Redeemer's cause.

The resolution was seconded in a vigorous Bengali speech by Babu Muckerji of the London Missionary Society.

The next Resolution, "That this Church desires to render hearty thanks to Almighty God for the blessings of a preached Gospel, for the privileges of the Lord's-day and the ordinances of Divine grace, and prays that the Lord Jesus Christ, the Great Head of his Church may bless it with the light of his countenance, and visit it with a pentecostal effusion of his Holy Spirit"—

Was moved by C. T. Ledlie, Esq., who said he wished to bring into view some of the prominent features of interest in the native character which were fitted to make the native a Christian, compared favourably with any Christian of any land. First, he would mention their patience. He had seen many instances in proof of their patience; now patience was one of the great virtues of a Christian. Then again, they could practise great self-denial. It is true this did not always appear to us in a favourable manner, as it often showed itself in connection with their superstitious practises. But it was there, and if sanctified would be very good. Patience and self-denial combined would go far to make a noble example of the Christian character. Then look at the habits of business of the natives. Whenever they were judiciously dealt with, their good qualities would appear. The good in them must be drawn out by gentleness, by seeking to win their confidence. Christian graces in them must be sought for in a loving spirit. If you love the natives, you can do them good; but if you do not love them, you are not fit to do them any good whatever.

The resolution was seconded by Babu Chuckerbutty of the Church of Scotland's Mission.

The chairman then spoke a few kind and fraternal words, after which the meeting was closed with prayer, by the Rev. J. Wenger.

On Wednesday morning, the 15th, at half-past seven o'clock, a meeting was held in the Collingah Chapel, presided over by the Rev. Geo. Kerry. Prayers were offered by brethren from Lukhyantipore, and brief addresses by others. The brethren then had fellowship with each other in remembering their Lord's death.

At one o'clock they met again, when Goolzar Shah spoke on the best means of elevating the native Christian community in their social position. After conversation on the subject for half-an-hour, the brethren took an affectionate leave of each other with joy and gladness.

HOME PROCEEDINGS.

We are directed by the Committee to publish in the *Herald* a portion of minutes of proceedings of their Quarterly Meeting at Bradford, October 10th, the Rev. James Acworth, LL.D., in the chair.

A letter from the Secretaries to the Committee in regard to their resolution voting an increase of their salaries was read—

"London, September 20th, 1865.

"Dear brethren,—When, in July last, on the united recommendation of the Finance Committee, and wholly unsolicited by us, you voted an increase to our salaries, we had every reason to believe that it was both cordially and unanimously done. We were not aware that any one of your number withheld his consent. Since then we have seen, with great surprise and regret, that your kind consideration of our services has been set over against another of your resolutions, postponing the employment of two candidates for mission service, as if the necessities of the work in which we are engaged were less regarded than the personal interests of the secretaries. We can truly say that in every instance in which our personal interests or comfort, during the sixteen years of our service, have seemed to interfere with the promotion of the objects of the Society, we have never hesitated to prefer the latter. But, inasmuch as now these interests are somewhat insidiously made to appear to clash, our duty is plain. We therefore cheerfully relinquish, for the present, the claim which your resolution has given us, in order that there may not be, on our part, even the semblance of difficulty in the way of your accepting the offer of service of the young brethren in question.

"If, in so doing, we sacrifice what you and ourselves deem to be justly our due, we beg it to be distinctly understood that we do it gladly for the Lord's sake, and we trust it will be regarded as a renewed expression of our unabated attachment to the Society which we have so long loved, and endeavoured to serve.

"We are, dear brethren,

"Yours in Christian respect, and regard ever most truly,

"(Signed) FRED. TREGTRAIL.
E. B. UNDERHILL.

"To the Committee of the Baptist Missionary Society."

The Secretaries having withdrawn, and the foregoing letter having been duly considered, it was resolved—

That the letter of the Secretaries be entered upon the minutes.

That their relinquishment of the increase of salary voted at the last Quarterly Meeting be accepted by this Committee, with the hearty assurance to our brethren that we highly appreciate the generous feeling in which this proposal of theirs has originated, and that we receive it as a renenewed expression of their attachment to the Society they have so long served.

A letter from Mr. Bate, renewing his offer of mission service, was read, which being considered,

With reference to minute of July 26, declining the acceptance of the services of Messrs. Bate and Stobo on account of the want of funds, "Resolved—That as the claims of the Mission are so pressing, and it appearing that there is every

reason to hope, through the blessing of God, that funds will be furnished for their support, their services be accepted, and that they pursue their preparatory studies in this country until the next season."

At the close of the meeting a resolution was passed directing the Secretaries to publish their letter, and the resolutions passed in relation to it, in the next number of the *Herald*.

The meetings held during the past month have been very numerous, and we have found it extremely difficult to meet the wants and wishes of our friends in different parts of the country. Our missionary brethren have been fully occupied; and the Secretaries have also had their full share.

Revs. W. Sampson and F. Trestrail, kindly aided by the several pastors, have attended meetings at Birmingham, Coventry, and Wolverhampton. Mr. Trestrail has also visited Leeds, Bramley, Farsley, and Biggleswade. The Rev. W. Sampson, and Dr. Underhill, have been occupied for three weeks in the counties of Northumberland and Durham; Mr. Sampson, with Rev. D. Katterns, previously attending the meetings at Liverpool and the vicinity. The Rev. J. Gregson has been engaged at Ashton, Bradford, Rochdale, Blackpool, Preston, and other towns in the neighbourhood of these; Revs. R. Robinson, J. Mursell, and J. J. Brown, Nottinghamshire; Revs. R. Robinson, and W. H. Gamble, Norfolk; Mr. Gamble has also visited Horncastle, and the East Gloucestershire district, and Mr. Robinson, Watford. Rev. R. Bion, early in the month, finished his engagements in East Lancashire, and joined Rev. T. R. Stevenson, of Luton, in Monmouthshire; and the Rev. John Stock, of Devonport, has gone over the North Devon district.

From very many of these districts the reports have been cheering. Increased contributions are expected in nearly, if not in all, and the circular issued by the Committee in regard to Messrs. Stobo and Bate, has quickened zeal, and awakened fresh interest and sympathy in the Mission. Various opinions have been freely uttered as to the course pursued in that matter; but earnest and kind discussion of such a subject, even where opinions differ, is sure to do good.

We are also happy to have it in our power to state, that several friends have heartily taken up the suggestion made by an esteemed contributor in our last number; and we hope that more may yet follow his example, so that the entire sum proposed by him may be raised.

The meeting of the Committee, held at Bradford, October 10th, and which was very largely attended by pastors of churches, and officers of auxilliaries, was united in counsel and cordial in feeling. The Public Meeting in St. George's Hall, presided over, in the unavoidable absence of John Crossley, Esq., of Halifax, by W. H. Watson, Esq., of London, was largely attended and pervaded by a deeply devout and earnest spirit. The addresses of the chairman, and the brethren Wilkinson, McLaren, Gregson, and Chown, will not soon be forgotten.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from September 21st to October 20th, 1865.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T.* for *Translations*.

ANNUAL SUBSCRIPTION.

	£	s.	d.
Billson, Mr. W., Wellford	1	1	0

DONATIONS.

	£	s.	d.
Acworth, J., Esq., Chatham, for *Additional Missionaries for India*	20	0	0
A Friend, for *Ditto*	20	0	0
A Friend	20	0	0
A Friend, per Rev. N. Haycroft, A.M., Bristol	10	0	0
L. V. C. for *India*	5	0	0
McRitchie, T., Esq., per Messrs. Barclay & Co.	2	2	0
Peto, Sir S. M., Bart., M.P., for *Grande Ligne Mission*	100	0	0
Reynolds, Mr. T., Fifield, Boxes	1	6	1
Two Friends for *Kandy*	2	0	0

COLLECTED BY REV. W. SAMPSON FOR *Repair of Native Chapel, Johannugger, and Students Bungalow, Serampore College.*

	£	s.	d.
Birmingham—			
A Friend	1	1	0
A Widow's Mite	0	10	0
Carter, Mr.	0	10	0
Evans, Mr. John	1	0	0
Franklin, Mr.	0	10	0
Franklin, Mrs.	0	10	0
Stewart, Mrs.	0	10	0
Williams, Mr. Joseph	0	10	0
Woodhill, Mr.	1	0	0
Under 10s.	0	12	6
Liverpool—			
Hope, Mr. A.	1	0	0
Plymouth—			
Tuckett, Mr	0	10	0
Wolverhampton—			
Martin, Mr.	1	0	0
Maunder, Mr.	1	0	0

LONDON AND MIDDLESEX.

	£	s.	d.
Camberwell, Denmark Place—			
Contributions	21	8	3
Do. for *China*	2	5	6
Camden Road—			
Contributions	6	4	8
Walworth, Arthur Street—			
Contributions	2	0	2

BERKSHIRE.

	£	s.	d.
Reading, Wesleyan Reform Church, Hosier Lane—			
Collection	6	0	0

BUCKINGHAMSHIRE.

	£	s.	d.
Great Brickhill—			
Contribs. for *Additional Missionaries for India*	4	5	0

CAMBRIDGESHIRE.

	£	s.	d.
Cambridge—			
Contribs. on account	10	0	0
Haddenham—			
Contributions	10	8	6
Harston—			
Contributions	2	14	0
	23	2	6
Less expenses	1	1	0
	22	1	6

DEVONSHIRE.

	£	s.	d.
Devonport, Hope Chapel—			
Contribution	15	10	0

DORSETSHIRE.

	£	s.	d.
Weymouth—			
Contributions	33	10	3

GLOUCESTERSHIRE.

	£	s.	d.
Eastcombe—			
Contributions	1	14	6
Kingstanley—			
Contributions	18	7	8
Do. for *China*	1	8	2
Do. for *N P*	1	0	0
Hillsley—			
Contributions	0	12	0
Paniswick—			
Contributions	1	15	0
Stroud—			
Contributions	28	10	6
	30	17	6
Less Expenses and amount acknowledged before	21	19	6
	8	18	0

HAMPSHIRE.

	£	s.	d.
Broughton—			
Collections	11	10	0
Lymington—			
Contributions	16	0	0
Milford—			
Collection	0	12	6
Newport, Isle of Wight—			
Contributions	11	8	8
Do. for *Rev. J. C. Page's School, Barisal*	5	0	0
Niton, Isle of Wight—			
Contributions	7	0	0
Parley—			
Contributions	1	10	0
Portsmouth, Portsea, and Gosport Auxiliary—			
Contributions	5	5	7
Collect. Pub. Meeting at Kent Street Chapel	7	1	4
St. Paul's Square Chapel—			
Contributions	10	8	4
Kent Street—			
Contributions	42	2	6
Lake Road—			
Contributions	7	1	1
Maria la Bonne Sunday School—			
Contributions	18	11	0
	90	9	10
Less expenses and amount acknowledged before	52	16	0
	37	13	10
Willow, Isle of Wight—			
Contributions	4	0	0

HERTFORDSHIRE.

	£	s.	d.
Boxmoor—			
Contributions	8	0	0
Markyate Street—			
Contributions	1	1	6

KENT.

	£	s.	d.
Belvidere—			
Contributions	4	3	8
Woolwich, Queen Street—			
Contribs. Sun. School	1	18	0

LANCASHIRE.

	£	s.	d.
Liverpool—			
Contribs. on account	100	0	0
Do. Athol Street—			
Contributions	3	1	5
Liverpool, Myrtle Street—			
Contribs. for *Africa*	2	0	0
Manchester—			
Contribs. on account	100	0	0

LEICESTERSHIRE.

	£	s.	d.
Leicester, Belvoir Street—			
Contribs. on account	189	18	4
Do., Harvey Lane—			
Collections	5	0	0

LINCOLNSHIRE.

	£	s.	d.
Horncastle—			
Contributions	13	11	10
Lincoln, Mint Lane—			
Contributions	20	17	6
Do. for *N P*	1	0	0

NORFOLK.

	£	s.	d.
Attleborough—			
Contributions	4	7	0
Aylsham—			
Contributions	3	12	11
Bacton—			
Collection	2	5	10
Costessey—			
Collection	1	0	0
Dereham—			
Contributions	5	4	9
Do., Balance of last year remitted too late for Report	1	0	0
Downham—			
Collection	3	17	11
Elingham—			
Collection	2	9	1
Fakenham—			
Contributions	14	17	5
Foulsham—			
Contributions	8	12	0
Ingham—			
Contributions	33	14	8
Lynn, Stepney Chapel—			
Contributions	30	0	3
Do., Sunday School, for *N P*	0	19	3
Lynn, Union Chapel—			
Collection	3	11	3
Mundesley—			
Collection	1	3	8
Neatishead—			
Collection	1	4	9
Necton—			
Collection	1	17	1
Norwich, Surrey Road—			
Contribs. *towards sending additional Missionaries to India*	1	7	6
Wymondham—			
Contributions	0	6	6
Yarmouth, Church Plain—			
Contributions	10	1	7
Do., for *N P*	0	12	3
Do., St. George's Denes—			
Collection	2	15	1
	135	0	9
Less expenses	14	16	2
	120	4	7

NORTHAMPTONSHIRE.

	£	s.	d.
Brayfield—			
Collection	1	12	3
Kingsthorpe—			
Contributions	3	12	4
Kislingbury—			
Contributions extra	1	2	11
Milton—			
Contributions extra	3	4	3
	9	11	9
Less expenses	0	8	0
	9	3	9

SOMERSETSHIRE.

	£	s.	d.
Buckland St. Mary—			
Contributions	0	14	1
Creech—			
Contributions	2	15	0
Taunton—			
Contribs. on account	13	0	0
Wellington—			
Contributions	12	12	10

STAFFORDSHIRE.

	£	s.	d.
Bilston—			
Contributions	0	16	3

SURREY.

	£	s.	d.
Dorman's Land—			
Contributions	4	9	1

WARWICKSHIRE.

	£	s.	d.
Birmingham—			
Contributions	306	0	0
Coventry—			
Contributions	94	0	0
Stratford-on-Avon—			
Contributions	7	1	1

WILTSHIRE.

	£	s.	d.
Salisbury—			
Contributions	57	1	6
Shrewton—			
Contributions	2	0	0

WORCESTERSHIRE.

	£	s.	d.
Pershore, Old Baptist Church—			
Contributions	33	14	6
Do. Broad Street—			
Contributions	32	0	4
Do. for *China*	1	0	0

	£	s.	d.
Worcester—			
Contributions	46	1	5

YORKSHIRE.

	£	s.	d.
Blackley—			
Collection	3	0	0
Bradford, Sion Chapel—			
Collection	42	13	5
Do. Hallfield—			
Collection	18	0	0
Breaxley, Luddenden Foot—			
Contributions	14	9	0
Halifax, Pellon Lane—			
Contributions	48	1	1
Hebden Bridge—			
Contributions	36	3	9
Huddersfield—			
Contribution	1	0	0
Lockwood—			
Collects.(less expenses)	9	19	2
Pole Moor—			
Contributions	14	11	6
Legacy	1	1	0
Scarborough, 2nd Baptist Chapel—			
Contributions	6	12	3
Steep Lane—			
Collection	2	5	6
Wainsgate—			
Collect. (less expenses)	2	4	0

NORTH WALES.

ANGLESEA.

	£	s.	d.
Amlwch—			
Contrib. for *China*	5	0	0

FLINTSHIRE.

	£	s.	d.
Rhyl—			
Contribs. on account	10	0	0

SOUTH WALES.

CARMARTHENSHIRE.

	£	s.	d.
Newcastle Emlyn—			
Contributions	16	2	8

GLAMORGANSHIRE.

	£	s.	d.
Merthyr Tydfil, High Street—			
Contributions	5	19	0

PEMBROKESHIRE.

	£	s.	d.
Pembroke—			
Contributions	8	10	0
Pembroke Dock, Bethany—			
Contributions	12	5	6

SCOTLAND.

	£	s.	d.
Dundee—			
Contribution	10	0	0

FOREIGN.

	£	s.	d.
Australia, Brighton Baptist School near Melbourne—			
Contribs. by E. Baines, Esq., for *Rev. J. Smith, Delhi*	1	5	0

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from September 21st to October 20th, 1865.

	£	s.	d.
Pottenger, Mrs., by Rev. J. Webb, Ipswich	1	0	0
Liverpool, Myrtle Street Voluntary Contribution Fund, by J. Golding, Esq.	5	5	0
Bradshaw, Mr., by Rev. T. Brooks, Wallingford	0	10	0

JAMAICA SPECIAL FUND.

The following sum has been received on account of this Fund, to October 20th, 1865.

Bristol, by G. H. Leonard, Esq. £200 0 0

FOREIGN LETTERS RECEIVED.

AFRICA—AMBOISES BAY, Pinnock, F., Sept 17.
CAMEROONS, Fuller, J. J., Sept 1; Saker, A., July 24, Aug. 30; Smith, R., Aug. 28; Thomson, Q. W., Aug. 30.
SIERRA LEONE, Diboll, Mrs., Sept. 19.
ASIA—CHINA—Cheefoo, Laughton, R. F., Aug. 7.
INDIA, CALCUTTA, Biss, J. B., Aug. 24; Leslie, A., Aug. 9; Lewis, C. B., Aug. 30, Sept. 1, 8.
CHITTAGONG, McKenna, A., Aug. 24.
CUTWA, Reed, F. T., Aug. 4.
DELHI. Parsons, J., Aug. 17.
HOWRAH, Morgan, T., Sept. 15.
JESSORE, Hobbs, W. A., Aug. 2, 28.
MONGHIR, Parsons, J., Aug. 22.
RANGOON, Cowie, A. J., Aug. 24.
SERAMPORE, Pearce, G., Aug. 8.
AUSTRALIA—SYDNEY, Page, J. C., July 22.
CANADA—MONTREAL, Cramp, J. M., Sept. 26.
EUROPE—FRANCE, MORLAIX, Jenkins, J., Oct. 14.
WEST INDIES—JAMAICA, ANNATTO BAY, Jones, J., Sept. 6.
BARIFFE HALL, Day, A., Sept. 3.
BLACK RIVER, Barrett, J., Sept. 7, 22.
DRY HARBOUR, Bennett, J. G., Sept. 7.
FALMOUTH, Lea, T., Sept. 6.
GURNEY'S MOUNT, Randall, C. E., Sept. 6.
JERICHO, Clarke, J., Aug. 11, Sept. 8.
KETTERING, Fray, E., Sept 1.
KINGSTON, Merrick, E., Sept. 7, 22.
MONEAGUE, Gordon, G. W., Sept. 8.
MONTEGO BAY, Henderson, J. E., Sept. 5; Hewett, Sept. 22.
MOUNT CAREY. Hewett. E., Sept. 7.
MOUNT CHARLES, Thompson, J., Sept. 22.
RIO BUENO, East. D. J., Sept. 6, 7, 21, 22.
ST. ANN'S BAY, Millard, B., Sept. 6.
SAVANNA LA MAR, Hutchins, M., Sept. 6.
SPANISH TOWN, Phillippo, J. M., Sept. 2.
WALDENSIA, Kingdon, J., Sept. 6.
NASSAU, Davey, J., Sept. 25.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends

For Clothing, &c., for *Mrs. Kingdon's, School, Waldensia, Falmouth, Jamaica*—
To Mrs. Tritton, Norwood; Mrs. Trestrail, Norwood; Mrs. Risdon, Pershore; Mrs. Palmer, Attleborough.

For Magazines—
To Miss Smith, Camden Road; Rev. J. Teall, Woolwich, and Mr. Fordham, Charlton, 15 years various, for *Rev. W. Teall, Jamaica.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart, M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D. Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac. Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

"IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—*Andrew Fuller to Joseph Ivimey.*

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

NOVEMBER, 1865.

TREASURER—G. B. WOOLLEY, ESQ. SECRETARY—REV. C. KIRTLAND.

OFFICE—MISSION HOUSE, 2, JOHN STREET, BEDFORD ROW, W.C.

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LIST OF CONTRIBUTIONS.

ON AN INCREASE OF FUNDS.—The necessities of the Mission demand extraordinary zeal and liberality on the part of its friends. ONE THOUSAND POUNDS WILL BE REQUIRED TO MEET THE PAYMENTS OF THE CURRENT QUARTER, but at present, it is quite uncertain where even half of this sum is to come from. That it *will* come—if the proper means are wisely and prayerfully used—we have no doubt; but it will only be realized by vigorous and unceasing effort, by earnest pleading with God, and a faith that clearly perceives the necessary and inseparable connection between the means and the end. There are indications that the united Mission is taking a firm hold on the Denomination. Expressions of sympathy are frequently reaching us from influential quarters. Promises of assistance are given from places where little or nothing has hitherto been done. Some subscribers have more than doubled their former contributions, and in nearly every place that has been visited there has been an increase on the past year. But the Mission stands in need of *present assistance.* And to whom shall we look to provide it? Are the resources of the Church exhausted? Has individual liberality reached its utmost limit? Can the disciples of Christ make no further effort to rescue perishing millions in the United Kingdom from ruin? In the metropolitan churches there are about 750 individual contributors to the Foreign Mission—a small proportion of the 12,000 members within the twelve-mile circle, but large compared with those who subscribe to either of the two branches of the British Mission. How many does the reader think *they* number? He will scarcely believe his own eyes when he looks into the Report for the present year, and sees, in round numbers, 170 to the Home Mission, and 160 to the Irish Society. It is unnecessary for us to disclaim anything approaching to a feeling of envy towards the Foreign Mission.

We should rejoice to know that it had 7,500 subscribers instead of 750; but can nothing be done to enlist the sympathies of the hundreds and thousands of the Lord's servants who are not identified with the British Mission? We are quite certain that if its claims were fairly brought before them they would meet with a hearty response. We have many, very many fast friends and willing co-workers in town and country, and if they would introduce the spiritual wants of Great Britain and Ireland in the circles in which they move, they would do the Mission immense service. We commend the matter to their prayerful consideration.

In the last number of the *Chronicle*, reference was made to the adoption of a new cause at Grove Road, Victoria Park, London, as a missionary station. In the midst of a densely populated, and spiritually destitute district, a large and noble place of worship is fast approaching towards completion, and mainly through the energy of the Rev. Allan Curr, Minister of the Chapel. With a view of giving publicity to the undertaking, and exciting increased interest in it, the somewhat unusual ceremonial of laying the top-stone was resorted to, and with some measure of success.

The *Shoreditch Observer* gives the following sketch of the proceedings:—

"Before the ceremony, a preliminary devotional service was held in a spacious marquee, and within a few minutes of four, a party of gentlemen, consisting of G. B. Woolley, Esq., of the Eagles, Hackney; A. Bray Goodall, Esq., Treasurer of the Building Fund; W. Wigginton, Esq., Architect; the Revs. C. Kirtland (Secretary of the British and Irish Baptist Mission), J. Russell, J. Thomas, B.A., J. Hooper, and Allan Curr, ascended to an elevation of some eighty feet, when Mr. Curr handed a silver trowel to Mr. Woolley, who proceeded to spread the cement upon the brickwork; the stone was then lowered into its place, and the plummet having been applied by the architect, the memorial stone was then pronounced duly laid. The Rev. J. Thomas offered a short prayer, after which the party descended, and arrived safely on terra-firma."

In Ireland, God is still blessing His word to the conversion of souls and the increase of the Church. Mr. Bourn, of Grange Corner, says:—

"You will, I am sure, rejoice that I had the pleasure, a few days since, of baptizing four persons on a confession of their faith in the Lord Jesus. There are several others who may be expected shortly to follow in the same path. I am sorry to say that no steps have been taken to provide a larger Meeting House, which is much to be lamented, as we are inconveniently crowded, notwithstanding the number that have emigrated. Last Lord's Day we had forms up the aisle."

Mr. Banks, writing from Banbridge, gratefully reviews the first year of his labours in that part of the Mission field:—

"The very warm reception which I received from the Irish twelve months since, both here, and in the different townlands throughout the district, still manifests itself. Our Sabbath congregations in Banbridge are steadily increasing; and when we remember the distances which many of our members have to travel, and the want of clothing which in many cases prevents attendance on public worship, I am often encouraged to see so many willing to listen to the Gospel. During my residence here, I have been strengthened to conduct about nine services in each week. Since my last letter I have baptized two persons, and I cannot but hope that this addition may be the earnest of far greater things."

At Larne, the new station near Carrickfergus, the Lord has set before our brethren an open door; but there are many adversaries. Mr. Rock, writing on the 30th of September, says:—

"I told you in a former communication that we had taken a large room for a time. On the day of opening it was well filled. Next Sabbath it was crowded; but the follow-

ing Lord's Day there were fewer persons present, which may be attributed to the very bitter opposition which we have to encounter. The spirit of persecution seems no longer to slumber, but to walk abroad. Last Lord's Day one person—the wife of a man who was baptized some time since—found peace with God through Christ. When I last saw her, I said, 'How is it with your soul now?' She replied, 'It is well.' I then said, 'Where does it rest now?' 'On Jesus,' was the reply. We pray much here for your success, and long to see you back again."

Far away among the wild mountains of Donegal, there is a solitary witness for Christ, who is doing his Master's work in the face of much difficulty. In a recent communication from Mr. Livingstone, he states:—

"I have nothing of a 'sensational' character to report. I am thankful for a comparatively 'open door' for the Gospel among these hills, and for some fruits. There are still many adversaries, but I rejoice to say that they are diminishing. The landlord that so much opposed us is likely to become an absentee, and without his influence, the episcopal clergy are comparatively powerless. Then, the premises, which for the last three years we have been prevented from occupying, have now, in the providence of God, been secured, and which we are rebuilding on a plan that will do for a dwelling-house and a chapel. Many a striking case of conversion I could have reported, had reporting, in our circumstances, been considered judicious. Last week, I spent four days in the Rosquel district, ten miles east of here, preaching and visiting, and was received by the people most cordially. Our meetings were large and respectable for a rural district, and in no locality in the lower part of this country is the Word received with greater joy. Much of this is owing, under God, to the influence of a worthy sister, who was baptized some two years ago. If brother Eccles has cause to complain of the *want of clothing* in his locality, what must be the state of the poor among the wilds of Donegal?"

The Scripture Readers are meeting with some encouragement in their labours. Here is a leaf from Eneas M'Donnell's journal:—

"I have lately paid visits and read portions of Scripture to 126 families in different parts of the surrounding district, 74 of whom were Protestants by profession, and 52 Romanists. To 15 of the latter, I read portions in the Irish tongue, and was kindly received by all, save two. One man, a militia man, told me I ought to keep about home for a short time, 'for,' said he, 'as soon as the Fenians come, you, and the like of ye, will be the first to be despatched. *As sure as there is cotton in Cork*, there will be no mercy shown!' I thanked him for his timely advice, but reminded him that the lives of all were in the hands of the Lord. Another man used threatening language of a character that I should not like to repeat; but I trust the danger is now all over for the present."

Michael Walsh says:—

"I visit Protestants and Romanists, and, by the way, I can state that there are a good deal of Protestants that are ignorant of the truth as it is in Jesus. There is a woman who has frequently come to my house for some time past, and who sits while we read the Word, and unites with us in family prayer. We have also got her to hear Mr. Berry preach the Gospel of the grace of God. Her husband, as well as herself, has recently renounced Popery, and both come to hear Mr. Berry proclaim the glad tidings of salvation."

The Fenian Movement has excited some apprehension even in the North of Ireland. Mr. Carson, of Tubbermore, makes the following reference to it:—

"We are anxious on account of the Fenian movement. The Papists all around us talk of very soon dwelling in our houses, and occupying our lands. This, of course, we do not fear; but if an outbreak anywhere occurred, no one can tell what might take place before it could be put down. If the Government do not now act with promptitude and decision, the lives of Protestants will be in the utmost peril. The Lord give peace to our distracted country."

The Fenian movement is one symptom of a chronic malady which is preying upon the vitals of Ireland. It is the latest of many manifestations of a

deeply-rooted mistrust and hatred of English rule, and Protestant institutions. It is said that the Church of Rome discourages Fenianism. Very likely. That the priests were to be among the first victims of a popular outbreak. We can believe this too; the rebels would assail them on the same principle on which the incensed pagan sometimes beats the idols that he worships and fears. Human nature holds in the deepest abhorrence those who keep the mind or body in a forced bondage. We say without fear of contradiction that the teaching of the Church of Rome fosters disloyalty, turbulence, and insubordination to the Government of the United Kingdom. And human wisdom is unable to devise a remedy. It is not to be found in either political or ecclesiastical concessions and reforms, however liberal or sweeping. If the Protestant Establishment were abolished; if Absenteeism were to cease; if English capital should go over to develop the resources of that fine land, the evil would still remain. The Gospel of the grace of God is the only remedy for the ills of Ireland. Therefore we say, let us cover the land with Missionaries who shall preach and teach Christ with Apostolic simplicity, fullness, and power.

Our Juvenile Helpers: Little Katie.—Some time since, we asked a merry little friend of ours in a country town to undertake the monthly distribution of the *Chronicle*, in envelopes, among the subscribers. A few days afterwards, the following note reached the Mission House:—

"My dear Sir,—I received your kind note, and am very much obliged to you for thinking of me. I should like to help you very much, although it is only a little that I can do; but then, I am only a little girl. I have been out to-day and bought some envelopes, and directed them as you wished me. Mamma ruled some lines, because I cannot write straight without them yet. Please tell me when you write again, what I am to do with the *Chronicles* that are left.—Your affectionate KATIE."

The Mourning-Card.—G. A. S. and her dying bequest. One morning lately, we had opened several letters, but neither of them brought any remittances for the Mission, and the almost inevitable feeling of depression which follows disappointment was beginning to creep over the mind; but, with the next came relief, though not unaccompanied with sadness. It contained a mourning-card, a five-pound note, and a short letter, from which we copy the following extract:—

"A former Secretary interested my daughter in the Baptist Irish Society; but she has recently passed from our midst to join the general assembly and church of the first born in heaven; and wishing to give expression to her interest in the Mission, she has bequeathed five pounds as a donation, which I have great pleasure in forwarding to you. Very sincerely yours, B. W. S."

CONTRIBUTIONS.

	£	s.	d.
"Humble One," by Editor of *Christian World*	0	5	0
Exeter, Rev. T. Pulsford	0	5	0
Harlow, Mrs. Barnard	0	10	0
Sandhurst, Kent, Collections	7	16	2
Do. Contributions	9	18	0
Derby, from late Miss G. A. Spurgeon	5	0	0
Windsor, Collections	1	19	6
Do. Contributions on account	5	7	6
London, Mr. J. C. Marshman	2	2	0
Northampton, by Mr. W. Gray	21	5	4
Camden Road	1	9	6
Huddersfield, Mr. J. Edminson	1	10	0
Winchcomb, by Rev. R. Grace	2	12	1
Cambridge, St. Andrew's Street, by Mr James Nutter, Collections	13	4	10
Do. Contributions	10	6	0
Rev. T. Berry, on account	30	0	0
Kelvedon, Mr. W. Peck	2	0	0
Sums under 5s.	1	3	11

THE

BAPTIST MAGAZINE.

DECEMBER, 1865.

THANKFULNESS.

THOUGHTS FOR THE CLOSE OF THE YEAR.

THANKFULNESS is pleasing at all times, and in all men. Unthankfulness is universally condemned, and an unthankful or ungrateful man is deemed a brutish man. At the same time, however, thankfulness to God is a very rare thing. It is almost exclusively a *Christian* virtue, distinguishing the child of God from the worldling. To the bulk of mankind thanksgiving to God seems superfluous.

Even those who are uniformly grateful for any kindness shown them by their fellow-creatures, are frequently unthankful to God for the daily mercies of life. They rise in the morning, and go forth to the business of the day, without any recognition of the care that has been exercised over them by God during the hours of darkness. They retire to rest at night unmindful of God's protection from ten thousand dangers, seen and unseen, during the day, and of His goodness in supplying them with wisdom, strength, and facilities for its varied duties and enjoyments. They eat their meat with gladness, and drink their wine with a merry heart; they rejoice in their goodly apparel and pleasant abodes; they take delight in their children and companions; but never think of thanking God, the source of these varied and multiplied blessings. Men can understand why they should perform certain religious actions, or abstain from certain sins; but that God should require from them thanksgiving or praise, is to them unintelligible, if not unreasonable. Such is not the case with the Christian. He is spiritual: and his religion manifests itself in spiritual exercises. He worships God in spirit and in truth; and thankfulness is one essential element of his worship: and of this thankfulness praise is the natural expression. The unrenewed man may avoid all open sin and do much good, but he lacks the graces and exercises of the heart and spirit, which indicate the new life and mark the child of God. David, the man after God's own heart, was distinguished by thankfulness. "O Lord my God, I will give thanks unto Thee for ever." "Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits," are the expressions of his thankfulness,

which have been heartily adopted by the people of God in every age. Every true Christian can say with the Psalmist, "O give thanks unto the Lord, call upon His name." "Praise ye the Lord. O give thanks unto the Lord, for He is good, for His mercy endureth for ever." "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Thanksgiving is a Christian duty. God requires it. It is a constituent element of worship. "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most high: to show forth Thy lovingkindness in the morning, and Thy faithfulness every night," are the opening words of the 92nd Psalm, expressly a psalm or song for the Sabbath-day. "Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name. For the Lord is good, His mercy is everlasting; and His truth endureth unto all generations," are the thrilling words which have excited the gratitude and praises of thousands of God's saints, both under the Jewish and Christian dispensations. The Sabbath, and especially the Christian Sabbath, is a day of praise. The sanctuary is emphatically the place for the united thanksgivings of God's people. We call it a *place of worship*, intimating, by its name, that it is erected for the worship or praise of God. And yet how many professing Christians think the sermon everything! They say, and to such the language is becoming, "We sit under such a minister," instead of saying, "We worship in such a place, or with such a Church." How very frequently the hymns we sing are essays, expressions of our experience, or even addresses to sinners, instead of being songs of thanksgiving and praise! Our prayers are generally all petitions, instead of being adoration and thanksgiving. How much more glorious, and exhilarating, and acceptable to God would be a service of praise! Such a service would be a *eucharist*, in the Scriptural meaning of the term; for a eucharist is a giving of thanks, and not as with the Romanist, the presentation afresh of the sacrifice of Christ; or, as with many Protestants, partaking of the Lord's Supper. And such a service would fill our hearts with joy and gladness, and call forth the blessing of our God.

But whilst thankfulness is at all times becoming, it is especially so *at the close of the year*. In taking a review of the past year everything calls for thanks; and every devout soul will bless and praise the Lord for His goodness. In Him we have lived, and moved, and had our being. Our lives have been sustained and preserved by Him. Without Him the foot had not been able to walk, the eye to see, or the hand to work. If we rightly considered this, our chief and predominant feeling would be thankfulness; we should not say "my hand," but rather, "the hand which God has given me." We should say, not "that which I have seen or done," but rather, "that which God has enabled me to see or do." We should not regard all things we possess, and on which we have lived day by day, as matters of course, but as God's gifts and causes for thanksgiving. In our bodily frames; in the fruits of the earth; in every article of food and raiment; in the nourishment our food has afforded us; in our health (especially when we remember that the disarrangement of the meanest member, or its functions, occasions sickness and pain); in our multiplied possessions and enjoyments; in the

sweets of friendship; in family comforts; in the preservation of our husbands, wives, children, or parents; in the prosperity of our nation; in the maintenance of peace, internal concord, and good government; in all and in each one of these things, we should find grounds for gratitude and thanksgiving.

The *spiritual mercies* we have enjoyed during the year call for thankfulness. Our spiritual life has been given and preserved by God. If true with regard to our bodies, it is pre-eminently so with regard to our spirits, that in Him we have lived and moved, and had our being. If we remember our natural depravity, our corruption, and proneness to evil, how thankful we shall be that we have not been permitted to make shipwreck of our profession, and that we are still numbered among the disciples of Jesus! How constantly every day and every moment have we needed the grace of God to protect, sustain, and strengthen us; and thanks be to God, that grace has never been for a single moment withheld! If we could only see ourselves as God sees us; realize our complete weakness and helplessness; be sensible of our tendencies to go astray, and sin against God; perceive the ten thousand snares and dangers contrived by Satan through which our God has safely led us, and behold the abyss on the brink of which we have walked during the past year, our hearts would be overwhelmed with thankfulness. If we could only calculate all the consequences that would have resulted from our being left to ourselves one single moment, and see the deliverances we every moment have experienced, we should call upon our souls and all that is within us, to bless and praise the Lord for all His benefits; we should give thanks unto Him, and bless His name, for He has been good. His mercies have been fresh every morning, and every evening we have realized His faithfulness.

"When all thy mercies, O my God!
My rising soul surveys:
Transported with the view, I'm lost
In wonder, love, and praise.

Oh, bless the Lord, my soul!
Nor let his mercies lie
Forgotten in unthankfulness,
And without praises die."

But some reader may say, "To me the year has been one of deep and severe, and multiplied sorrows and anxieties; and can I be expected to review it with thankfulness?" It may be very difficult, under the pressure of heavy disappointments or extensive losses, to give thanks unto God: the heart oppressed with perplexities, or desolated by bereavements, or smitten by family afflictions, may find it hard to rise in gratitude and thanksgiving to God. To say, "Thy will be done," may seem all, if not more than all, that under such circumstances can be expected from any human being, even though a Christian. It must, however, be remembered that sorrows come not out of the dust, but are sent by a loving Father. Our greatest trials may prove our greatest mercies. They cannot be excluded from the "all things" which "work together for good to them that love God, to them who are the called according to His purpose." They ought then to be reviewed with feelings of gratitude; and for them even, "it is a good thing to give thanks unto the Lord." The exhortation to thankfulness is found in a very strange connection in Paul's Epistle to the Philippians, "Be careful for nothing, but in every thing by prayer and supplication, WITH THANKSGIVING, let your requests be made known unto God." It is here supposed that when the Philippians were most in

danger of over anxiety, and prayer and supplication were most needful, even then, in the midst of their cries and supplications, there would be abundant reason for thanksgiving. And is not such the case in the experience of every Christian? Do not the evils of life call for thanks, and in connection with every evil, is there not a reason for thanksgiving? If mercies be removed we should be thankful that they were continued so long; especially when we remember how little we deserved them, and how much we abused them. It may have been that like the prodigal we prized God's goods more than God, and, if so, God did well in taking them away, that our very necessities may drive us back to Himself; and, if we have thus found God and His favour, what thanks can express our gratitude? We may have made idols of our beloved ones; and, if so, God did well in taking them to heaven, that our hearts, though riven asunder by the loss of those who were dearer to us than our hearts' blood, might, healed by his grace, open to receive Him, and become the abode of Him, who is the fountain of life and blessedness and joy.—And, if so, shall we not say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord?"

In our trials and afflictions God has furnished us with abundant consolation; and shall we not on this account be thankful? The throne of grace has ever been open, and the sympathy and help and presence of Him who knoweth our frame and remembereth that we are dust, and who in all our afflictions has been afflicted, have never been wanting. The Bible, full of sweet and precious promises, has been by our side, and applied, by the Spirit of God, to our hearts.

"That field of promise, how it flings abroad
Its odours o'er the Christian's thorny road!
The soul, reposing on assured relief,
Feels herself happy amidst all her grief,
Forgets her labour as she toils along,
Weeps tears of joy and bursts into a song."

God has dealt very gently with us in our afflictions. He has raised up sympathy and help when we least expected them. Many evils have not come upon us at the same moment. Every sorrow has had some alleviation. The invalid has had his bed of repose, for which he may be thankful. The poor has had succour. The afflicted soul has had the consolations of the Gospel, which poured its balm into the wounded spirit and assured it of the love of God. The good hand of our God whilst it wounded has sustained and cured. We may have been troubled on every side, but we have not been distressed, perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Shall we not then close the year in thankfulness to God, who has considered us in all our afflictions?

Our trials and afflictions have always been *less than we have deserved*. It is matter for gratitude and thankfulness that we are out of hell. It is of the Lord's mercies that we are not consumed. Suppose we had been brought back from hell to earth, should we then complain of our condition, let it be what it would? Should we not then in every state and circumstance of life find occasion for thanksgiving? And shall we now, having been snatched as brands from the burning, preserved from perdition, and blessed throughout the year with the protection and guidance of the good Shepherd, be less inclined to give thanks unto God?

Let us remember also that trials *have been for our good*, and, therefore, themselves should excite thankful-

ness. We are prone to forget this fact, and yet how frequently are we reminded of it in the Word of God! We are there taught not only "that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us;" but also, that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" and that "whilst no chastening for the present seemeth to be joyous, but grievous, nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." And who of us has not been able with thankful hearts to say with the Psalmist, "Blessed is the man whom thou chastenest, O Lord." If we only fixed our minds more on things above and less on things beneath; if we were only sensible by experience that trials sanctified; if we only perceived the many snares from which they have delivered us; if we only knew how often during the year they have proved a barrier from the abyss of ruin; if we only perceived how many fruits of grace they have produced, our thankful cry would be, "I will sing of mercy and of judgment; unto Thee, O God, will I sing."

By such thankfulness God is glorified. Thankfulness in a Christian commends Christianity. It shows that religion is a good, and pleasant, and profitable thing. It makes men feel, and say, that we serve a good Master, and wear an easy yoke. How thrilling is a good hymn of praise, whether in the drawing-room or in the sanctuary! How exhilarating the *Te Deum*, or the *Hundredth Psalm*, sung by a full chorus of voices! By our thankfulness others may be led to God; and especially in our day of visitation, may we thus glorify Him: whilst, on the other hand, how much we dishonour God and injure our fellow-creatures, when in our trials and losses we appear to the world troubled and sad, as though we had lost all! The enemy may then well say, "Where is your hope? Where is your boasted peace? Where is your faith? Where is your blessedness? But who can tell the effect of "songs in the night?" What a spectacle for men and angels to contemplate is the poor, tried, and bereaved Christian, in long and multiplied trials never murmuring, but perpetually adoring and praising God, delighting in His promises which are to him as the rainbow, which in the midst of the storm proclaims the faithfulness and lovingkindness of Jehovah! Such a Christian in the humbler walks of life was to the writer, during the first years of his ministry, a great help in his work. For many years she was bedridden, and suffered excruciating pain. She was entirely dependent upon charity for subsistence, and for those appliances by which her sufferings might be alleviated. But she was uniformly thankful; and although the cry of suffering could not at all times be repressed, she was never known to murmur. To her bedside her minister was wont to send the young and inquiring in his congregation, that they might learn from her lips, and from her patience and thankfulness, the blessedness of religion and the value of the favour of God. To her bedside he was wont himself to repair, that he might be cheered amid the discouragements of his work, and stimulated to greater energy and faithfulness. The last great day alone will reveal how many souls were drawn to Christ and trained for heaven, through this poor and afflicted, but thankful child of God. It is in the time of trial that our piety is approved and our God is glorified. Happy are we if in adversity our faith is firm; if in affliction we are

patient and rejoice in hope, if we can sing of judgment as well as mercy, if in all things we can give thanks unto the Lord, and praise Him for ALL His ways.

Thankfulness will benefit ourselves. It promotes joy.—They who give thanks in everything, are they who always rejoice. The two are closely connected. It is when we unite thanksgiving with supplication that we have "the peace of God which passeth all understanding." To complain cannot make us happy; but thankfulness gladdens the heart. It doubles every joy to trace in it the hand of God, and for its possession to give thanks. And we shall bid adieu to the closing year with gladsome minds, if we can only feel thankful to our God for all the mercies by which it has been crowned. Thankfulness inspires *hope.* Paul, we are told, "thanked God and took courage." The more we recognize the goodness of God in what we have, the more we expect. The unthankful are generally the most fearful and hopeless; they who praise God for the past and present are thereby helped to trust Him for the future.

"His love in time past
Forbids me to think
He'll leave me at last
In trouble to sink;
Each sweet Ebenezer
I have in review,
Confirms His good pleasure
To help me quite through."

Thankfulness *strengthens to resist temptation.* It enables us to bear our trials, to trace the goodness of God in them, and to be thankful for that goodness. *The joy of the Lord is our strength.* Satan knows this, and tries to make us unthankful. When he tempted our first parents his words were, "Yea, hath God said, ye shall NOT eat of every tree of the garden?" God had not said this. God had said, "Of EVERY tree of the garden thou MAYEST freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it."—Satan spake the truth to the ear, but a lie to the heart; and thus misrepresenting God and inducing unthankfulness, he prepared the woman to be an easy prey to his temptation. He taught the Israelites to say, "Why has the Lord brought us to die in the wilderness?" and in an unthankful spirit to rebel against God. But a thankful heart will not, can not rebel, is proof against temptation, and in the day of trial will more than conquer.

Happy then is the man whose predominant feeling at the close of the year is that of thankfulness! God, honoured by our thanks, will give us new blessings with the new year, should it dawn upon us, and will deliver us in its temptations and trials. "Offer unto the Lord thanksgiving; and pay thy vows unto the most high;" and what then? "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." When Paul and Silas, in the prison-house at midnight, sang praises unto God, then the earthquake shook the foundations of the prison, opened its doors, and loosed the prisoners' bands. When the people of Israel, after compassing for seven successive days the walls of Jericho, gave a shout of joy, then the walls fell down, and Israel entered the city in triumph. And when the people of God give thanks unto the Lord, then they prove that, "He is good, His mercy is everlasting, and His truth endureth to all generations."

Let us then, dear reader, at the close of the year, endeavour in the remembrance of all its events and circumstances to give thanks. Let it be our aim to trace the hand of God in all our temporal and spiritual mer-

cies, in all our trials and anxieties, and to be thankful FOR THEM ALL. And, then, goodness and mercy shall follow us all the days of our lives, and furnish fresh occasion for gratitude and thanksgiving:—then, in death shall we still thank Him. On the borders of the grave we shall sing, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ." Then, in heaven, clothed in white robes, with palms of victory in our hands,—and every tear wiped away, we shall continue our praises, joining in the song of the great multitude whom no man can number, before the throne of God and the Lamb, "Salvation to our God who sitteth upon the throne, and unto the Lamb, Amen: Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

REV. RICHARD PENGILLY.

RICHARD PENGILLY was born at Irenere, near Penzance, on the 14th of September, 1782. From his infancy he was the object of Christian solicitude; his mother and an elder sister being members of the Wesleyan Connexion. He could not remember a time when he did not at intervals devoutly call on the name of the Lord. In his father's fields and on the highways he had many favourite places of prayer. When quite a child he resolved that when he was twelve years old he would give himself fully to God; but the period passed, and it was not till he was fifteen that he joined himself to the church of Christ, becoming a member of the Wesleyans.

During the five years of his connection with the Wesleyan body he was active and zealous. He attended prayer-meetings, went with the preachers and leaders to their appointments, visited the sick, and had the unspeakable privilege of leading his father to Christ and introducing him to the Society.

When he was about eighteen years of age he began to preach; and writing afterwards of that time he says, —"God did not despise in me the day of small things; for by the testimony of others I have reason to believe my poor labours were not in vain."

About the year 1800 the Rev. Isaiah Birt, of Devonport, visited Penzance; and, meeting with two persons who had been convinced of the duty and privilege of believers' baptism, but who had not been baptized, he offered to baptize them. Mr. Pengilly, hearing that a "dipping," as it was called, was to take place, went, with many hundreds, to see the sight. The service was performed in the open air. He listened, but learned little from the sermon, and thought the ceremony a useless one. On leaving, however, he heard a Quaker gentleman who was present make the remark,—"Without doubt that way of baptizing was the original way of Christ and His apostles." This remark deeply impressed him, and he felt that the subject demanded his serious consideration. Soon after, he obtained a sermon on

the subject by the Rev. S. Pearce, of Birmingham, the statements of which he compared with the New Testament. The result was his conviction that the Baptists were right.

At this time there was no Baptist minister in Penzance, nor any preaching in connection with the Baptist denomination; but in 1802, through the aid of Opie Smith, Esq., of Bath, the Octagon chapel was purchased; and Mr. Saunders, a senior student of the Bristol college, was appointed to preach there. Mr. Pengilly, with one of his brothers, went to hear him, and was greatly pleased. On the 15th of August in the same year he went over to Redruth to hear the Rev. W. Steadman, of Devonport (afterwards Dr. Steadman, of Bradford), preach on the subject of baptism, from the words,—"What mean ye by this service?" After the sermon, Mr. Reading, of Truro, baptized several persons in the presence of a large concourse of spectators. Mr. Pengilly felt, from what he heard and saw, that he ought not to neglect his duty any longer. Consequently, on the following Lord's-day, although all his religious friends did what they could to dissuade him from the step, he was baptized with four others in the river near Penzance, by Mr. Reading, of Truro. That afternoon he and those baptized with him, together with a few others, were formed into a church, and the Lord's Supper was administered to them by Mr. Reading.

Mr. Pengilly had not been long a member before he was asked by his fellow-members if he felt no call to give himself to the ministry of Christ. His reply was that it appeared to him the most important and desirable employment on earth, and that if he were competent to discharge its duties he should like to be employed in it. Having preached several times before the church and different neighbouring ministers with much acceptance, he was at length unanimously recommended to Bristol college; and, being received, began his studies there in August, 1803.

In the midst of his fourth year of study, an application was made to Dr. Ryland, the president of the college, from the church at Newcastle-upon-Tyne for a student to supply on probation. Mr. Pengilly says, "The good doctor sent for me to his study, and inquired if I was willing to go to a place so distant from my home. My reply was prompt,—'If you think proper, sir, to send me I will go.' 'It is a long way,' said he, 'from your home and your friends; yet I recommend you to make a trial of the place for a few weeks.' This, after prayer and consideration, was resolved upon."

Mr. Pengilly arrived in Newcastle on the 23rd of March, 1807; and was hospitably received by the late Mr. John L. Angus. He preached for the first time on the following evening; and so commenced a ministry which did not close till the 30th of April, 1845.

Speaking of the state of things in the Newcastle church at the time of his entrance on his work he says,

"I soon found shades of difference in the views of some of the members of the church to whom I was introduced. Some were exceedingly fond of what are called *high doctrines*, and could not admit of addresses to unconverted persons to be reconciled to God, and to be anxious to secure the salvation of their souls by repentance and faith in Christ. I did not, however, yield to their peculiar views. My principles were fixed: Christ in His unsearchable riches I determined should be my leading theme; warning all that heard me against neglecting the great salvation; encouraging all who felt any concern for their souls to trust solely and implicitly on Christ's finished work; and affectionately urging believers to abound in prayer, in watchfulness, and in all such duties as

were conducive to their progress in the divine life, their usefulness in the world, and the promotion of Christ's kingdom and glory. After a few weeks the Hypers left us, and we had great cause for thankfulness. Our numbers amounted to twenty-nine."

Having received a call from the church to take the pastorate, Mr. Pengilly accepted it; sent for his wife, to whom he had been married before leaving college, to join him; and was ordained on the 12th of August, 1807. At his ordination Mr. Arbon, of the Postern Chapel, began the service by reading and prayer; Dr. Steadman, of Bradford College, delivered an introductory discourse on the constitution of a gospel church, asked the usual questions and received the confession of faith; Mr. Whitfield, of Hamsterley, offered the ordination prayer with the imposition of hands; and then Dr. Steadman delivered a most impressive and animating charge from Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life." In the evening Mr. Whitfield preached to the people from Phil. ii. 19.

Our departed friend's preaching was plain, practical, and useful. His doctrine was pure; his style neat and chaste, rather than brilliant. Alluding in after-years to his extended ministry, he says,—

"I hope and believe that, notwithstanding all the defects of my humble labours, I strove not to preach myself, but Christ Jesus the Lord. I do not recollect a single sermon in my many years' labours at Newcastle, in which I did not present the Lord Jesus before my hearers in some one view of His person or work as the blessed and glorious object of their faith, hope, and love."

As the result of his thirty-eight years' labour in Newcastle he believed he had been instrumental in bringing into the church about four hundred persons; eight of whom have become ministers or missionaries. In addition to diligent attention to the duties connected with his church and congregation, he engaged in many works of Christian and benevolent usefulness. He established the first Sunday-school in the town among the evangelical Dissenters. He was one of the founders of the Newcastle Auxiliary to the British and Foreign Bible Society, and the Newcastle Religious Tract Society; and was secretary to both Societies for years. He was the originator of the Westgate Cemetery. He took a lively interest in the Baptist Foreign Missionary Society; and for twenty years travelled through Durham and Northumberland collecting funds on its behalf. He cherished a fatherly concern for the smaller churches of the district, and his counsel and co-operation were often sought by their pastors. He found time to serve the cause of truth by means of the press: being the author of several tracts, one of which, on the cholera, on the occasion of its first appearance in this country, had a wide circulation; of "Seven Letters to the Society of Friends on the Nature and Perpetuity of Baptism;" and "The Scripture Guide to Baptism"—a work which has passed through many editions in this country and in America, which has been translated into the German and other Continental tongues, and which has been made more useful than any other uninspired book in spreading correct views of the important ordinance of which it treats.

On the 1st of May, 1845, having brought his labours at Newcastle to a close, Mr. Pengilly removed, with his family, to Eaglescliffe, in the county of Durham. Here he continued for a couple of years; during which time he made himself useful, preaching almost every Sabbath,

either at Yarm or Darlington, and holding a Bible-class in his own house. In July, 1847, he left this place for Penzance:—

"Here now we are!" he records in his diary. "Oh, how can I praise God sufficiently for His unbounded goodness! I am in the place of my birth, amidst numerous relations, come intentionally to dwell amongst them for the evening of my life! Marvellous! Blessed be God for ever and ever! Amen!"

His untiring energy led him still to engage in any and every work his hands could do for his Saviour. He preached for Wesleyans, Primitive Methodists, Independents, Baptists; manifesting his love to all those who loved the Lord Jesus Christ. At a meeting of the Board of Guardians for the Madron Union, in August, 1851, he was invited to accept the office of chaplain to the workhouse, in the place of an evangelical clergyman, who had performed the duties gratuitously. A small minority voted for the appointment of a paid chaplain by the Bishop of Exeter. Mr. Pengilly, fearing the consequences of such an appointment, accepted the office. On receiving his first year's report the Board passed the following resolution:—

"That this Board having heard with pleasure the report of the Rev. Richard Pengilly feels perfectly satisfied with the manner with which he conducts the worship of this house; and at the same time do tender their most sincere thanks to that gentleman for the great attention which he pays gratuitously to the inmates of this house, and particularly to the old and infirm persons who are confined to the hospital, and also to the children, with whom he takes much trouble, and whom he endeavours to train up in the way they should go, so that when they are old they may not depart from it; and that this Board earnestly solicits a continuance of the rev. gentleman's services."

Mr. Pengilly continued to fill this office till November 15th, 1857; assisted during the latter part of the time by ministers of other denominations.

During his residence at Penzance our friend passed through many trials. The health of his beloved wife suffered much; and his own health frequently failed him. Many of his relatives and friends were removed from him by death. The locality at length appeared desolate in his eyes; and, at the request of his daughter and son-in-law, who had settled in Croydon, he consented to remove to that place. To the church of Christ with which he connected himself (nominally he remained a member of the church at Newcastle till his death) at Croydon, he was by his counsel, both in private and public, of immense service. His society was valued by all who knew him. His public prayers were living and earnest—his visits to the sick and others were most comforting—it was always a joy to see his countenance, bright and happy as if he was in constant communion with heaven. Under date September 14th, 1862, he writes,—

"Eighty years of age this blessed day. I rose early, and fell on my knees and ascribed glory to God that I have reached this day; and not only lived to see it, but am blessed with that measure of health which enables me to write, and to walk to the house of God at a considerable distance. My sight and hearing are so preserved that I can see to read God's Word, and to hear it nearly as well as forty years ago. Ten thousand thanks to God for His unspeakable mercy and forbearance and goodness granted to a poor unworthy, unprofitable creature—a miserable sinner."

On the 14th of September, two years afterwards, he writes,—

"Again I render thanks to my heavenly Father that He has in mercy spared me to see this birthday. Eighty-two years of age! a period to which none of my forefathers or brothers reached? O Lord! help me to live every future day and hour as if I was at the gate of heaven, waiting for Christ to open it to admit me into his pre-

sence. Prepare me, O my God, by thy Spirit for that blessed event! May nothing worldly now perplex me! Let all my thoughts, hopes, and wishes be concentrated upon my God and Saviour, all rising to heaven from this day! Amen."

Such was the spirit in which he lived during these last days on earth; truly ripening for glory.

On returning from the house of God on the last Sabbath in 1864, he had an attack of giddiness; and he wrote in his journal,—"This has a voice to me, 'Prepare to meet thy God.' I offer myself anew—my entire self—to my adorable Redeemer. In infinite condescension, take me, keep me, make me thine for ever." On the morning of Sunday the 19th of March last, he was in his usual seat in the sanctuary. On the following Tuesday he was in his usual health, and made many calls in different parts of Croydon, walking five or six miles. He was particularly happy and cheerful. In the evening he engaged with his family in domestic worship; praying with peculiar earnestness, especially for old friends, his family, his children and grandchildren; and retired to rest about ten o'clock. His wife shortly after joined him, when he complained of a head-ache. She bound a handkerchief about his head to relieve him. Though he afterwards said he was not in much pain, he continued uneasy and restless, till a little before two o'clock in the morning, when he slipped out of bed on to the floor. Help was at once obtained, and he was laid on the bed again; but he never spoke afterwards. He continued perfectly insensible till one o'clock on Wednesday noon, when his spirit took its flight to the heavenly world. On the 28th of March his remains were laid in the Croydon cemetery, amid the regrets and tears of a large and respectable body of Christian friends. Funeral sermons were preached the following Sabbath,—at Croydon by the Rev. Dr. Angus, of Regent's Park College, and the Rev. S. Parkinson; and at Newcastle-on-Tyne by the Rev. W. Walters; to large and deeply-affected congregations.

"Now is the spirit with the Lord;
And soon the mouldering frame
Shall put on immortality,
And rise in Jesus' name,
A tenement of radiant light,
A shrine for the blest soul,
To worship in, rejoice, and serve,
While the great ages roll."

W. W.

Newcastle-upon-Tyne.

THREE DAYS IN THE LIFE OF GELLERT.

(Continued from page 708.)

THIRD DAY.

THE following morning the doctor purposed to go early to Gellert, to relate to him all the circumstances connected with the waggon-load of wood, but he was not able to fulfil his intention. He had to make numerous calls, and it was with great difficulty that he was able to see all his patients. He was walking along one of the streets in great haste, when a voice, which he did not at first recognise, called him by name.

He looked round and saw old Neidhardt, who in a very pressing manner beckoned him to come to him.

"How is the old shoemaker?" he inquired, after a hasty greeting.

"Improving," replied the doctor. "You have prescribed better medicine for him than I have."

"Ah, Herr Doctor!" answered the old man, feelingly and full of joy; it was your worthy friend, the excellent Herr Professor Gellert, through whom that was done. He deserves the credit of the whole. But for him I had still continued to act after my old fashion, which I now condemn."

"Well, well!" replied the doctor; "just continue to go forward with your medicine, and in a week the man will be as strong and sound as an oak. *Apropos*, Herr Neidhardt, do you know all the circumstances connected with that business? Do you know what a sacrifice Gellert made, when he gave the poor woman the thirty thalers?"

"No! what sacrifice?"

"Why, you must know that Gellert is very poor. The thirty thalers which he gave that sick shoemaker's wife was all the money he possessed, and since the day before yesterday he has not had a single kreutzer; and he has nothing to receive. Yet he never thought of himself, but only of the necessities of that poor family."

The old man, who was so totally changed from his former self, struck his hands together, and exclaimed, "Is that true?"

"As true," declared the doctor, "as that the winter sun now shines on us. Here, I will read to you the hymn that he composed under these circumstances." As he had it with him in order to return it to Gellert, he took it out of his pocket and read it aloud.

The old man listened to it with the most devout attention. "How excellent," he cried out; "that Gellert is a noble man! Herr Doctor, you must let me copy that hymn."

"I would willingly allow you to do so," replied the doctor, "only I have to return it to him at once."

"I will tell you what, Herr Doctor," answered the old man; "you go to the shoemaker's, and see how he is, and then on your return call for it."

"Very well," said the doctor; "but for my sake you must be sure to let me have it when I come back."

He then left.

The old man soon copied out the hymn, and then read it over and over again. At length he said to himself, "And shall this man starve, while I have an abundance? He has been the instrument of good to me; for it is through him that I have learnt the blessedness which benevolent deeds secure; and as long as I live I hope to enjoy this blessedness. No! he shall not starve. I will immediately send him the thirty thalers. He must have them again; but he shall not know whence they come."

He hasted to his desk; took out a roll of thirty thalers, sealed them up, and wrote on the outside of the parcel—"For the beautiful hymn, 'In prosperous hours,' &c." He then gave the parcel to a maid-servant, telling her she was to take it to Gellert's lodgings, and deliver it into his own hand: but that she was immediately to come away, and on no account to say who had sent her, or from whom it came.

Gellert was sitting in his little warm room, at his writing-desk, buried in profound thought, when a knock came to his door; and on his saying, "Come in," a young girl opened the door, entered the room, put a parcel on the desk, and, as quick as thought, was gone.

Gellert took up the parcel, read the writing outside, opened it, looked

with astonishment on the money, and then laid it down again.

"This is more mysterious than ever!" he exclaimed. "Is the hymn then printed, and circulated, and in the hands of everybody? That can never be! The doctor never would do that. God only knows this mystery, He must unravel it!"

As he sat perplexed about the whole matter, another knock at the door disturbed his quiet.

This time it was a Prussian officer, who, greeting the Professor, said, "Have I the honour of addressing Herr Professor Gellert?"

"At your service," politely answered the person thus accosted.

"His Royal Highness Prince Henry of Prussia, who came to Leipsic last evening, desires to speak to you, and to know, since you are unwell, if he can be of any service to you."

"Of service to me! a royal Prince of Prussia to send to me such a message!—you must be mistaken! If his Royal Highness desires to see me, and will mention his pleasure, I shall consider it the highest honour to wait on him at any hour he may command, inasmuch as you see I am not confined to my bed."

The officer was much amused at Gellert's perplexity and fright.

"Be not alarmed, Herr Professor," said he. "His Royal Highness the Prince has indeed sent the message which I have just delivered to you, and he thereby desires to testify the esteem in which he holds you. If, however, it be agreeable to you to visit his Royal Highness, I am sure it will afford him pleasure, and I shall esteem it an honour to introduce you."

"Allow me to change my dress," replied Gellert, "and I will be with you in a few minutes."

The officer bowed politely, and Gellert retired to his bedroom. In a short time he returned, dressed in his best clothes, and accompanied his guide.

When they appeared before the Prince, he extended his hand to the poet, welcomed him heartily, and loaded him with friendly words. He said he was exceedingly rejoiced to see before him the author of the beautiful hymn, "In prosperous hours, &c."

Whenever the prince spake of this hymn, Gellert knew not what to say or think. He felt sure now, that, in some unaccountable way, it must have reached the public eye. The affair almost drove him to distraction. To think that only the day before yesterday he had composed these verses, and that now they were in everybody's mouth! He was just about asking the Prince how he had become acquainted with them, when he considered that it was scarcely proper, or respectful, to put such a question to a person of his superior rank.

"Some-one told me," said the Prince, "that you were very ill; but I am glad to find that you are better than I expected to see you. Still, you look pale, and it is evident that you are too sedentary in your habits."

"My vocation makes prolonged study a necessity," said Gellert, with a bow.

"Well, true," the Prince went on, "but you must be careful of your health. The German nation cannot yet spare its chief and favourite poet. You must really take more exercise."

"I take, your Royal Highness, as much as I can, already."

"That may be, Herr Professor, but you do not take sufficient. How often does the dirty state of the streets, to say nothing of other impediments, hinder you from going out! You should keep a horse, and ride out daily. No other exercise is so useful to those whose calling and duties require them to sit much."

"I am quite aware of that, your Royal Highness. My physician has already prescribed horse exercise for me; but it is not every one who possesses the means to obtain ——."

"True, Herr Professor," said the Prince, interrupting him, and anticipating his words; "especially when the heart is so soft and compassionate that it spends the last thirty thalers, at once, on one calamity."

Gellert was well nigh sinking into the earth. His modesty completely overcame him. All things changed colour before his eyes; and he said to himself, "Does all the world know this?"

The Prince saw his embarrassment, and grasped his hand. "Noble man," said he, "I am acquainted with your conduct, and far be it from me to find fault with what the abounding grace of God has constrained you to perform. God bless you for it! But you must allow me to present you with a horse from my own stable; it shall be a gentle, quiet sort of nag, such as becomes a man of peace."

"Your Royal Highness ———," stammered forth the astounded poet; but his voice failed him, and he could not utter another word.

The Prince himself was deeply moved; again he affectionately pressed Gellert's hand; and then, in order to cut off the expression of the poet's thanks, said, "My duties now call me away. May God preserve your precious life to us for many years! and may the horse you have just done me the honour of accepting, contribute to this end!"

He withdrew into the next room, leaving Gellert standing in a state of complete bewilderment.

"See Herr Professor!" said the officer who had conducted him to the Prince, "his Royal Highness allows himself to be surpassed by no village Mayor."

Gellert stared at him. "How comes his Royal Highness to know all about this?" stammered he.

The officer laughed; "Princes," he replied, feasting himself on Gellert's embarrassment, "don't know everything certainly; but they often know more than other men. Rack not your brains about this affair; but for your health's sake make the best possible use of the Prince's present."

Gellert understood by the officer's manner that it was time for him to withdraw; and, expressing his most sincere gratitude, he departed, accompanied to the door by the officer.

Enigma after enigma crowded into his mind. It seemed to him as if an unknown magical power had been working in all that he had experienced during the last three days. Many times the whole passed before him as a dream; but when he reached his dwelling, he saw the workmen still splitting his wood, and at the door a groom, belonging to the Prince, holding a most beautiful horse, saddled and bridled.

"Signs and wonders have come to pass, Herr Professor!" cried the landlady; "yesterday, the waggon load of splendid wood that has seemed to increase under the saw and hatchet of the workman! and to-day this magnificent horse! Where will it end?"

"Be silent," said Gellert, smiling; "the wood did not grow in heaven."

In the evening Gellert sat in his quiet room. He had paid the workmen for cleaving his wood, and yet had an abundant supply of money left. He owned a most beautiful horse, and his soul was filled with the warmest gratitude to God.

He took up his pen, and wrote the following hymn,—

"How great Jehovah's love, how tender!
He hath no heart who sits unmoved,
Stifling the thanks that he should render,
Nor ever thinks that he is loved.

Yes! and that love to fathom, ever
Shall be my first, my earnest thought.
This mighty Lord forgets me never:
Oh, then, my soul, forget Him not.

Who has my wondrous lot provided?
The Lord, who had no need of me.
Who has my stumbling footsteps guided?
He whom I tried to shun and flee.
Who with new strength revived my spirit?
And who this inward peace has given?
Who gives me all things to inherit?
Who but the Lord of earth and heaven!

Above this life in spirit bounding,
Behold, my soul, the heavenly bliss,
Where thou, God's glory all surrounding,
Shalt ever see Him as He is!
These joys thou shalt be soon possessing,
Thy right shall never be denied;
For lo! to win for Thee the blessing,
The Saviour came, and lived, and died.

Then shall I not, in glad allegiance,
To God, the Lord, my homage pay,
And when He calls, with swift obedience,
Go where I see Him point the way?
His love, within my heart now reigning,
Leads me to duties hid before;
And though I fail, through sin remaining,
It shall not have dominion more.

Here, then, my Saviour, let me ever
More of Thy love and goodness see,
To strengthen every weak endeavour
That dedicates my life to Thee;
To cheer when sorrow clouds my dwelling,
To keep me safe in joy's bright day,
And all my fears of guilt dispelling,
To take the sting of death away."*

Gellert had no sooner given expression to his feelings in this manner, and finished his hymn, than the doctor knocked at his door and walked in.

"Another hymn, already!" he cried, approaching the desk. He laid down the manuscript of "In prosperous hours, &c.," which had under God's blessing wrought such wonders, and would have taken the other up.

"Yes, indeed," replied Gellert, smiling, "another; but you shall not have this one, doctor; for God only knows what you have been doing with the other." As he thus spoke, he drew out a drawer, tossed the manuscript in, and pushed the drawer back again.

The doctor was ready to split with laughing, as Gellert related to him all that happened in connection with his hymn; and then asked him with earnestness to explain the mysterious circumstances.

For some time the doctor looked at him, and then answered, "What I have done is nothing. God's blessing on your hymn has produced all these good fruits. That is the explanation of the whole. I can prescribe for you costly medicines, and methods for the preservation of your health; but a greater physician than I or the apothecary has this time dispensed to you. I can see the good He has done you; but it is only what I expected. To Him be all the praise!" And with these words he hastened out at the door.

(To be continued.)

* The translator is indebted for the above version of Gellert's beautiful hymn, "Wie gross ist des Allmächt'gen Güte!" to "Hymns from the Land of Luther."

HISTORY OF THE BAPTIST CHURCHES IN CONNECTION WITH THE LEICESTERSHIRE ASSOCIATION.

(*Continued from page* 714.)

III. FOXTON.

There is no clear and distinct account of the formation of the church at Foxton; but it is probable, from various entries in the church-book, that it was a branch of the Baptist church meeting at Mowsley, which, as has been already shown, was a secession from the Arnsby church then meeting at Kilby. The church at Mowsley has been long extinct. Mr. Benjamin Boyce appears to have been the first pastor at Foxton. In July, 1716, he was called by the Church to exercise his ministerial gifts, and to administer the ordinance of baptism among them. After holding the pastorate about 14 years, he died, and was buried in Foxton chapel, where his coffin was found in excellent condition at the recent demolition of that old place of worship. During his ministry and that of his successor, the church appears to have met both at Foxton and Mowsley. In 1731, the year following Mr. Boyce's death, Mr. Joel Streeton undertook the pastoral office, engaging to preach at Sheepshed once a month. After having served the church nearly thirteen years, this vigilant and successful pastor died. During his ministry, about 63 members were added to the church. For nearly seven years after Mr. Streeton's death, the church appears to have been without a pastor, until the year 1751, when Mr. John Evans began his ministry there, which lasted thirty years. The ordinance of baptism, during the ministries of Messrs. Boyce and Streeton, and probably also during that of Mr. Evans, was generally administered at Marston Mill. It appears from a letter addressed to the church at Foxton about the year 1778, that seventeen of their members, then residing at Clipstone, united in a request to form themselves into a separate church, and were dismissed for that purpose. In the decline of life, Mr. Evans resigned the pastoral office at Foxton, and retired to Northampton. During his ministry it is said that about 47 members were added to the church. He was the intimate friend of the venerable Mr. Hall, of Arnsby.

After the removal of Mr. Evans the church was destitute of a pastor about eight years, and during that interval was mainly dependent upon the alternate services of some of the neighbouring ministers, particularly of Mr. Morris, of Clipstone, and Mr. Bullock, of Ashley. Mr. T. Evans resided and preached at Foxton a short part of this period, as did also Mr. Hatch, but the congregation continued in a low declining state, with very little hope of obtaining a settled minister. Mr. Joshua Burton commenced his labours at Foxton in October, 1790, when the church consisted of only eighteen members, all of whom were deceased in the year 1823. After a pastorate of forty years, about the same number remained at the time of his death, which took place in 1830. Of the next seven years, comprising the ministries of Mr. Bottomley and Mr. Liddell, not a single entry is made in the church-book. The Rev. James Blackburn took the oversight of the church in 1837. He died in December, 1863, without leaving in the church-book any record of his labours.

In the closing years of his life, however, there were indications of an awakening to a better state of things. He began to reap the fruits of his labours, and to gather the converts into the church. The present pastor, Mr. Carryer, entered upon his work in the year following, and has not laboured in vain. During the past month a beautiful Gothic chapel, built on the site of the old one, was opened, where it is hoped that many more than have met for years past in the old chapel, will assemble for worship and instruction in the Word of God.

IV. SHEEPSHED.

It was about the year 1700 that the preaching of the Gospel was introduced into Sheepshed by the Baptists; a Mr. Boyce in the first instance, and afterwards a Mr. Boyer, are recorded in the church-book as having kindly rendered occasional service in proclaiming the unsearchable riches of Christ. There can scarcely be a doubt from the date and close connection that is seen to have existed shortly afterwards between Sheepshed and Foxton, that this Mr. Boyce, the first Baptist Minister who went to preach occasionally at Sheepshed, was the first pastor of the church at Foxton. If this be so, as Foxton church must trace its descent from Arnsby church, so Sheepshed must acknowledge Foxton as its parent church. The church was formed about 1730, under the pastoral care of Mr. Joel Streeton, who afterwards removed to Foxton; but it will be remembered that when he was invited to the pastorate at Foxton, it was with this stipulation, that he should preach once a month at Sheepshed. During the time of Mr. Streeton's connection with the church at Sheepshed, Mr. William Christian, an ancestor of the three respected brethren who bear that name and are now deacons of the church, was co-pastor with Mr. Streeton, but sustained the pastoral office alone for some years after. He died very suddenly.

On the New Year's day of 1765, several ministers met at Sutton-in-the-Elms, and Mr. Christian preached there from Rom. xvi. 10, "Salute Apelles, approved in Christ." The evening meeting was held at the neighbouring village of Whetstone, and Mr. Evans of Foxton preached from Ps. lxxi. 17, 18: "O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works: now also when I am old and grey-headed, O God, forsake me not." The sermons were highly interesting and appropriate, and were listened to with great attention. Both the preachers afterwards went to a lone farm-house belonging to Mr. Summerfield of Whetstone, accompanied by Mr. Hall of Arnsby and Mr. Woodman of Sutton. Supper being ended, and the family having retired to rest, the ministers and the master of the house drew round the fire for conversation, which turned upon several interesting subjects, and engaged them to a later hour than was expected. Among other topics, one of the company proposed for discussion a passage in Job ix. 23: "If the scourge slay suddenly, he will laugh at the trial of the innocent." Great solemnity pervaded the conversation while each minister gave his thoughts upon the text, which involved the important question whether sudden death was to good men an object of desire or dread. When it came to Mr. Christian's turn to speak, he dwelt upon the subject with an unusual degree of feeling, and expatiated upon the delightful surprise attendant on an instantaneous transition to the world of blessedness. A flood of rapturous tears followed; he leaned his head on the back of the chair; and while the words yet

faltered on his tongue, his spirit passed away. The brethren did not at first perceive that he was dead, but thought that the strength of his feelings had denied him utterance. He sat upright in his chair; and the ministers, unwilling to disturb the family, sat up all night with the lifeless form of their departed brother still remaining in that position, and spent time in solemn prayer. The poet Edmeston wrote some touching lines on this event, beginning—

"Which is the happiest death to die?"

Mr. Christian was a diligent student of the Word of God, and a man of eminent piety.

In the following year the Rev. John Morton was ordained to the pastoral office, and after serving the church seven years removed to London. He is said to have possessed deep and genuine piety, and excellent talent for preaching. The Rev. W. Guy succeeded him, and died suddenly in the ninth year of his pastorate. His piety and zeal were extraordinary, and his name is still fragrant in the church where he laboured. His successor was the Rev. Robert Mills, who continued in the office twenty-nine years. Of him the inspired words may be truthfully used, "The memory of the just is blessed." He died in 1814. The Rev. Samuel Peters had the oversight of the church for ten years, and was succeeded by the present pastor, the Rev. J. Bromwich, who has ministered to the people for upwards of thirty-seven years. At the commencement of his ministry, the church and congregation were in a very low state; but his labours have been attended with a good measure of success; and now in the closing years of his life there are pleasing indications of progress.

BELVOIR STREET (originally meeting in Harvey Lane), LEICESTER.

This church was formed in 1760; but it was not the first Baptist church established in the town of Leicester. The church at Friar Lane, which was formed about the year 1656, towards the close of the protectorate, bears the palm of antiquity. It does not appear to have ever belonged to the Old Connexion of General Baptists, or to have been Arminian, but of the same faith and order as the churches of this Association. There is evidence that John Bunyan, in one of his visits to the town, preached in the little obscure place of worship. His first visit to Leicester was as a soldier in the parliamentary army; his second, as a soldier of the Cross. Down a long narrow dark entry, leading from the street, the author of the "Pilgrim's Progress" made his way to the humble meeting-house, where a small company of anxious hearers were waiting to hear him, with his simple but powerful eloquence, speak to them "all the words of this life." The question may arise, Why did not the little band that founded the church at Harvey Lane unite themselves with the church at Friar Lane? The only answer that can be given is, that there is evidence in the record of Friar Lane church, that that church was then well-nigh extinct, and that a minister visited them only five or six times a year. The Friar Lane church was some time afterwards resuscitated by some of the leading General Baptists of the New Connexion, and thus it became united to their association. The Harvey Lane church was, as has been already shown, a branch of the Baptist church at Sutton-in-the-Elms, and was formed into a distinct church when the Rev. Isaac Woodman was pastor at Sutton, in January, 1760. The church at its formation consisted of thirteen members, who were dismissed from the church at Sutton to form the new church at Leicester. The history of this church furnishes

us with a striking illustration of the truth of the Saviour's parable, that "the kingdom of God is like a grain of mustard seed, which a man took and cast into his garden, and it grew and waxed a great tree, and the fowls of the air lodged in the branches of it."

The first minister who paid more than a passing visit to the church was the Rev. Christopher Hall, the brother of the Rev. Robert Hall, of Arnsby. He began his ministry there in 1760, and continued only a year and a quarter. Upwards of four years before this date, the chapel in Harvey Lane was erected, for the completion of which the labours of the Rev. Isaac Woodman were crowned with success. The ground was bought of Mr. Joseph Coltman, for £50 7s. 6d.; this included a barn on the spot, where the congregation worshipped until the chapel was built. The chapel contained at first neither vestry nor baptistry. Some time after Mr. Hall's removal, Mr. Gregory, a member of the church at Cannon-street, Birmingham, became pastor, and continued about five years. He was succeeded by Mr. Lloyd, who, after a pastorate of five years, resigned his office to go to Norwich. During this time a considerable number of members were added to the church. On the resignation of Mr. Lloyd, Mr. Wildbore, an Independent minister, supplied the pulpit for six months; after which Mr. Butler, from Bedworth, came on probation and stayed nearly a year, but was not ordained. After this Mr. Wikes ministered to the church for little more than a year, when Mr. Blackshaw, from Bewdley, was chosen pastor by the unanimous call of the church; and after nine years' ministry he resigned his office as pastor, but still remained a member of the church. Six months after his resignation of the pastoral office, however, the church was under the painful necessity of excluding him from its fellowship, he having unhappily become a victim of intemperance. The church at this time is said to have been sunk in the slough of Antinomianism; and this is perhaps the explanation of that sad event which cast dishonour upon the people. Evil doctrines had brought forth evil fruits in the pastor as well as in some of the members.

The following summer William Carey, "to whose energy and example," it has been well said, "the Protestant missions of the nineteenth century owe their origin," then the minister of a small church in the village of Moulton, Northamptonshire, was invited to supply the pulpit at Harvey Lane with a view to the pastorate. He accepted the call of the church, and settled in Leicester; but after strenuously endeavouring to root out the errors of doctrinal and practical Antinomianism which largely prevailed amongst the people, he resolved upon the bold step of dissolving the church and forming a new community. A church covenant of faith and practice was drawn up, and those who would not subscribe to it were no longer regarded as members. There are forty-nine names attached to this covenant. Some refused to sign it, and became the bitter enemies of the pastor and people; but the declaration accomplished its purpose. The church was purged for the most part from the old leaven, and entered upon a new stage of prosperity. The congregation increased, so that it was found necessary to build a front gallery in the chapel. Andrew Fuller, speaking of Carey's ministry in Leicester, says, "Mr. Carey's zeal and unremitted labours in preaching the Word not only in Leicester, but in the villages near it, endeared him to the friends of religion, and his thirst for learning rendered him respected by others."

But some years before his settlement in Leicester, Carey had pondered the benighted condition of the heathen world, and he yearned to carry the light of divine truth into the dark places of the earth. This desire grew with his growth and strengthened with his strength; and therefore, after a brief pastorate of less than four years, he resigned his charge at Harvey Lane, in order to enter upon missionary work in India. The minute in the church-book, simple and touching as it is, is worthy of quotation. "March 24th, 1793. Mr. Carey, our minister, left Leicester to go on a mission to the East Indies, to take and propagate the Gospel among those idolatrous and superstitious heathens. This is inserted to show his love to his poor miserable fellow-creatures. In this we concurred with him, though it was at the expense of losing one whom we love as our own souls."

After twelve months' probation and a day spent by the church in fasting and prayer, Mr. Cave received the unanimous call to the pastorate. His early ministry was useful to many; but there followed one of those trying seasons which occur in the history of churches as of larger communities, when iniquity abounds and the love of many waxes cold. There were religious strifes and divisions in the town. In the course of ten years, no fewer than eight new places of worship were erected, and Harvey Lane suffered much.

Immorality abounded, and many were cut off from church-fellowship in consequence of gross sins. On this account Mr. Cave resigned his charge, and was succeeded by the Rev. Robert Hall, who had already gained distinction as a preacher. He held the pastoral office at Harvey Lane for nearly twenty years. Under his ministry the church recovered a healthy tone of piety, and 240 members were added to it, only ten of whom were afterwards excluded. Three devoted themselves to the work of the ministry, and others were dismissed to form a new church at Oadby. There were also a band of pædo-baptists, called the "little church," who met at a different time for communion at the Lord's table. In the spring of 1826, amid the sincere and deep regrets of all, and against the earnest petitions of the people entreating him to stay with them, Mr. Hall resigned his pastoral office at Harvey Lane to succeed Dr. Ryland at Broadmead, Bristol. In the summer of the same year, the present highly esteemed pastor, the Rev. J. P. Mursell, was invited to the pastorate, and consented to undertake the work for twelve months, beginning his ministerial labours with the new year. In the following autumn he accepted the unanimous invitation of the church to become the settled pastor. It is almost unnecessary to add (what is so well known) that for the period of nearly forty years he has ministered the word of life with much honour to himself and great advantage to the church, which has been increased and strengthened year by year. At the beginning of 1827, the church, whose communion until this time was restricted to baptized believers, resolved to admit other Christians to the Lord's table, still reserving the full rights of membership to the baptized. In the autumn of 1845, the Belvoir Street chapel was opened by Drs. Harris and Cox. In November, 1803, a Sunday School was formed in connection with Harvey Lane, during the ministry of Mr. Cave; and in the following April it is recorded that there were seventy children taught in it. This has grown to such dimensions that there are now two large schools, the one at Harvey Lane, the other at Belvoir Street; and these have been very useful. Last year

Harvey Lane chapel, after repairs and improvements, was re-opened for public worship in connection with the Belvoir Street church. The Rev. T. French ministers the word of life to the people. A congregation is being gathered, and the work of the Lord seems to be steadily advancing.

To be continued.

THE BAPTISTS IN JAMAICA.

THE characters of men who in their day rendered important service to mankind, ought to be sacred in the eyes of posterity. Though in their lifetime they may have suffered from detraction arising from the prejudices and passions of those with whom they had to contend, yet the work of their life being accomplished and approved, their memories should, like themselves, rest in peace. That the Rev. William Knibb was one of the principal agents in bringing about the abolition of British Colonial slavery, no man will venture to deny. It was, of course, inevitable that his advocacy of the cause of the Negro slave should involve him in much obloquy in consequence of the interests which it was necessary to oppose; but that the offended prejudices and excited passions of the time should, thirty-four years afterwards, be reflected in all their virulence in the columns of "the leading journal of Europe" is an event to be deeply deplored, and would not have been believed, but that the deep disgrace has actually been inflicted upon the English press, and under circumstances which call for national sorrow as well as humiliation.

We had long ago forgiven their fathers all the vile accusations which they brought against Baptist missionaries in 1831, and all the outrages upon person and property, for which a period of extraordinary excitement might furnish some little palliation. But West Indians of the present day can claim no share in this amnesty, if without the like excuse, the same passions and prejudices are still found to survive. The Editor of the *Times* in saying that in 1831 the negroes rose in rebellion "under the guidance of the Baptists," writes exactly as if he were the son of a planter, who *inherits* his opinions, and like a savage burns for revenge. We hope that Governor Eyre and his subordinates have by this time satisfied his lust. The letters which this "Editor" has called forth to his support and justification, prove nothing but that the old spirit is not extinct. Two of them virtually confess that what they say they have heard from their *fathers*. They are simply, then, the views of the party, which brought charges against Knibb which they could not prove.

Could not prove, we say emphatically, although they made the most strenuous exertions, suborned false witnesses, ransacked everywhere for evidence, admitted, contrary to law, the evidence of slaves, twice offered to bring him to trial, and yet were obliged to abandon the prosecution in despair. It has been said by one of the *Times'* correspondents, that

for "obvious reasons" the charge could not be brought home to Knibb and Burchell, although it is assumed to have been true. Not so obvious, we reply, but that he might have condescended to tell us what those reasons are. Another says that it was by order of the Governor that the prosecution was abandoned—leaving it to be inferred that it was from policy only that these missionaries were not hanged. A Mr. Borthwick, who will presently reappear in this history, declared that Mr. Knibb went about this country in 1832 with a halter round his neck. None of us had the least suspicion of this fact. But E. J. D., a correspondent of the *Times*, in his desire to blacken the characters of Knibb and Burchell, does not spare the British Government, nor Sir Lionel Smith. He not only says that those missionaries did not use their influence to prevent or suppress the rebellion (which is contrary to the acknowledgments of official documents), but he says that the British Government sent out Sir Lionel Smith with instructions to conciliate the negroes; and that his words (quoted by Sir Morton Peto) belong to a shrewd policy of flattering the missionaries with a view to that end. That is to say, they had no sincerity in them, and cannot be appealed to in proof of their innocence. This vile slander upon the British Government, and upon the truth and honour of an English baronet, did not deserve a place in the leading journal of Europe.

Before, however, we proceed further, it will be proper, if only for the sake of our younger readers, to advert to a state of things which can now be remembered only by those who have attained the meridian of human life. There existed then an institution known by the name of British Colonial slavery. The negroes in the island of Jamaica were the property of their masters. They were bought and sold like their other goods and chattels. Men, women, and children were constantly flogged, often for the most trivial offences, without decency and without mercy. The worst horrors detailed in "Uncle Tom's Cabin" were perpetrated under the sanction of the British Government. The following extract from the speech of Mr. Knibb, delivered at the celebrated missionary meeting held in Spa Fields chapel, where he first broached the subject of emancipation, will at once illustrate the spirit of the man and the dreadful cruelties to which the negroes were subjected."

"I plead on behalf of my brethren in Jamaica whose hopes are fixed on this meeting. I plead on behalf of their wives and their little ones. I call upon children by the cries of the infant slave whom I saw flogged on Macclesfield estate, in Westmoreland. I call upon parents by the blood-streaming back of Catherine Williams, who, with a heroism England has seldom known, preferred a dungeon to the surrender of her honour. I call upon Christians by the lacerated back of William Black, of King's Valley, whose back, a month after flogging, was not healed. I call upon you all by the sympathies of Jesus. If I fail of arousing your sympathies I will retire from this meeting, and call upon Him who has made of one blood all nations that dwell upon the face of the earth: and if I die without beholding the emancipation of my brethren and sisters in Christ, then, if prayer is permitted in heaven, I will fall at the feet of the Eternal, crying, 'Lord, open the eyes of Christians in England to see the evil of slavery, and to banish it from the earth.'"

Such was the condition of the people among whom our first missionaries to Jamaica had to prosecute their labours. They were positively forbidden by the Committee at home to speak a single word upon political subjects, one of which was slavery. Whatever inhumanities they had to witness, their lips were effectually sealed. Had they in

any instance departed from this policy their lives would not have been worth a day's purchase. In proportion as they showed themselves the negro's friends the planters were jealous of their influence and suspicious of their teaching. Yet the wonder now is, how missionaries could ever have preached the Gospel at all without saying things which a watchful enemy might regard as dangerous. How could they proclaim "liberty to the captives and the opening of the prison to them that are bound," without reflecting upon the miserable state in which their hearers passed their lives? Telling the slave that it was a duty to attend the means of grace, when, perhaps, his master had forbidden it, was, if not to inculcate insubordination, yet at least to teach that God must be obeyed rather than man. So far, the instructions of religion *must* have infringed upon rights which masters supposed themselves to possess. It is an actual assertion of freedom to worship God, whether planters granted it or not. Seeing, then, through what difficulties the missionaries in a slave colony had to steer their way, the marvel is that their enemies never once found a colourable ground of accusation; and it is the most convincing proof of their perfect neutrality that none of them ever spoke a word that could even be twisted into legal evidence against them.

The West Indian planters were by no means a peculiar race of men. Slaveholders in all parts of the world have shown themselves capable of the most base and malignant passions; and these are not only vented upon the miserable victims of their oppression, but also upon all those who dare to sympathise with them or take an interest in their welfare. Every one will remember with what infernal rage the aristocratic gentlemen of the Southern States of America visited the least whisper against their favourite institution. It seems to be no more than a just retribution on the part of an overruling Providence that those who hold their fellow-men in this state of degradation, should suffer a worse degradation in their own minds and souls. In all our colonies, while slavery existed, whenever any outbreak occurred, ministers of religion were always suspected, cast into prison, and the most infamous measures resorted to, to prove them guilty. Mr. Smith, of the London Missionary Society, was many years ago judicially murdered in Demerara. But what is remarkable at the present moment is, that in Jamaica and in England the malignity of the fathers has been transmitted to their successors. One would suppose that they had been sworn like Hannibal at some bloody altar never to forego their traditionary hatred. Too faithfully are the West Indians of the present day, and their partisans at home, fulfilling their ungodly oath. They have never to this hour forgiven those who prevailed upon the British people to purge themselves from the foul blot of colonial slavery, although the act was one which reflected upon us a greater glory than the proudest of all our victories. They accepted, it is true, the twenty millions awarded them as compensation for the loss of their property in human flesh, but not the less were they hostile to the negro and angry with his benefactors. To the Baptists, it would seem, they entertain a special aversion, and we cannot but think they do us great honour. We should be ashamed of ourselves if we had ever done anything to merit their good opinion.

We have been reading again the account of the insurrection of 1831, given in the Life of W. Knibb, by

the Rev. J. H. Hinton, and we have been much struck with the strong resemblance between that narrative and the events that are taking place now. There is the same want of adequate cause and of intelligible plan on the part of the negroes—the same want of success—the same bloodthirsty and lawless revenge on the part of the whites—and the same inveterate hatred to the ministers of religion. Up to this date we have been informed that several have been arrested of different denominations, and now are awaiting their trial. Whether they will, like Mr. G. W. Gordon, be sent to Morant Bay and disposed of by martial law remains to be seen. The only minister in custody connected with our society is a native, and it seems to us not improbable that he may on that account be regarded as a victim who may be sacrificed with comparative impunity. We fear that the Rev. Edwin Palmer, of Kingston, will not escape from this new Bloody Assize, held in the nineteenth century, by a British Governor and under the Queen's authority.

We must now draw the attention of our readers to the present aspect of affairs as they affect our own body. On the first intelligence of the lamentable occurrences at Morant Bay, the *Times* newspaper made the assertion that in 1831 the negroes rose in rebellion "*under the guidance of the Baptists.*" Sir S. Morton Peto replied in a letter which we subjoin; and we must say that a more dignified and complete refutation of the charge could not have been desired. As our readers are not generally readers of the *Times* we give it *in extenso.*

"*To the Editor of The Times.*"

"Sir,—In your issue of Monday, the 13th inst., in a leading article, I find the following words:—

"'In the old days of slavery the Jamaica negro was noted among his race for his dangerous character, and he rose against his masters, under the guidance of the Baptists, on the very eve of emancipation.'

"I cannot, Sir, allow this very grave accusation against the body to which I have the honour to belong to pass without a word of comment. The Baptists of this country have long taken a deep interest in the welfare of the negro, and contributed by their exertions to secure the abolition of slavery throughout the dominions of Great Britain. But you must be fully aware that their principles and procedure have been and are utterly averse to the encouragement of insurrection against lawful authority; and you must have forgotten the facts, which completely disprove the statement made in the passage I have quoted above.

"It is perfectly true that an attempt was made to fasten upon Baptist missionaries the guilt of the slave insurrection of 1831-2. But in every instance the case broke down, though the basest efforts were made by suborning false testimony to secure the conviction of the accused missionaries.

"I cannot adduce better evidence of this than the following extract from the editorial columns of *The Times* of the 15th of September, 1832. Your predecessor says:—

"'No instance of insubordination or outrage has ever occurred throughout these colonies since the abolition of the slave trade, whence prompt occasion was not taken to charge the guilt of it upon the unfortunate missionaries. . . In the late insurrection of Jamaica some missionaries were subjected to trial under similar charges; but, notwithstanding the clamour raised against them, and the excitement then prevailing in the island, no misconduct was substantiated against any one of them—not one conviction could be obtained, however ardently it was wished for and diligently sought.'

"The bitterness and disappointment of the planting interest vented itself, as you will remember, in the destruction of numerous chapels and dwelling-houses; outrages declared by Earl Belmore in his proclamation to be '"disgraceful to the colony, subversive of order, and a dangerous example."' The British Government paid to the Baptist Missionary Society, for their restoration, the large sum of £11,705; that, as it was officially stated, the negro population might not be deprived of the services of those able and zealous missionaries, who were compelled by violence to quit the colony.

"I might refer you, with the perfect assurance that the evidence will establish the extreme inaccuracy of your assertion, to the Parliamentary Blue books of 1832; but will satisfy myself with two brief quotations from replies of Sir Lionel Smith, Governor of Jamaica, to addresses from the Baptist Missionaries, and the society in 1839. He says:—

"'Even with the aid of a vicious and well paid press, both in England and Jamaica, and, it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you. The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion, and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and just in all Christian countries.'

"To the society said Sir Lionel Smith:—

"'The ministers of your society in Jamaica have not only deserved well of the oppressed negroes, but have been of the strongest support to Her Majesty's Government in that colony, by giving effect to those measures of amelioration which ultimately terminated in freedom. The calumnies so industriously circulated by the planters against the ministers of your Church have been proportioned to the good in exposing oppression, and in guiding the negroes in their moral and religious improvement. The abuse of such men is quite harmless, and will never, I hope, deter the friends of the negroes in this country from watching over their interests."

"In another column of your paper occurs the following passage:—

"'They (the rebels) had left for the Baptist Chapel to have a prayer meeting, and to thank God for their success. After half an hour spent in psalm singing by those blood-stained wretches, one of their leaders addressed them, pointing to the favour which the Almighty had shown in delivering their enemies into their hands.'

"With regard to this statement, I have only to say that there is no Baptist chapel, or congregation, connected with the Baptist missionaries of the island, or the society in this country, in Morant Bay, or within eighteen or nineteen miles of it.

"I remain, Sir,
"Your obedient servant,
"S. MORTON PETO,
"Treasurer of the
"Baptist Missionary Society."

Chipstead-place, Sevenoaks,
Nov. 14.

The letter appeared on Thursday Nov. 16th, with this editorial note appended, "We wish to know whether Knibb was or was not a Baptist minister." We shall not pursue the correspondence further, Sir Morton Peto having said all that needed to be said in that journal remained silent. It speedily became manifest that all the worst passions and prejudices of the year 1831-2 were to find their renewed expression in the *Times*—yet not a particle of evidence or fact to justify the original assertion of that journal has yet appeared. All turns *now* upon the character of Knibb and upon a question as to whether he was really in any way directly or indirectly responsible for

that rebellion. We might pin the *Times* to a yet closer issue. Their assertion requires that he should be proved, not merely implicated or suspected, but a *leader*. It is not sufficient to contend that he did not use his influence to prevent or suppress the insurrection, as he ought. It must be maintained that he took a prominent part in it, to justify what the *Times* said, viz., that the negroes rose "under the guidance of the Baptists."

A correspondent of the *Times* who signs "West Indian" favours the world with his impressions and recollections, as if he thought that these could override the evidence of blue books and documents on which a faithful historian would unhesitatingly rely. Does he suppose that Baptists have forgotten the circumstances of the time? We have our memories as well as he. We know all that he can say. We also know that Mr. Knibb traversed this whole empire detailing the infamous persecutions of the Baptists as well as the wrongs of the slaves; and that the only person who ventured to encounter him was a Mr. Borthwick a lecturer in *defence of Colonial slavery*. Part of his allegations Mr. Borthwick prudently withdrew when called to the proofs. For the rest his evidence was so ludicrously inadequate, even if it had not been erroneous, that few persons could now read it without a smile of contempt. He abandoned his case altogether, and concluded the controversy at Bath by distinctly saying, that, "so far as Jamaica was concerned, he had now no quarrel with Mr. Knibb; his quarrel with him rested entirely and solely on his speeches delivered in this country." As these speeches were delivered after the insurrection was over, and in England, they can have no bearing upon the assertion of the *Times*.

Mr. Knibb's visit to this country in 1832 was an event worthy of being remembered in all time to come. The planters had furnished unmistakable evidence that their design was to drive Christianity from the island. The English Church might remain, provided its ministers were under their own control. They had no objection to clergymen, but to the effective religious instruction of the negro in any form—a zealous Evangelical minister of the Church of England was as little to their taste as a Baptist missionary. The devoted and useful part of the Episcopal clergy came under the same ban as the Dissenters. The result of this position Knibb's mind comprehended. If slavery and Christianity are incompatible slavery *must* be put down. With this conviction he came to England. It was in vain for the Baptist Missionary Society to interpose its rules—in vain for the secretary to pull his coat tails at Spa Fields Chapel, when he seemed likely to transgress them. The writer of this article was present and remembers the scene well. Mr. Knibb, thus admonished, paused for a moment or two, and then broke out with "Mr. Chairman, I *will* speak." The applause that followed was an earnest of the proof that he had struck upon the heart of the English nation. Dr. Campbell said with a felicitous anticipation, that "that meeting would be celebrated for hundreds of years to come as the commencement of a new era in the moral history of the world." Such are the sublime doings and principles for which, in the opinion of the *Times*, a man ought to be hung.

It is not at all necessary to recal these circumstances for the vindication of William Knibb. The public verdict was pronounced long ago; and West Indians, even with the *Times* newspaper at their com-

mand, will seek in vain to disturb it. They are not at war with the Baptist denomination only, but with every society of Evangelical Christians in the world, and with all the friends of the negro. We are happy in believing that these are far more numerous than their opponents, and that the voice of calumny will find no credence beyond the circle of a few thousands of colonists.

But, of course, in the accusation upon which these comments have been made, more was meant than was actually expressed. In the news from Jamaica of the same date, the names of two Baptist ministers were mentioned as implicated in the recent disturbances. These being artfully multiplied into four, and Mr. George William Gordon being thrown in to our account, it was made to appear as though the Baptists were, in this instance, the cause of rebellion. It turns out, however, that Mr. Gordon, though once immersed, was a member of the Church of England, and that two of the ministers, said to be Baptists, belong to other denominations; yet if all had been true it would not have been enough to justify such wholesale imputations upon our body. It is probable that Baptists are more numerous on the island than any other section of the Church; for, besides the missionary stations, there are very many native Baptist communities with which the society in England never had any connection. This is particularly the case in Morant Bay. When our first missionaries went to Jamaica, the Baptists in and around Kingston were estimated at several thousands. This will sufficiently account for the fact, that in affairs of this kind some Baptists are generally involved; yet in the insurrection of 1831-2, they were very few as compared with their numbers. This is all the more necessary to be noticed, because it has been falsely affirmed to be far otherwise.

In the recent disturbances, so far as we are acquainted with facts, there are some one or two circumstances worthy of comment. This, by the way, is singular, that the Governor of Jamaica should actually attribute the rebellion (as he chooses to regard it) to a calm and dispassionate letter addressed to the Colonial Minister on certain evils existing in Jamaica, with suggestions as to their cure. So harmless was Dr. Underhill's now famous letter considered by Mr. Cardwell, that he sent it out to Governor Eyre, who published it with a view to collect information to guide the Minister at home. It seems sheer folly to speak of such a document as in any degree a cause of insurrection, but at any rate it was not Dr. Underhill who made the people of Jamaica acquainted with it, but the *authorities themselves*. The *Times* pretends that its being sent out and published in Jamaica was an inevitable consequence of its being written, as if any man in his senses could be persuaded to believe that it is the duty of the Colonial Minister to forward every letter he may receive without regard to consequences. But it is clear that none of the parties saw in it any element of danger. The Governor of Jamaica, indeed, connects it with meetings called "Underhill meetings," at which it is affirmed that seditious speeches were delivered. If this were truly so, why did not the Governor take steps to bring the speakers to justice? Did he really suffer an excitable people, ready to burst forth in insurrection, to be addressed in seditious language without punishing the offenders? No one can believe it. We know what West Indian planters call se-

ditious and treasonable when it suits their purposes, and Governor Eyre has probably need to be taught, that to speak publicly of grievances, to complain of excessive taxation, and of one-sided legislation is not sedition in any part of the British empire, but simply the exercise of a right possessed by every subject of the Queen.

After all, it is not unreasonable to doubt whether there has been in Jamaica rebellion or insurrection. Whether the report of a conspiracy, to take effect at Christmas (of which this was a premature outbreak), be true or not, the facts hitherto known, to us describe nothing more than a local riot, that lasted not so long as two days. Except on the first day, there was no fighting or killing on the part of the negroes: and this was altogether unpremeditated, evidently resulting from the passion and excitement of the moment, when they were fired upon, as they thought, illegally, from the Court-house of Morant Bay. As to the horrible mutilations of which they are accused, we shall not believe them till we have better evidence. There was no organisation—nowhere any armed opposition to the authorities. If any had arms (probably no more than sticks) they were never used, but thrown away at the approach of the soldiers. What a strange and unheard-of kind of insurrection is this—in which, when once the riot is over, not a single blow is struck nor shot fired on the part of the insurgents; and the military, who pursue them, have nothing to do but shoot, hang, flog, and contend with mud and water! We do not dispute that it might have been right to proclaim martial law in the disturbed district, as a precautionary measure, while the dimensions of the mischief were unknown, and because, when law is once defied and set at nought, a just severity may be the truest mercy; but who can read without horror the letters and despatches which Governor Eyre and his subordinates have sent to England, detailing their grand hunting match after human beings, of whom those who could not be taken were "popped at," those who were caught were hanged, and those who had done nothing were flogged, to teach them not to do it any more. Woe to the wretch who, writhing under the forty-seventh lash, scowled at the Provost Marshal! *For that look*, he was ordered to be taken from the gun to the gibbet, and was executed immediately. And these things were done not in a state of war, for no casualty happened to a single soldier. There was no conflict, no barricade—nothing to contend with. Such are the monsters that represent Great Britain and the Queen—and yet their approvers dare to speak of the atrocities committed by the negroes as degrading them below the level of humanity. Henceforth our heads must be bowed down in shame. Whatever savage butcheries may be perpetrated by other powers, we have lost our right to speak for an age or two to come. The unproved negro ferocity is cast into the shade by the acknowledged deeds of those who are acting for the British Government.

This is not all. While it would be premature to pronounce an opinion upon the degree of guilt which may be found to attach to Mr. G. W. Gordon—inasmuch as he has been executed as the head of a supposed conspiracy to murder all the whites in the Island, and set up a black republic—there are yet some facts in his case which no further information can alter or modify. All that we learn of him convinces us that in personal character he was unimpeachable—in public action, pa-

triotic, and popular. He was, however, obnoxious to the Government; the leader of advanced liberal opinions—hated by the planters and ex-slaveholders of the Island. Still we are willing to admit, and we believe that all Baptists will agree with us, that he deserved to suffer, in spite of all his virtues, if he really was guilty of the weakness of plotting a rebellion and massacre. The purest intentions cannot atone for such an act. We fear, and yet we hope, that Mr. Gordon may yet be exonerated: we hope, because we should be sorry that such a character should be sullied by the guilt of treason; we fear, because if he was innocent he has been most foully done to death. But leaving this out of view, Mr. Gordon took no part in the recent riot. He was peaceably pursuing his avocations at Kingston as a merchant, a man of property, and a member of the Legislative Assembly.

On learning that a warrant was out for his apprehension, he surrendered himself to the authorities of that city, no doubt expecting that his trial would take place before an ordinary tribunal. Instead of this, however, he was, by the Governor himself, taken to the disturbed district where martial law had been proclaimed, and then delivered over to General Nelson for summary judgment and execution. The authorities must have thirsted for his blood; when ordered for execution at eight o'clock, he was actually put to death at seven or a little after. It is not with the guilt of the man we are now concerned, but with the violation of his legal and constitutional rights, whether he were guilty or innocent. Kingston, the place of his residence and self-surrender, was expressly exempted from martial law. Why, then, was he taken from Kingston to a place in whose disturbances he had no share, and then dealt with as if he had been the ringleader in a rebellion which has never taken place? This is *not* a question as to the privileges of Englishmen—it concerns the whole civilized world. All civilized nations recognise the distinction between martial law and civil tribunals, and the application is not difficult. The conclusion, upon the whole, is, that, even if Mr. Gordon deserved to die, the Governor of Jamaica has prematurely and unlawfully put him to death, and no subsequent information can alter or modify the complexion of the act.

Here for the present we will close. We shall doubtless have more to say hereafter. The public will, beyond all question, require a strict and searching investigation into the whole subject. In such a measure we shall heartily rejoice, in common with all who love their country, and are jealous of its reputation, not only for justice, but for moderation, among the nations of the earth.

SHORT NOTES.

SUPPRESSION OF INHUMAN RITES IN INDIA.—There are few of the rites of Hindooism more brutal and revolting than the *churuck*, or swinging by hooks, which the Government has hitherto forborne to interfere with, under the idea that it was a religious and a popular festival. Indeed, in the early period of our Indian history, when the Hindoo religion was considered a fair object of encouragement, with a view to the promotion of commercial interests, one of the swinging-posts in Calcutta was called the Company's post, and the annual expenditure connected with it was defrayed from the factory chest. This open patronage of idolatry was succeeded by the toleration of every observance, however debasing, which was affirmed to bear a religious character. The streets of Calcutta were allowed to be desecrated with the loathsome processions of the *churuck*, and the banks of the river were lighted up by the sacrifice of living victims on the funeral pile. Thanks to the moral courage of Lord William Bentinck, the Suttee was made a crime and disappeared, and there is now every prospect of the abolition of the swinging festival also. From the latest intelligence from Calcutta, we learn that, under the influence of those principles of Christian civilization which we have laboured to introduce, the natives themselves have come forward to assist in the suppression of this practice. It has been kept alive entirely by the support of men of opulence, and more especially by the Zemindars, who, as lords of the manor, usually proceeded to the field where the scene was enacted, with their families and attendants, and promoted it by their presence and their donations. The British India Association is a body which embraces the wealth, the intelligence, and the influence of the native community in the Metropolis, and it has recently addressed letters to the landed proprietors in the interior, to entreat them to discountenance the festival, and we are happy to hear that it has been discontinued in many places. At the same time, it is clearly understood that the Government is resolved no longer to tolerate it, and that if it be not extinguished voluntarily, it will be put down by the arm of the law.

ROMAN CATHOLIC MISSIONS IN THE SOUTH OF INDIA.—A volume recently published in London by a Jesuit missionary furnishes a number of interesting and instructive facts relative to the teaching and the economy of Roman Catholic missions in the south of India, in 1865. The mission, established by the celebrated Jesuit, Robert de Nobili, more than two centuries ago, adopted, as a matter of policy, the principle of allowing the converts to retain all the distinctions of caste, which, as he affirmed, removed the greatest obstacle to the diffusion of Christianity. To such an extent was this practice carried, that missionaries were especially appointed for the *pariahs*, or outcasts, who separated themselves entirely from the missionaries to the brahmins. One missionary might be seen riding about on horseback, or in a palankeen, eating rice cooked only by brahmins.

and saluting no one as he moved along, while another walked on foot in the meanest attire, prostrating himself as the brahmin missionary passed, and covering his mouth lest he should pollute him with his breath. These practices, as being no longer necessary, have been discontinued; but all the baneful distinctions of caste appear to be still maintained in the intercourse of society, in the schoolroom, and in the church. The Protestant missionaries unhappily followed this pernicious example. Even at the communion table the convert who had been a soodra, was not allowed to touch the cup till after it had passed the lips of the brahmin convert; and when Bishop Wilson, about twenty-five years ago, decreed that caste should no longer be tolerated in the Christian churches in the south, hundreds preferred their caste to their Christianity, and returned to the ranks of heathenism.

Acting upon the principle of compromise which they had always advocated, the Roman Catholic missionaries permitted the continuance of other customs and prejudices, equally at variance with the genius and the precepts of Christianity. It is only of late that they have ventured to insist on the instruction of women. The marriage of widows, moreover, was not more rigidly interdicted in the heathen than in the Roman Catholic community; and it is now noticed as a remarkable fact, that "the Christian population of several considerable villages, all of high caste, have publicly announced their decision, that widows, if they desire it, may marry again without loss of consideration." It is but recently that the Roman Catholic missionaries have completed a translation of the New Testament in the Tamul, but as a substitute for it they have had "a Tamul epic on the ever blessed and glorious St. Joseph, in which the author has derived his subject not only from the Holy Scriptures, but has also profited by the revelations communicated by the blessed virgin to Maria d'Agréda. Consequently, the name of the great Christian patriarch, who is said to occupy the throne from which Lucifer was cast down, is borne by a number of Indian Catholics." All who have received baptism, whether voluntarily or involuntarily, appear to be counted among converts. Thus, it is said of father Mosac, that during forty years of labour he baptized above 40,000 persons, *chiefly sick children*. In Madura, there are seven catechumen hospitals, "which procure the grace of baptism to a great number of pagans every year. It is rare to see any one quit them who has not had the happiness of becoming a Christian." The year before last, 5000 heathen infants in danger of death were baptized. And yet the Roman Catholic missionary, or "missioner," as he styles himself, has the temerity to assert that the "nominal Protestant converts are as much pagan as ever, and that the Protestant missions are almost extinct," whereas they number 87,000 converts—of whom 20,000 belong to the last ten years, and to one native tribe—and these converts in the course of three years, have, of their poverty, contributed £6000 to missionary objects; their attendance at worship is general and devout; their children of both sexes are universally instructed; every vestige of caste has been obliterated; and widows are freely allowed to contract second marriages.

VOTES OF CHRISTIAN MINISTERS.—The anomalies of the present electoral system have been palpably exhibited in the recent case of two of our ministerial brethren at Cam-

bridge. At the court held by the revising barrister for completing the county list of voters, the claim of the Reverend William Robinson was objected to by the Conservatives. His average income is between £300 and £320 a year, but, after a long investigation, his vote was disallowed on the technical ground that he could not make out a freehold interest in the chapel. The case of the Rev. John Keed was disposed of in the same manner. "The question," said the revising barrister, "was whether he had an equitable freehold interest in the pew rents, which he thought was doubtful, and the vote was not good." We do not wish to enter upon any political discussions foreign to the character of this magazine, but we cannot but express a hope that whenever the question of the franchise comes up for revision these absurd restrictions will be swept away. The object of all parties is to throw as much intellect, education, and independence into the constituent body as possible; and every dissenting minister, who is recognized by the public authorities as occupying the position of a religious teacher, ought, from that circumstance alone to be entitled to a county as well as a borough vote, as much as thousands and tens of thousands who can neither read nor write.

MEYER ON MATT. iii. 5.—The baptism of John has been wrongly considered as a modified application of the Jewish Proselyte-baptism. So *Selden* (jus nat. [illegible] 2.), *Lightf.* (Hor. p. 220 sq.), *Danz* (in *Meuschen*, N. T. ex Talm. ill. p. 233 sq. 287 sq.), *Zeigler* (Theol. Abh. II. p. 132 sq.), *Eisenlohr* (Hist. Bemerk. üb. d. Taufe. Tüb. 1804), *Kaiser* (Bibl. Theol. II. p. 160.), *Kuinoel, Fritzsche* and several others; compare also *Bengel über d. Alter d. Jüd. Proselytent.* Tüb. 1814, and in his *Archiv. II. p.* 740 *sq.* For the Jewish Proselyte-baptism, the earliest testimony of which occurs in the *Gemara Babyl. Jebamoth* 46, 2, and about which Philo, Josephus and the older Targumists are wholly silent, arose after the destruction of Jerusalem. See especially *Schneckenb.* üb. d. Alter der Jüd. Proselytent. und deren Susammenst. m. d. Joh. u. chr. Ritus. Berl. 1828. *Paulus* exeg. Handb. I p. 307 sq. The reception of proselytes, for as long as the temple stood, was performed by circumcision and the presentation of an offering. This offering, as every other, was preceded by a lustration, as a Levitical purifying, which the proselyte performed on himself. John's baptism is not to be connected with this lustration alone, but generally with the religious washings of the Jews and their symbolical meaning, although in its specific character, as *immersion* (*Taufe*), and with the *confesssion of sin*, it appears as something wholly new, as originally given, under the leading and suggestion of divine inspiration, (with which John was endowed for his great calling) to this dawning of the Messiah's kingdom. Old consecrated prophetic figures and significant intimations, as Is. i. 16 : xliv. 3 : Ez. xxxvi. 25 : Zach. xiii. 1, might do their part also in the soul of this last prophet by giving points for expansion. The thing symbolized in John's baptism was the μετάνοια. Comp. Joseph. Ant. 18. 5. 2. To this μετάνοια, however, the submersion (Untertauchen) of the *whole* person alone corresponded, because it should affect and purify the whole man. And here was the link by which afterwards the specifically *christian* conception of the symbolical submersion and emersion (*Unter—and Auftauchens*) (Rom. vi. 3 sq., Tit. iii. 5) connected itself with inner necessity."—Meyer's Kommentar. Matt. S. 91 sq. 4te Aufl.

EWALD also makes the *submersion of the entire person* to be a characteristic mark in John's baptism. See his "Geschichte des Volks Israel."

LIGHT IN HIGH PLACES.—The idea of religious equality is making way in the Church of England. The Rev. John Ingle, of Trinity College, in a sermon lately preached before the University of Cambridge, on the Political Future of the Church, fairly contemplates the time when the Establishment shall no longer exist, and the State shall have placed the Anglican communion on an equality with all other sections of the Church, as looking with the same eye on all religions. "The period is not far distant," he says, "when the Church will be deprived of any predominance, social or political, which she still possesses, or is supposed to possess; and the various sects by which she is surrounded will be placed, with respect to all public rights and privileges, on a footing of perfect equality with herself." This out-spoken University preacher is even bold enough to affirm that the Church, by which, of course, he means the Church of England, will not be injured by the change. She has leaned in the ages past too much on the arms of the State, and her spiritual beauty has been dimmed by its worldliness. Far better for her to be like her Founder, meek and lowly, and cradled in poverty. The revival of late years, he says, is the offspring of voluntary effort. They are freewill offerings, not Church-rates, "that have restored our old churches and are building our new ones." Thus the truth makes way in the very heart of the Establishment, and the Head of the Church is leading thoughtful minds in the Church of England to the stand-point of Nonconformist polity.

Correspondence.

To the Editor of the BAPTIST MAGAZINE.

Baptist Library,
2, John-street, Bedford-row.

DEAR SIR,—Will you kindly inform your readers that a *Committee of Privileges* has been appointed by the Baptist Union to take cognizance of all cases of oppression or persecution affecting the members of Baptist congregations.

Applications for redress should be sent here, with full particulars of the grievance complained of, addressed to the *Rev. Clement Bailhache, Convener of the Committee of Privileges.*

JAMES H. MILLARD,
Sec. Bapt. Union.

To the Editor of the BAPTIST MAGAZINE.

Evangelical Alliance,
7, Adam-street, Strand.

DEAR SIR,—You would greatly oblige me and the members and friends of the Evangelical Alliance, if you would kindly insert in the Baptist Magazine *for December*, the enclosed letter from my esteemed friend the Rev. Dr. Krummacher, of Potsdam, whose name was mentioned at the late meeting of the Baptist Union at Bradford, in connection with the case of persecution of Baptists in Saxony. His letter will show you the injustice done to a Christian brother in a public assembly,

and I am sure you will be glad to have the opportunity of allowing Dr. Krummacher publicly to contradict the charge brought against him so hastily, and without any foundation whatever.

HERMANN SCHMETTAU,
Foreign Sec. of the Evangelical Alliance.

POTSDAM, 9 *Nov.*, 1865.

MY DEAR BROTHER SCHMETTAU,—"Your communication regarding the transactions of the Baptist Union at Bradford has greatly surprised me. To stamp me as an advocate or even the instigator of the persecutions of Baptist brethren, and moreover in the kingdom of Saxony? I have had to suffer during my life many misrepresentations and attacks, but never one worse or more unfounded than this. However, I think I can surmise the possible origin of the statement, as I remember having, in an address at Geneva, expressed my regret that the Baptist brethren *here and there* too boldly provoked the established churches against themselves by publicly marking them with the invidious appellation of 'Babel,' and took occasion kindly and in brotherly love to ask them to desist from such conduct. But this has been my *whole crime!* At all times I have declared myself *against* all kinds of persecution and in *favour* of granting to all, liberty of worship and of doctrine. Yea, I have often commended and praised them for their firm attachment to the Holy Scriptures, both of the Old and New Testaments as the Word of God in its fulness and entirety, also for their moral and spiritual earnestness, and their Church discipline; at the same time I could not approve of their unmeasured proselytizing zeal, in which many of them in Germany, differing on this point from their brethren in Great Britain and North America, go beyond the limits of Christian propriety and wisdom. But *never* have I denied my brotherly love to them, and my heart beats higher when I think of men like Mr. Baptist Noel, Dr. Steane, and so many others among them, as my fellow-labourers for Christ.

Pray present to them my hearty brotherly salutation, and with the same greeting I commend you and your house to the Lord and his grace.

Yours affectionately,
J. W. KRUMMACHER.

Reviews.

Tithes and Offerings: A Treatise on the Principles, Practice, and Benefits of devoting portions of our Substance to the Service of God. By C. W. BOASE. Edinburgh: T. & T. Clark.

This is a most elaborate treatise on tithes and offerings, filling an octavo volume of 351 pages. It is first argued, that Israel were bound to pay tithes of their increase by their national obligation to God, to whom the earth and its fulness belonged, by the covenants made with Jacob, by Jehovah, and by the law given at Sinai; that these tithes were the Lord's; that one-tenth was appropriated to the priests and the remainder to the Levites; and that in addition to the tithes, God required from Israel free-will offerings to be employed in His service. From this it is inferred, that Christians are bound to give tithes to Christ, of which nine-tenths should be devoted to the support of the ministers who are engaged in the oversight of His church, and one-tenth to that of the ministers of the Church Universal, or of the order of the Episcopate; that in addition to the tithes, free-will offerings should be presented by Christians to Christ, and be devoted to deeds of cha-

rity, state taxes and church purposes—that the tithes and offerings for church purposes should be given to the deacons and by them appropriated; and that the whole offerings should be regarded as an act of worship. The benefits resulting from such consecration of property to God are powerfully stated, and in an appendix occupying nearly half the volume every conceivable objection, except the one which in our opinion is fatal to the whole argument, is anticipated and answered. The book is well written, and contains much that is thoroughly good, and well worthy of the attentive and prayerful consideration of every Christian. The Church has much to learn on the subject of contribution to the cause of God, and the claims of Christ on the property of His disciples. If the Jew contributed a tenth of his income in tithes and as much more in offerings to God, how much more should Christians contribute a tenth at least of their substance to charitable and religious purposes! If they only contributed one-half of this amount, all our religious institutions would be well sustained, and the cause of Christ much more extensively promoted. They do well who endeavour to produce healthy opinions and feelings on this point, and the growing impression of its importance is a good sign. The remarks this book contains respecting the Church as the source of all missionary efforts and Christian benevolence, are also worthy of being well weighed. But the main argument of the book is, in our opinion, and from our stand-point as Dissenters, defective. There is a good foundation and a noble building; but the building does not rest on the foundation. There is no connection between the premises and the conclusions, at any rate, so far as tithes are concerned. The statement respecting the reason and details of tithes and offerings among the Jews is clear and comprehensive, but the reasoning which substitutes the clergy of Christ's Church for the family of Aaron and tribe of Levi is fallacious; as is also that which makes kings, as God's servants, partakers of a portion of the offerings. The whole Church of Christ is a kingdom of priests; they are all consecrated to God; they are all bound to present themselves as living sacrifices to God; and there are none who are their representatives before God, and who, having no property of their own, are to be maintained by their tithes. It is true that in the Church of Christ they who serve at the Altar are to live by the Altar, *live* and not starve, but this does not mean that they are to be maintained by tithes, but by the free-will offerings of the people. The argument throughout is based upon the supposed analogy between the Jewish priesthood and the clergy of Christ's Church; an analogy unsustained either by the direct statements of Holy Scripture or by the genius of Christianity. The evils that would arise from so large a sum of money as a tithe of the united incomes of the whole community and the offerings in addition, being placed at the absolute disposal and distribution of the clergy and deacons are not hinted at in the book; but they would be immensely great, especially when in course of time they had fallen into the hands of worldly and ambitious men. The whole scheme wrought and argued out with so much skill and care, appears to us unscriptural, utopian, and altogether impracticable. At the same time, however, we think the book calculated to awaken Christians to a sense of their obligations to God and Christ, and to induce a more conscientious consecration of time and money to His service.

I. *The Childhood of Jesus.* II. *Christ's Wonderful Works.* By the Author of "Doing and Suffering." London: Shaw & Co., Paternoster Row.—Two admirable books for children, written by one who knows the way to their hearts; and decorated with really good pictures, both plain and coloured.

Gems of Thought for Every Day in the Year. From the writings of an Eminent Divine of the 17th Century. London: Simpkin, Marshall, and Co.; Liverpool: Clement Evans.—An excellent year-book for Christian private reading. One of its pithy sentences taken daily will yield fuel for meditation, food for prayer, and minister health to the soul.

The Teachers' Pocket-Book and Diary, 1866. Sunday School Union, 56, Old Bailey.

The Scripture Pocket-Book, 1866. Religious Tract Society.

The Young People's Pocket-Book, 1866. Religious Tract Society.

It is sufficient commendation of these publications to say that they retain all the excellence which has made them so useful in past years.

Our Life: Illustrated by Pen and Pencil. The Drawings by Noel Humphreys, J. D. Watson, C. H. Selous, Du Maurier, Barnes, Wimperis, Green, Pinwell, Sulman, Lee, and other eminent Artists. Engraved by Butterworth and Heath. London: The Religious Tract Society.—An attractive bill of fare for literary epicures, and in performance quite adequate to its promise. Childhood, Youth, Manhood, and Old Age, are all by turns illustrated by the choicest utterances of the poets, adorned with the accompaniment of original engravings from master hands. "Like apples of gold in pictures of silver." These pages are bewitching to the eye and stimulating to the taste. Words of instruction and of comfort are blended with those of apt delineation, and the whole mystery of life is so set forth, that readers of all ages may become wise and good. As a Christmas present it will be impossible to find anything more beautiful or appropriate.

The Leisure Hour, 1865. *The Sunday at Home*, 1865. Religious Tract Society. These well-known periodicals are conducted with all the skill and care which in past years have obtained for them their great popularity. While the literary matter in these two volumes is in no respects inferior to that found in their predecessors, the illustrations, both coloured and plain, exhibit decided progress. The papers in the Leisure Hour under the title "Hints on Legal Topics" are exceedingly valuable, and for their sake alone this volume should be in every family. The chapter on Wills and Will making ought to save a great deal of strife and confusion.

Intelligence.

MINISTERIAL CHANGES.

The Rev. W. Taylor, of Stoke-upon-Trent, has accepted the unanimous invitation of the church in Call-lane chapel, Leeds.—The Rev. T. Henry Holyoak has resigned the pastorate of the church meeting in Bath-street, Glasgow.—The Rev. H. B. Robinson, of Soham, has accepted the unanimous invitation of the church at Haddenham, Cambridgeshire.—The Rev. J. Walker has resigned the pastoral charge of the churches at Marloes and Sandyhaven, Pembrokeshire, and is now desirous of settling in England. Letters may be addressed, Rawdon, near Leeds.—The Rev. J. Cole, of the Tabernacle College, has accepted the pastorate of the church at Burnham, Essex.—The Rev. J. J. Dalton, of the same College, has accepted a unanimous invitation to the pastorate of the church at Dunchurch, Rugby.—The Rev. W. Cuff, of the same College, has accepted a unanimous invitation to the pastorate of the church at Ridgmount, Bedfordshire.—Mr. W. Cope, of Regent's-park College, formerly also of Pontypool College, has accepted the unanimous invitation of the church at Oakham.—The Rev. C. R. Player, late of Great Shelford, Cambs., has accepted the unanimous invitation of the church at Shefford, Beds.—The Rev. W. J. Styles has resigned the pastorate of the Union Baptist Church, High Wycombe, Bucks.—The Rev. T. G. Atkinson, of Harlington, has accepted the unanimous invitation of the church at Colney Hatch.

Dr. Underhill wishes us to state that his private address is Derwent Lodge, Thurlow-road, Hampstead, London, N.W.

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THE MISSIONARY HERALD.

THE INSURRECTION IN JAMAICA.

THE startling intelligence of an outbreak of sanguinary violence among the negroes in Jamaica has taken the country by surprise. But our readers have for a long time past been aware that the condition of the island was a most painful one, and that numerous causes of dissatisfaction existed with the Government and the ruling classes. Although the public papers have contained full details of the transactions of the rioters, and of the methods adopted to quench the flames of civil strife, and although the despatch of Governor Eyre has been published, informing the Home Government of his proceedings, we are still without any authentic account of the origin and causes of the outbreak. "Up to the present time," says Governor Eyre, "no reasonable or intelligent cause has been assigned as the origin of this most wicked and wide-spread rebellion." Our private letters are similarly devoid of facts on which to rest any opinion. Nevertheless Governor Eyre has no doubt that it is in a great degree due to Dr. Underhill's letter, and the meetings held in connection with that letter, "when the people were told they were tyrannised over and ill-treated, were over-taxed, and were denied political rights, had no just tribunals, were misrepresented to her Majesty's Government by the authorities and by the planters, and where in fact language of the most seditious kind was constantly used, and the people told plainly to right themselves, to be up and doing, to put their shoulders to the wheel, to do as the Haytians had done, and other similar advice." These inflammatory speeches were chiefly made, the Governor says, by Mr. G. W. Gordon, a member of the Assembly and a Baptist member; but he also affirms that a few Baptist missionaries, like some one, whose name is left blank in the despatch, "endorse at public meetings or otherwise all the untruthful statements or inuendos propagated in Dr. Underhill's letter."

Before proceeding to lay before our readers extracts from the letters we have received, it will be necessary to say a word or two on these statements of the Governor of Jamaica. The impression left by his language is, that Dr. Underhill is one of the guilty parties, if not the most guilty. The relation of Dr. Underhill's letter to the lamentable riot and bloodshed at Morant Bay cannot be better given than in his own words, in a letter to *The Times* newspaper of November 21st. Dr. Underhill says:—

"Sir,—As Governor Eyre has given his opinion in his despatch published in your columns to-day that the outbreak in Jamaica 'is in a great degree due to

Dr. Underhill's letter,' you will in all fairness give a similar publicity to one or two facts that the Governor has omitted to state.

"On the 5th of January last, not in my official capacity, as secretary of the Baptist Missionary Society, but as a private person interested in Jamaica, I addressed a letter to the Right Hon. E. Cardwell on the condition of the island. On the 27th of January Mr. Cardwell expressed his thanks for this communication, and stated that he had forwarded it to the Governor of Jamaica, with instructions to report upon its contents.

"My letter was published by Governor Eyre in the *Island Gazette*. At the same time the Governor issued a circular to the custodes, judges, magistrates, the Bishop of Kingston, and to the clergy and ministers of all denominations, requesting them to furnish him with the materials for a reply to the despatch of the Colonial Secretary. The speeches and resolutions of public meetings, and the violent articles of the colonial press which followed, arose from the course taken by Governor Eyre. He it was who 'propagated' in Jamaica 'those untruthful statements and inuendoes,' which he says my letter contains, but which on a suitable occasion I am prepared to justify. He it was who gave them the publicity they acquired. My letter was not addressed to the people of Jamaica, but to the Secretary of State for the Colonies, and for its publication and the effects consequent upon it I must disclaim the responsibility which Governor Eyre wishes to fasten upon me. The responsibility is his, not mine."

Dr. Underhill's letter to Mr. Cardwell will be found in a subsequent page, and our readers will judge for themselves whether it is worthy of the sweeping condemnation of Governor Eyre. There seems, however, to be a wish, both on the Governor's part, and with others in Jamaica and England, to fasten this sad event on the Baptist missionaries. It will, therefore, be of importance if we briefly state the facts of the case.

Morant Bay is a small town on the sea-coast, about forty miles eastward of Kingston. The Baptist Missionary Society has never had either a church or congregation in this locality, the nearest station being at Yallahs, about midway between Kingston and Morant Bay. The pastor of Yallahs is Mr. E. Palmer, who resides in Kingston, where he is the pastor of the church in Hanover-street. But at Morant Bay and its neighbourhood there are no Baptists in connection with the missionaries or the Society. There have existed, however, in this place for some years, a number of persons who are known as *native* Baptists; and it is to these parties, with one exception, that the statements of Governor Eyre and others refer. They originated in the labours of Mr. George Lisle, an American negro, thirty years before the Baptist missionaries appeared in the island. They have never associated with the ministers and churches of the Society, their superstitious practices and fanatical proceedings keeping them entirely apart. It is from among these persons that the so-called Baptists have been arrested and executed. The only exception referred to above is Mr. E. Palmer, who was educated in the early years of the existence of the Calabar Institution. He has been arrested in Kingston, and at our last advices was held prisoner on board a man-of-war awaiting his trial. So far as our information goes, he is charged with having been connected with a society called the Friends of Africa, but which he appears to have left some time ago, on finding that the

association was likely to be used for mischievous purposes. With this exception, we are not aware that any one immediately connected with our missionaries has taken part in the riot, or suffered the penalties inflicted on the rioters. Of Mr. Gordon we may briefly say, that, although he appears to have been baptized some years ago, he was never a member of any of our churches, and only lately declared in a court of law that he was a member of the Church of England.

The first letter from our missionaries addressed to Dr. Underhill, from which we quote, is dated October 21st. We withhold the names of our brethren, for reasons suggested in one of the paragraphs of the letter. We are grieved to find that letters passing between the missionaries and the Mission House have been opened by Governor Eyre, with a purpose easily understood. We must not, therefore, at present publish the names of the brethren who may favour us with their communications.

"Thus far had I written, when we were startled by intelligence of a most fearful character from St. Thomas-in-the-East. The people there have been provoked beyond endurance. They have risen in large numbers against the authorities, and in their madness have done deeds which must make every friend of the Negro hang down his head with shame. The papers give fearful accounts of mutilations after death. I do not believe half that is stated to have taken place has happened; but time will show. Let it however be borne in mind that none of the papers will contradict their first statements, however untrue they may afterwards find them. Taking the most favourable view, however, terrible things have been done. You will see the papers, and therefore I will not enter into details. The *Guardian* of the 19th does not spare either you or us. To deny anything now, would be utterly useless. A time however will come when we shall not only be able to vindicate ourselves, but show where the cause of all the mischief has been. Although I shall forward this to you in an indirect way, I have no doubt it will be opened and read. I cannot therefore write as freely as I could wish. Martial law has been proclaimed throughout the county of Surrey; and let what has happened there the last few days declare whether we have mis-judged the authorities. You at a distance will be best able to judge, from the awful loss of life which has taken place, the kind of feeling entertained towards the black population. God forbid that I should shield those who have committed the atrocities that have been perpetrated in St. Thomas-in-the-East; but I tremble to think of the large number of innocent persons, loyal subjects, who have been ruthlessly cut down. Of course I write from the published prints. Read the *Gleaner* of the 19th, and an account of the Maroon war-dance, and then blush for our countrymen. The feeling against some is most bitter. There was a report circulated yesterday that Brother ——— and myself were implicated, and would be arrested. Conscious that we had done no wrong, we were not troubled; though I could mention some things which have happened to others, which would show you that under certain circumstances our lives would not be worth much; I need not tell you that in the district in which the riots have taken place the Baptist Missionaries have no influence whatever. I do not think we ever had a European Missionary residing there, except for a short time at Belle Castle, where Brother Harris now is. The Manual which will reach you with this will show you our strength in St. Thomas-in-the-East. It is emphatically a Church of England parish. I could not however have supposed that any of the people would have been so foolish and so wicked. G. W. Gordon was arrested in Kingston, and taken to Port Antonio, to be tried by court-martial on board a man-of-war. I cannot bring myself to believe that he has done anything wrong, but the feeling against him is very bitter; I wish he could have been tried in a

different way. I have not the least fear of anything happening in those parishes where Missionaries are looked to for advice, for although in common with others the people living in those parishes have much to complain of, they will only seek to obtain redress in a constitutional way—at least such is my belief. I do hope that every means will be used to get an inquiry, both into the cause of the outbreak and the means used to suppress it."

Our next letter is dated October 19th, and is from a place nearly in the centre of the island.

"It was not till Tuesday's post we were made aware of the riot and bloodshed which had been prevailing at the east end of the island. I need not refer to the details: you will get them from the newspapers. And you will read with probably calmer feelings than we do with what malignity the *Guardian* has dared to connect your name with these atrocities. It does not seem to me that the time to vindicate you and ourselves has yet come; but I am disposed to think it will; and that our traducers may yet be brought to humiliation and shame. Our cause will not suffer for the biding of our time and the exercise of patience. There may be a public willing to hear to whom it may be worth making an appeal.

"As far as I can at present judge I am inclined to think the outbreak will prove entirely local, centering in G. W. Gordon and the poor ignorant people who have been under his influence."

"You know St. Thomas-in-the-East and the adjoining parishes. I suppose it is proverbially the lowest, the most debased and ignorant part of the island. Unhappily it has never been under our influence. We have now a native brother as a Home Missionary on its borders; but I am not aware that a European Baptist Missionary has ever been located in the parish. And the accounts which our Home Missionary gives represent the people as much sunk in superstition, and almost in as wild a condition as the inhabitants of the wilds of Africa. Hence they are the natural prey of demagogues, and seditious and evil-minded men.

"In these sad events our friends at home will have sad evidence of the need there is of Christian labour, and how imperatively necessary it is to keep up an efficient staff of European agents in connection with our mission. I sincerely trust you will already have ratified this view. And I heartily wish it were possible for you by some means to establish a European missionary at the very seat of our little rebeldom. And most *apropos* we have the subject before us in a definite form from the London Missionary Society. The London Missionary Society's premises at Morant Bay are formally offered to us for sale and occupation. I am sure it will not be possible for us at present either to find the means of purchasing them, or of sustaining a European brother there. Can you devise any plan at home? Is there any wealthy Christian gentleman who would at any rate assume as much of the responsibility as would secure the object? I know very well the pressure you have; but it is possible that the present juncture of events may lay a claim upon the conscience of some wealthy brother in Christ. Give the subject your thought. I should like to see an attack on this fortress of the devil, which it seems to me we have culpably allowed him to hold undisturbed too long."

The following letter contains a few details of the commencement of the rioting, somewhat differing from those in the newspapers:—

"This mail will carry sad and fearful news from Jamaica. A rebellion has broken out in St. Thomas-in-the-East. Many valuable lives have been sacrificed. Rumour reports some horrible deeds committed, and the county of Surrey has been placed under martial law. This is the saddest calamity that since freedom has befallen this island, and the consequences I fear will be very, very sad.

"It seems that on Saturday, October 8, a man was tried and convicted for stealing cocoa-nuts. A mob rescued the man from the police, declaring that he was innocent. On Monday following warrants were issued to apprehend the rescuers. Paul Bogle, the first served with a summons, sounded a whistle, when some 200

or 300 men armed with sticks assembled, handcuffed the police, and then the riot began. Wednesday, I think, was vestry day. A formidable body of rebels came, and a conflict ensued. The police and volunteers were overpowered, and murder began. Baron von Kettleholdt, the custos, and others were beaten to death. The Rev. Mr. Herschel was murdered. The rector was beaten most brutally. The rebels then proceeded to other deeds of bloodshed, and, it is said, declared that they would kill every white and coloured man in the parish. They have burned and destroyed considerable property. Troops were sent up, and active measures resorted to in order to quell the outbreak.

"I am sorry to say that strong suspicions rest on Mr. George W. Gordon having roused the people to rise. He is arrested, and rumours say convicted; but nothing will be certainly known till to-morrow's post. It is to be hoped that, though very injudicious, and at times intemperate in language, he was not so wicked as to plan or excite to these bloody deeds. If he did, then, with others, he must share the responsibility. Paul Bogle is not yet found. 2,000 dollars reward are offered for his capture. A very large number of gentlemen, and most of the European and other ladies, who could, have come up to Kingston. Considerable uneasiness is felt in other parts of the community, and more troops and men-of-war are sent for, and will soon be here. In St. Mary's, about two months ago, threatening letters were sent to some gentlemen, and threats against property uttered. The anxiety was allayed, but this horrible outbreak has awakened it afresh. Rumours now and then spring up in some places of intended mischief; but I hope things will keep quiet, and the evil spread no further.

"But the question arises, what is the cause of this fearful outbreak? At present I am unable to say. Opinions are many. Some say it is the discussion, &c., &c., arising from your letter to the Colonial Secretary, and the *Guardian* (the only paper I have seen) connects or rather tries to connect you and 'several Baptist missionaries' with the affair, as having created the impression that the people are being sadly oppressed, &c., &c., &c. Others say 'it is taxation.' Others that it is the first manifestation of a spirit against the white and fair coloured classes—the beginning of the end; and, *if it is correct* that there was the purpose to murder every white and coloured man in the parish one cannot but feel that there is reason for the cause assigned. It would, however I think, be premature to enter into details.

"But my own observation for a considerable time has convinced me that there has been a growing sentiment deepening and widening among a certain class of persons, many of whom are not under Gospel influences, antagonistic to the Saxon race. I have been deeply grieved to witness it, and expected that it would in future years bear bitter fruit. Among many of the young, too, there is a lawlessness and recklessness which regards licentious liberty only as true freedom, who are indignant at any check to the indulgence of their spirit, and interpret it as a great grievance, and who regard any real grievance with sad sentiments. The more this class increases the more painful will be the results, and well will it be if any measures of a loving and healthful character can be adopted to rectify the evil felt by many and deplored. Thank God there are multitudes of our good, steady people, who have no sympathy with the spirit manifested or the sentiment cherished. Most of our people who have heard of the horrible work in the east are deeply pained, and seem unable to realise the affair. I only hope the Lord will enable us all to keep quiet, and walk in His commandments. It ought not to be omitted that a goodly number of the people in St. Thomas-in-the-East behaved most nobly in saving and protecting the lives of some gentlemen and families. It is a real comfort to hear of the noble conduct of many, and it should be regarded with much satisfaction.

"As your letter and 'several Baptist Missionaries' are named as somehow having brought about this state of things, we must expect considerable ill-feeling. This, however, we must bear patiently. That at some 'Underhill meetings' some inflammatory words were used is possible—that some of them were most orderly and sober is, I know, a truth; but why the Baptists should be held accountable I do not see.

"The state of the people religiously, socially, &c., &c., is to my mind very sad. Sabbath-breaking and immorality are very general; and the young are not, *as a body*, presenting a pleasing and promising future. God grant that we may see a change."

The next letter is from one of our most experienced brethren, and is addressed to our Treasurer:—

"I must beg you to excuse my writing to you, the Treasurer of our Society, instead of the Secretaries. I do so, as, if I addressed my communication as usual, I might possibly subject myself to suspicions that might prove inconvenient to me, if not lead to more serious consequences.

"The eastern part of the island has been the scene of a most awful rebellion, accompanied by atrocities of the most revolting character. The newspapers herewith sent will describe the facts; although, perhaps, like all statements of a similar kind emanating from this source, they should be received with some abatement.

"Multitudes of the misguided people have been tried by court-martial and executed, and a very considerable number more are arrested on suspicion of complicity with the rebels. Among these as the principal is a Mr. G. W. Gordon, together with Mr. Palmer, one of our ministers in Kingston; the Rev. Mr. Roach of the Native Wesleyan Association; a Mr. Vines (Independent), dentist; a Rev. Mr. Gordon, of Woolmer's Free School (Episcopalian), Messrs. Kelly, Smith, Goodson, &c., of the same denomination, and others too numerous to detail.

"From what is known in England of the shameful hostility of some of the editors of the public prints in this country against the Baptists, and as manifested of late against Dr. Underhill, on account of his letter to the Secretary of State for the Colonies, you will not be surprised to find that this awful tragedy, with all its consequences, is ascribed to them, notwithstanding the most manifest evidences to the contrary.

"What interest can we missionaries possibly have in exciting riot and bloodshedding in the Island, or in wishing to exterminate the white population?

"What renders the daily slanders of that portion of the press to which I especially refer so unaccountable, is, that for two years past, more or less, its pages have been teeming with such abuse of the Governor and the Government, as could not fail to bring them into contempt and create dissatisfaction in the public mind with the administration of the affairs of the country altogether. The editors of such prints would doubtless feel much scandalized if any one should charge them with having contributed to the present deplorable state of things, and yet, perhaps, they are as justly chargeable with it as those whom they accuse.

"Allow me to draw your attention to the fact that the Missionaries of our Society have no place of worship nor preaching station in the disturbed districts, not between Yallahs in St. David's and Manchioneel, which you will see by reference to our last report and a map of the Island; and that Mr. Harris of the latter place, with his wife and family, was one of the refugees for the protection of the commanding officer of the district. Mr. —— and myself were appointed a deputation at our last annual meeting to visit the whole of the east end of the Island on a preaching excursion, and to establish stations along the coast and in the interior. Our plans as to the time of setting out were frustrated so successively as to be unaccountable to us: we see all now, and regard the kind hand of God in the causes of delay. Had we gone we should not have escaped the imputation of having caused the rebellion, nor, perhaps, the penalty."

Before closing this notice of the painful scenes that poor Jamaica has had

to witness, it is due to Governor Eyre and to our brethren that we should quote the following paragraph from the Governor's despatch:—

"Whilst it is my duty to point out how mischievous has been the influence of a few of the Baptist ministers, and of various members of that persuasion, it is equally my duty, and a pleasure to me to state that I believe that a large majority of the Baptist ministers have been most anxious to support the authorities, to teach their people to be loyal and industrious, and to endorse the advice given to the peasantry by her most gracious Majesty."

JAMAICA SPECIAL FUND.

During the past month our friends throughout the country have been made aware of the painful circumstances in which the Jamaica pastors have been placed, owing to the failure of their resources. This has gone so far in some instances as to lead them to contemplate their removal from the island. For although the drought of the last three years has been remedied by fertilising rains during the last few months, the effects of the period of sterility cannot be so soon overcome. The letters informing the Committee of this state of things were read at the quarterly meeting at Bradford, on the 10th October, when the following resolution was unanimously adopted:—

"That the Committee lose no time in calling attention to the accompanying letters from brethren in Jamaica, whose character and labours entitle them to the prompt assistance of the Baptist Churches of this country, and that having no funds at their disposal to provide for present necessities, they appeal to their brethren for a fund, of which £1,000 should be forwarded to the Island forthwith."

In accordance with this resolution, a communication, containing the letters of the brethren in full, was addressed to every Baptist church in the kingdom. The response has been most cordial; and up to the present time (Nov. 22nd) the Treasurer has received £891. This does not, indeed, reach to the sum required; but many churches are only waiting a suitable day on which to offer to their brethren in Jamaica this token of fraternal sympathy and love. Of the sum received, it is greatly to the honour of the Bristol churches and of the Metropolitan Tabernacle that they have contributed more than one-half. From Bristol £360 have reached the Treasurer; from the Metropolitan Tabernacle, £156. Without waiting for the receipt of these sums, the Committee have already sent to Jamaica £520, including in their gifts both the European and native brethren.

Recent events render this appeal more pressing. Labouring under the most unfounded suspicions, our brethren need to have, as they deserve, the hearty support of the churches. Let our gifts testify to them that the cause of Christ in Jamaica is as dear to us as ever, and that, as in years gone by, we are ready to hold up their hands, and to stand by their side in the midst of reproach and persecution.

LETTER OF DR. UNDERHILL TO THE RIGHT HONOURABLE E. CARDWELL.

33, Moorgate Street, E.C.,
January 5, 1865.

Dear Sir,—I venture to ask your kind consideration to a few observations on the present condition of the island of Jamaica.

For several months past every mail has brought letters informing me of the continually-increasing distress of the coloured population. As a sufficient illustration, I quote the following brief passage from one of them:—

"Crime has fearfully increased. The number of prisoners in the penitentiary and gaols is considerably more than double the average, and nearly all for one crime—larceny. Summonses for petty debts disclose an amount of pecuniary difficulty which has never before been experienced; and applications for parochial and private relief prove that multitudes are suffering from want little removed from starvation."

The immediate cause of this distress would seem to be the drought of the last two years; but, in fact, this has only given intensity to suffering previously existing. All accounts, both public and private, concur in affirming the alarming increase of crime, chiefly of larceny and petty theft. This arises from the extreme poverty of the people. That this is its true origin is made evident by the ragged and even naked condition of vast numbers of them, so contrary to the taste for dress they usually exhibit. They cannot purchase clothing, partly from its greatly increased cost, which is unduly enhanced by the duty (said to be thirty-eight per cent. by the Hon. Mr. Whitelocke) which it now pays, and partly from the want of employment, and the consequent absence of wages.

The people, then, are starving, and the causes of this are not far to seek. No doubt the taxation of the island is too heavy for its present resources, and must necessarily render the cost of producing the staples higher than they can bear, to meet competition in the markets of the world. No doubt much of the sugar land in the island is worn out, or can only be made productive by an outlay which would destroy all hope of profitable return. No doubt too large a part of the island is uncultivated, and might be made to support a greater population than is now existing upon it.

But the simple fact is, there is not sufficient employment for the people; there is neither work for them nor capital to employ them.

The labouring class is too numerous for the work to be done. Sugar cultivation on the estates does not absorb more than 30,000 of the people, and every other species of cultivation (apart from provision growing) cannot give employment to more than another 30,000. But the agricultural population of the island is over 400,000, so that there are at least 340,000 whose livelihood depends on employment other than that devoted to the staple cultivation of the island. Of these 340,000 certainly not less than 130,000 are adults, and capable of labour. For subsistence they must be entirely dependent on the provisions grown on their little freeholds, a portion of which is sold to those who find employment on the estates, or perhaps, in a slight degree, on such produce as they are able to raise for exportation. But those who grow produce for exportation are very few, and they meet with every kind of discouragement to prosecute the means of support which is as advantageous to the island as to themselves. If their provisions fail, as has been the case, from drought, they must steal or starve. And this is their present condition. The same result follows in this country when employment ceases or wages fail. The great decrease of coin in circulation in Jamaica is a further proof that less money is spent in wages through the decline of employment. Were Jamaica prosperous, silver would flow into it, or its equivalent in English manu-

facture, instead of the exportation of silver, which now regularly takes place. And if, as stated in the Governor's speech, the Customs' revenue in the year gone by has been equal to former years, this has arisen, not from an increase in the quantities imported, but from the increased value of the imports, the duty being levied at an *ad valorem* charge of 12½ per cent. on articles such as cotton goods, which have within the last year or two greatly risen in price.

I shall say nothing of the course taken by the Jamaica Legislature; of their abortive Immigration Bills; of their unjust taxation of the coloured population; of their refusal of just tribunals; of their denial of political rights to the emancipated negroes. Could the people find remunerative employment, these evils would in time be remedied, from their growing strength and intelligence. The worst evil consequent on the proceedings of the Legislature is the distrust awakened in the minds of capitalists, and the avoidance of Jamaica, with its manifold advantages, by all who possess the means to benefit it by their expenditure.

Unless means can be found to encourage the outlay of capital in Jamaica in the growth of those numerous products which can be profitably exported, so that employment can be given to its starving people, I see no other result than the entire failure of the island and the destruction of the hopes that the Legislature and the people of Great Britain have cherished with regard to the well-being of its emancipated population.

With your kind permission, I will venture to make two or three suggestions which, if carried out, may assist to avert so painful a result.

1. A searching inquiry into the legislation of the island since emancipation, its taxation, its economical and material condition, would go far to bring to light the causes of the existing evils, and, by convincing the ruling class of the mistakes of the past, lead to their removal. Such an inquiry seems also due to this country, that it may be seen whether the emancipated peasantry have gained those advantages which were sought to be secured to them by their enfranchisement.

2. The Governor might be instructed to encourage, by his personal approval and urgent recommendation, the growth of exportable produce by the people on the very numerous freeholds they possess. This might be done by the formation of associations for shipping their produce in considerable quantities, by equalizing duties on the produce of the people and that of the planting interests; by instructing the native growers of produce in the best methods of cultivation, and pointing out the articles which would find a ready sale in the markets of the world; by opening channels for direct transmission of produce, without the intervention of agents, by whose extortions and frauds the people now frequently suffer and are greatly discouraged. The cultivation of sugar by the peasantry should, in my judgment, be discouraged. At the best, with all the scientific appliances the planters can bring to it, both capital and machinery, sugar manufacturing is a hazardous thing. Much more must it become so in the hands of the people, with their rude mills and imperfect method. But the minor products of the island, such as spices, tobacco, farinaceous food, coffee, and cotton, are quite within their reach, and always fetch a fair and remunerative price when not burdened by extravagant charges and local taxation.

3. With just laws and light taxation, capitalists would be encouraged to settle in Jamaica, and employ themselves in the production of the more important staples, such as sugar, coffee, and cotton. Thus the people would be employed, and the present starvation rate of wages be improved.

In conclusion I have to apologize for troubling you with this communication; but since my visit to the island in 1859-60 I have felt the greatest interest in its prosperity, and deeply grieve over the sufferings of its coloured population. It is more than time that the unwisdom (to use the gentlest term) that has governed Jamaica since emancipation should be brought to an end; a course of action which, while it incalculably aggravates the misery arising from natural, and therefore unavoidable causes, renders certain the ultimate ruin of every class—planter and peasant, European and Creole.

Should you, dear Sir, desire such information as it may be in my power to

furnish, or see me on the matter, I shall be most happy either to forward whatever facts I may possess, or wait upon you at any time that you may appoint.

I have, &c.,

EDWD. B. UNDERHILL.

P.S.—I append an extract from the speech of the Hon. H. A. Whitelocke in the House of Assembly with respect to the condition of the people:—

"He (Mr. Whitelocke) would make an assertion which could not be gainsaid by his successor—that taxation could not be extended, nor one farthing more could be imposed upon the people, who were suffering peculiar hardship from the increased value of wearing apparel, which was now taxed beyond all bounds. Actually they were paying 38 per cent. now, when 12½ per cent. was before considered an outrageous *ad valorem* duty. Cotton goods, including Osnaburgh and all the wearing apparel of the labouring classes, had increased 200 per cent. in value. What was bought at 4d. per yard before was selling at 1s. per yard. Therefore, the people are now paying 1½d. duty on every yard of cloth, instead of ½d., which has been justly described as a heavy impost. The consequence is that a disgusting state of nudity exhibited itself in some parts of the country. Hardly a boy under ten years of age wore a frock, and adults, from the ragged state of their garments, exhibited those parts of the body where covering was especially wanted. The lower classes hitherto exhibited a proneness for dress, and he could not believe such a change would have come over them, but for his belief in their destitution, arising out of a reduction in their wages, at a time when every article of apparel had risen in value. This year's decrease in imports foreshadowed what was coming. Sugar was down again at £11 per hogshead; coffee was falling; pimento was valueless; logwood was scarcely worth cutting; and, moreover, a sad diminution was effected in our chief staple exports from a deficiency of rain."

HOME PROCEEDINGS.

THE Committee, as our friends will naturally suppose, have been seriously engaged in the consideration of the communications they have received from their brethren in Jamaica, as well as the various statements which have appeared in the newspapers from day to day. They met in goodly numbers on the 21st, and the first hour was spent in prayer for Divine guidance in this crisis, and for the pastors and members of our Churches in Jamaica. Rev. J. H. Hinton, A.M., now in London, supplying the pulpit of the Rev. C. Stanford, laid aside by prolonged and severe illness, presided; and the devotions were led by Dr. Hoby, Revds. W. Brock, Russell, and the Chairman.

After numerous letters from Jamaica, and communications from Mr. Recorder Hill, S. Morley, Esq., M.P., C. Buxton, Esq., M.P., and the Secretary of the Anti-Slavery Society, had been read and considered, Dr. Underhill gave a statement as to his correspondence with the Secretary of State for the Colonies, and his interview with the Under Secretary, on which the Committee offered to him a cordial expression of their sympathy and confidence.

Our friends will see in another page of the *Herald* a brief statement which they will read with interest.

On the suggestion of the Treasurer a Sub-Committee was appointed to assist the Secretaries in dealing, day by day, with the various questions arising out of the deplorable events which have occurred in Jamaica. They were also directed to make inquiries of the Secretary of State for the Colonies regarding Mr. Palmer, pastor of the church in Hanover-street, Kingston, who had been arrested for alleged complicity in these transactions, and placed on board H.M.S. Aboukir, in the harbour of Port Royal. It is hoped that he has not been ordered to be tried by the Court-Martial at Morant Bay; as Kingston is exempted from martial law.

The letters from our Jamaica brethren do not contain any very *specific* information as to the cause or nature of these sad events. This is accounted for by the fact that none of them are near the scene of the outbreak. They are dependent mainly on the Island newspapers for their information; and in the alarm and panic occasioned by the riot, the statements of these papers are greatly exaggerated. Indeed, no satisfactory *proof* has yet come to hand that the inhuman atrocities said to be committed by the rioters at Morant Bay were committed at all. The facts, doubtless, will be sad enough when known. But it is desirable for our friends to wait for exact intelligence before they receive the representations of the enemies of the Negro race as faithful and true. It is satisfactory to observe the tone in which the better portion of the Press, all over the country, is speaking of the violent and, as they think, most excessive measures of punishment and repression adopted by the authorities in Jamaica.

The meetings held during the past month have been numerous and important. Mr. Robinson has visited some places in Northamptonshire which could not be taken by the deputation in June; also Reading and Wantage, Baxter-road, London, with Dr. Underhill; Langham, Bures, Braintree, Halstead, and other places in Essex, and Sheffield and Chesterfield in Yorkshire. Mr. Gregson has been busily occupied in the earlier part of the month in Lancashire, and during the latter part in Oxfordshire. Mr. Gamble has gone into Glamorganshire with Mr. Bate, recently accepted for service in India. Mr. Bate has also taken Isleham and the neighbourhood, in Cambridgeshire; and Mr. Gamble has also attended meetings at Sevenoaks, Bessels Green, and other churches in that vicinity. Mr. Sampson has again visited Wolverhampton, and delivered two lectures on India.

We regret to state that Mr. Bion was unable to finish some engagements owing to a fall, which severely injured his arm and wrist, requiring rest for recovery. We hope he will be able to render his accustomed good and acceptable service during the present month.

Several of our friends have written expressing their regret that the circular respecting the difficulties and straits of our Jamaica brethren was not published in the *Herald*. In fact, there was not room for so lengthened a document, and as it was sent to all the pastors of our churches, to be read to their congregations, it did not seem to us necessary. We may have been mistaken in this opinion, but the explanation now given will account for its omission.

A letter having been recently received from the Rev. A. Leslie, informing the Committee of his resignation of the pastorate of the Circular-road Church, they passed the following resolution, which has been forwarded to him by the Secretaries:—

"That this Committee, in receiving from Rev. A. Leslie, of Calcutta, the announcement of his resignation of the pastorate of the Circular-road Church, in Calcutta, and his retirement from the active duties of the ministry, in consequence of the infirmities of advancing years and impaired health, desire to express their cordial and affectionate sympathy with him, and to record their high appreciation of his long and faithful labours in the service of the Lord Jesus Christ.

"For forty years has Mr. Leslie been an earnest and successful preacher of the everlasting Gospel: first at Monghir, among the heathen, where a native church was planted, which continues to this day; and second in Calcutta, as pastor of the Church meeting in Circular-road. In both these spheres of labour he was greatly blessed of God; while many, both living and dead, will remember with gratitude the fidelity of his teaching, the earnestness of his zeal, and the force with which he presented the truth to their minds.

"Nor can the Committee be unmindful of the generosity and self-sacrifice which have ever marked Mr. Leslie's relations, both with the Society and the Church he has so long and honourably served; and they accompany this record of his withdrawment from active life with their earnest prayers that in his present retirement he may enjoy the continued presence of his Lord, and be sustained to the end by a calm and assured hope of a blessed immortality, through the merits of the Redeemer, whose grace and love it has been ever his delight to preach to his fellow-men."

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from October 21st to November 20th, 1865.

W & O denotes that the Contribution is for *Widows and Orphans; N P* for *Native Preachers; T.* for *Translations.*

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	£	s.	d.
Fage, the late Mr. David, of Halton, Hastings, by Messrs. J. W. Binnington and E. B. Fage, executors	10	0	0
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Contributions Sunday School, by Rev. H. Dowling, for *Delhi Mission*	2	16	0

JAMAICA SPECIAL FUND.

The following sums have been received on account of this Fund, from October 21st to November 20th, 1865.

Kettering, by Rev. Jas. Mursell	27	2	6
Metropolitan Tabernacle, by T. Olney, Esq.	146	2	0
Do. for *Rev. C. Sibley*	10	0	0
Heywood, by Rev Jas. Dunckley	6	1	6
A Friend, by Rev. T. Foston, Cheltenham	5	0	0
J. P. Bacon, Esq., Edmonton	10	0	0
Rochdale, West Street, by G. T. Kemp, Esq.	42	8	10
Hampstead, by Rev. W. Brock, jun.	26	5	10
Chipping Norton, by Rev. R. Brown	12	3	0
Abbey Road, St. John's Wood, by Rev. W. Stott	5	0	0
Bringley, by Rev. J. C. Forth	2	17	4
Milford, by Rev. D. George	0	18	0
W. R.	100	0	0
Arnsby, by Rev. C. Carter	1	11	0
Accrington, by L. Whitaker, jun., Esq.	11	2	0
Nottingham, Derby Road, by Rev. J. Martin, B.A.	16	2	9
T. French, Esq., Meopham, by A. T. Bowser, Esq.	1	0	0
Newbury, by Rev. T. M. Roberts, B.A.	3	13	0
Camberwell, on account, by B. Colls, Esq.	50	0	
Gover, W., Esq.	5	0	

	£	s.	d.
Gover, Mrs. W.	1	0	0
Beccles, by Rev. G. Wright	1	10	0
Oadby, by Rev. T. Lomas	0	18	0
Newcastle, Rye Hill, by Mr. Thomas Sharp	3	3	4
Windsor, by Rev. S. Lillycrop	2	7	0
Friends at Dorchester, by Rev. E. Merriman	2	0	0
Penzance, by Rev. T. Wiltshire	2	15	6
Winchester, City Road Chapel, by Mr. J. Greenfield	5	0	0
Wellington, by W. D. Horsey, Esq.	13	12	8
Kingstanley, by Rev. J. C. Butterworth, M.A.	5	13	0
A Friend, Norwich	1	0	0
Bristol, by G. H. Leonard, Esq.	155	0	0
Do. for *Rev. T. Lea*	5	0	0
Wallingford, by Rev. T. Brooks	10	12	0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Sept. 26; Smith, R., Sept. 30; Thomson, Q. W., Sept. 26.
SIERRA LEONE, Diboll, Mrs., Oct. 19; Hoseley, J. C., Oct. 17; Weeks, G. S., Oct. 19.
ASIA—AGRA, Bernard, J., Sept. 30; Williams, J., Oct. 2.
BERHAMPORE, Bailey, W., Sept. 15.
CALCUTTA, Lewis, C. B., Sept. 22, Oct. 7.
CHITTAGONG, McKenna, A., Sept. 19.
COLOMBO, Pigott, H. R., Sept. 30.
DELHI, Parsons, J., Nov. 14.
INTALLY, Kerry, Mrs., Sept. 21.
SEWRY, Williamson, J., Oct. 2; Kylas Chunder Mither.
EUROPE—FRANCE, GUINGAMP, Bouhon, V. E., Nov. 2.
PARIS, Cote, W. M., Oct. 30.
GERMANY, HAMBURG, Oncken, J. C., Nov. 18.
NORWAY, CHRISTIANA, Hubert, G., Nov. 18.
WEST INDIES, BAHAMAS, TURKS ISLANDS, Gardner, A. W., Oct. 17.
GRAND TURK, Low, A. C., Sept. 18; Kerr, D. S. Sept. 15.
NASSAU, Dawey, J., Oct. 23.
HAYTI, PORT AU PRINCE, Baumann, W., Oct. 22.
JAMAICA, BROWNS TOWN, Clarke, J., Sept. 7, Oct. 23.
FALMOUTH, Kingdon, J., Oct. 23.
FOUR PATHS, Claydon, W., Sept. 7.
JERICHO, Clarke, J., Oct. 20.
KINGSTON, Oughton, S., Oct. 23.
MONTEGO BAY, Henderson, J. E., Oct. 7.
RIO BUENO, East, D J., Oct. 6, 19.
ST. ANN'S BAY, Millard, B., Oct. 5, 23.
SPANISH TOWN, Phillippo, J. M., Oct. 19, 23.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends

Mrs Shoveller, Portsea, for Parcel of Magazines.
Friends at Metropolitan Tabernacle for Clothing for *Jamaica*.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart, M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D. Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac. Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

"IF THE WORK BE DONE, AND MODESTLY AND FAITHFULLY REPORTED, THE MONEY WILL COME."—*Andrew Fuller to Joseph Ivimey.*

THE CHRONICLE
OF THE
British and Irish Baptist Home Mission.

DECEMBER, 1865.

TREASURER—G. B. WOOLLEY, ESQ. SECRETARY—REV. C. KIRTLAND.
OFFICE—MISSION HOUSE, 2, JOHN STREET, BEDFORD ROW, W.C.

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DEPUTATIONAL WORK.

LONDON AS A FIELD FOR HOME MISSIONS.

London, with its three millions of souls, contains but 179 Baptist Churches, with 12,000 members. This gives only 400 to every hundred thousand of the population, or 40 to every ten thousand. The distribution of this number is very unequal. The highest in any single church is about 2,500, the lowest 11. The following may be regarded as an approximation to the truth:—

Churches from	800	members to	1000 — 1	Churches from	200	members to	300 — 10
„	600	„	700 — 2	„	100	„	200 — 36
„	500	„	600 — 2	„	50	„	100 — 27
„	400	„	500 — 4	„	under 50		19
„	300	„	400 — 7				

It is necessary that the reader should bear in mind that the above analysis embraces only about 110 churches, no returns having been made for the remaining 70. The mere sight of these numbers is sufficient to humble us. It is unquestionably true that the Baptists are a power in the Metropolis. By their stern and unflinching adherence to the great principles of religious liberty, they have taken a high position, and acquired considerable influence; but the time has not yet arrived for us to rejoice in the triumph of our distinctive principles on a large scale. There is abundant room for effort, and for growth. And there are wide and densely populated regions, where we might gather congregations and plant churches, without trespassing on "another man's line of things, made ready to our hand." Although Sir Morton Peto's generous offer in relation to an increase of new chapels was not supported in the way it ought to have been, that noble-minded man will no doubt see his conception realized. The new Baptist Association of Metropolitan Ministers and Churches, which was so auspiciously begun the other day at Mr. Spurgeon's Tabernacle, contemplates the erection of at least one Baptist chapel in the Metropolis every year. It is not merely a union for quarterly fraternal intercourse, for mutual counsel, and preaching the Gospel; the Churches will have a practical object before them, and will set themselves right earnestly to accomplish it. But new chapels will only partially meet the spiritual wants of this vast Metropolis. Pioneers are needed to prepare the way. The Home missionary should precede the Builder, and indicate the spots where new chapels will be most likely to secure congregations. This evangelistic effort is undoubtedly the proper work of the churches; but many London churches have their hands full already. There are desolate tracts which they are unable to cultivate, and if the Baptist British Mission, or some such organization, does not step in and send strong men to break up the fallow ground, and put in the precious seed, denominational extension, on a scale becoming our resources, will be little more than a pleasing dream. The Committee have made a beginning. They have rendered assistance to two comparatively new interests in the East of London. Several other places have asked for assistance within the last week or two. And upon the ability of the Committee to accede

to these requests, depends, humanly speaking, the continuance of Christian effort in very important districts. Two gentlemen have raised a congregation in a part of the West-End, and have offered to subscribe £50 a-year if the Mission will find the rest. They have also established a Day, and Sunday-school, the attendance being at the former, from 80 to 90, and the latter, about 100. The schools are conducted in a house for which £26 a-year is paid, while a suitable building would secure 250 children. Passing over the second of these applications, let us call attention to one which has peculiarly strong claims on the sympathy of Christians. Mr. Heisig, a German, and a member of the Rev. Francis Tucker's Church, is now making an effort to gather a German Baptist Church in the East of London. At the lowest computation, there are not fewer than 20,000 Germans in this district, while the only places of worship which have been provided for them, are two churches, and a small Wesleyan meeting-room, the latter being situated at Stepney. A Church was formed in September last, the Rev. Charles Stovel having previously administered the ordinance of Baptism to several believers, in Commercial Street Chapel. At present, the brethren meet in a very comfortable room at the back of a house in Princes Street, Spitalfields. They also conduct Divine service in a room in Frith Street, Soho. The other Sunday, we visited the principal Mission Station in Spitalfields, and was much gratified by seeing quite eighty persons—all Germans—listening, with marked attention, to the glorious Gospel in the language of their fatherland. A Sunday-school has been formed, and the brethren go out on the Lord's-Day to visit from house to house. The Pastor also engages in a system of house-to-house visitation among his countrymen during the week, while Mrs. Heisig gives herself up to the work of spiritual instruction among the mothers and young women. This effort has received the sanction and assistance of the Rev. Wm. Brock, Dr. Angus, the Rev. F. Tucker, Sir Morton Peto, M.P., and others of note in our Denomination, but Mr. Heisig needs at least £50 a-year additional, and if the Baptist British Mission cannot aid him, it will be a heavy blow and great discouragement to our devoted brother in his labour of love. We are certain that these facts need only to be known and weighed by the ministers and members of our Metropolitan Churches, to secure all that is necessary for carrying on these movements with vigor, and initiating others in equally necessitous parts of London. We cannot, we dare not, stand still. In what the Committee have undertaken, they have not recklessly added to the expenditure of the Mission, but they have acted in faith on the large-heartedness and warm sympathies of Christian men and women who have just the same interest in doing the Lord's work as they themselves have.

Sketches of Home Missionary Stations.—Great Sampford, Essex.—A few hours' ride through some parts of Essex in fine weather, is a very enjoyable recreation. If there are no bold headlands and rugged mountains—no deep and sunless glens—no impetuous torrents rushing along narrow gorges, to excite admiration and wonder, one is delighted with the sweet intermingling of upland, and lowland, and woodland, in gentle undulations—with quiet streams and fine belts of trees stretching across the landscape—with white farmsteads and cottages, everywhere dotting the hill-sides and valleys. A Lord's Day, in last month, was pleasantly divided between *Saffron Walden* and *Ashdon;*—morning and afternoon, in the venerable chapel occupied by the Rev. W. Audley Gillson, and the evening in a neat place of worship in which the Rev. J. Watts has preached for the last seven years. The congregations on each occasion were good, and the interest manifested in the Mission very encouraging. Monday, to *Sampford*, one of the stations lately adopted by the Mission. This village contains about 900 inhabitants, and is agreeably situated on the banks of the river Pant. From the County Directory, we learn that in Saxon times it formed part of the Royal demesne, but the "Conqueror" gave it to Roger de Guader, Duke of Norfolk and Suffolk. A number of delapidated houses in the village, greatly detract from its appearance, and give

it the aspect of a declining place. It is but just to say, however, that the ruined dwellings are no evidence of general decay, but the result of a determination, on the part of the owner, not to "lay out a shilling on them." There is a very neat chapel, capable of holding 400 persons, and a respectable house for the minister on the same site. The Church was formed some sixty years' since, and has had its full share in the vicissitudes from which very few of our churches are exempt. Nine months ago, the interest seemed to be on the point of extinction, so that the clergyman had an eye to the chapel premises for a school.

Some of the Essex brethren met at Sampford, and held a consultation over the patient. The case was not altogether hopeless, so they wisely resolved to commit it to the care of Mr. Cowell, of Ashdon, who devoted his whole energies to bring about a better state of things. And by the Divine blessing the effort has been successful. Mr. Webb came in June last, and now, instead of the old chapel being almost deserted, it is well attended. The quarterly contributions have been nearly doubled, and the Sunday-school has increased from forty children to one hundred. The minister and his wife regularly visit from house to house. Prayer meetings average sixty persons. There is no other Nonconformist place of worship in the village. We preached to a large and attentive congregation of poor people, and had a profitable meeting with the Church at the close of the service.

Out-Stations: 1. *Little Sampford.*—Population, 500. The Baptists are alone in their Evangelical efforts here.

2. *Hempstead.*—Population, 400. Small Primitive Methodist chapel in the village. The third station is about half a-mile from the chapel.

Sible Hedingham.—Some names have a history bound up in them. If *Sible* is an alteration of *Sybil*, the Roman origin of the place is no longer doubtful. That it was a Roman-colony is pretty clear, since it has been ascertained that the miltary-road which began at Colchester passed through the site on which this pleasant village stands. Population 2123. Besides the parish church and Baptist chapel, there are two other places of worship, occupied by the Independents and Primitive Methodists. Held a service in the chapel, and was surprised to find such a large and respectable place. Congregation very good for a week-night. There is a novelty in connection with the singing, which is led by an accordian or flautina, but it was played with considerable taste and effect. For some time the church was torn by internal dissensions, and greatly secularized by painful and expensive litigation; present appearances, however, give the promise of better days. Mr. Hider has been there about seventeen months, and seems to be gradually making his way. The congregation and church have increased under his ministry, and peace reigns in their midst. An interview with the Church afforded an opportunity of giving such Christian counsel as circumstances seemed to require. We must not omit to state that Mr. Hider devotes a portion of his time to domiciliary visitation.

We have not much to report concerning the Irish stations. Fenianism still agitates the public mind, and keeps it in a state of alarm. Mr Douglas, of Portadown, says:—"This part of the country is greatly disturbed at present. The districts in which I hold meetings, and through which I am obliged to pass after night, have been the scenes of attempted assassinations. One man was set on by three ruffians, and stabbed in eleven places. His life is despaired of. Another man, when standing near his own house, was fired at. The bullet passed through his hat within an inch of his head. Both are Protestants, living within four Irish miles of this town. The Lord has still preserved me; and my meetings, despite the terror into which the people are thrown by the Fenian movement, are well attended."

Mr. Berry, of Athlone, apprehends a considerable falling off in the attendance on the week evening services at his stations:—"There is such a talk about

Fenians, that I fear our congregations will be very small. Although everything is quiet, there is a kind of feeling that it is best to stay in at night. Thank God, we feel perfectly secure, though living in the midst of Romanists. To us they are most kind, respectful and attentive. I should feel thankful to have public expression given to the cordial reception I have met with in Lancashire, from both pastors and people. These English visits give me courage, joy, and gratitude." Our northern friends will kindly accept the outpouring of our brother's heart.

At Carrickfergus things wear an encouraging aspect. By the kindness of friends in Bristol, Bath, Birmingham, and Manchester, a large portion of the £50 remaining on the chapel has been paid. The friends at Carrickfergus have abundant cause to exclaim, "The Lord hath done great things for us, whereof we are glad." In 1861 there was no trace of a Baptist Church in that town, now there is a united and happy community of 46 persons, and a respectable Chapel: nearly free from debt. Mr. Hamilton writes:—"We have much to be thankful for. The man who was awakened when you preached here was baptized a short time ago, and is now a member of the Church. I was glad to see, yesterday evening, that he brought a good many with him to hear the Word. His children also attend our public worship and Sabbath-school. Since your visit, three others have found peace with God through our Lord Jesus Christ, and have applied for baptism."

Scotland has lately been visited by the Secretary and Mr. Macrory, the former taking Glasgow, Paisley, and Edinburgh, and the latter, the more northerly places. Their reception was truly gratifying, and there was a heartiness and a kindliness about the way in which the Christian people gave, which clearly showed that it was done "as unto the Lord." The refusals were very few, in Edinburgh not one.

Parts of Bedfordshire, Hertfordshire, and Buckinghamshire have been visited by the Rev. E. Hands, with very pleasing results. Oh! that all the Churches felt and acted as some have done; the ten-thousand pounds would soon be raised. No Church would be the worse at the end of the year for an extra collection, while, if it were universal among our Denomination, it would place the Committee in a position to more than double the number of their agents.

Sums received from October 18th to November 18th, 1865.

By Rev. E. Hands—			
Hemel Hempstead	£1	8	3
Tring	11	2	4
Stoney Stratford	3	0	4
Stantonbury	0	16	6
Ampthill	2	11	0
Shefford	2	0	10
Cranfield	1	7	6
Hichin	5	15	0
Royston	1	10	0
	29	11	9
By Rev. T. Berry, on account	7	9	3
Chesham, Mr. W. Payne	1	6	6
Dublin, a Lady	0	9	0
Alford, Mr. Nutsey	0	5	0
Ashby-de-la-Zouch, Mr. John Stubbs	0	3	0
Tiverton, Mr. Bell	0	5	0
Newton Abbott, Rev. T. Cannon	0	10	0
Welsford, Mr. Billson	1	1	0
Petham, Mr. G. Stuppel	0	10	0
St. Just, Miss E. J. Hill	0	10	0
Padstow	0	10	0
Newtown, Mon., by Mr. E. Morgan £5 2 9½			
Deduction for Order 0 0 6			
	5	2	3½
London, Mr. Renard	1	1	0
Mr. Jno. Edwards	1	0	0
Miss Farquar, by Rev. J. Offord	1	0	0
Mr. J. P. Bacon	2	2	0
Mr. John Hepburn	2	2	0
Mr. Augustus Hepburn	2	2	0
Dividends, Mrs. McDonald's Legacy	13	12	4
Plymouth, Miss Angas	50	0	0
Saffron Walden	9	6	0
Ashdon	2	11	0
Great Sampford	1	0	0
Sible Hedingham	1	1	0
Exeter, Miss Adams	1	0	0
Do. for clothes for poor Irish	1	0	0
Sheepshead, by Mr. B. Christian	4	10	0
SCOTLAND—			
Glasgow	51	13	0
Paisley	22	16	0
Edinburgh £39 17 6			
Less Draft 0 0 6			
	39	17	0
Leith	0	6	6
By Rev. D. Macrory—			
Elgin	4	13	2½
Grantown	1	15	8
Inverness	3	2	6
Fores	0	7	0
Aberchirder	4	0	0
Huntly	1	10	0
Banff	3	15	0
Aberdeen	11	0	0
Arbroath	4	2	8
Dundee	5	16	6
Cupar Fife	4	19	10½
St. Andrew's	1	2	6
Perth	5	5	0
Kirkaldy	11	5	0
Dumfermline	1	10	0
Greenock	3	0	0

Thanks are presented to the following Friends:—

To Mrs. Sidney T. Cooper, Vernon Holme, Canterbury; Miss Davis, Woodland Lodge, Belvidere; Miss Barls, Clapton; Miss Bateman, Canterbury; Mrs. Bliss, Chipping Norton; and other Friends who have not sent their names, for parcels of Clothing. Also to Mr. E. J. Oliver, for presents of Tracts, and Mr. W. Collingridge, for a parcel of "Old Jonathan" for distribution.



